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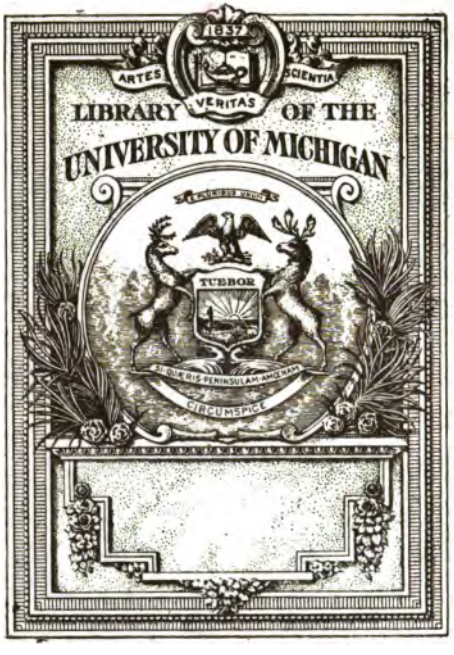
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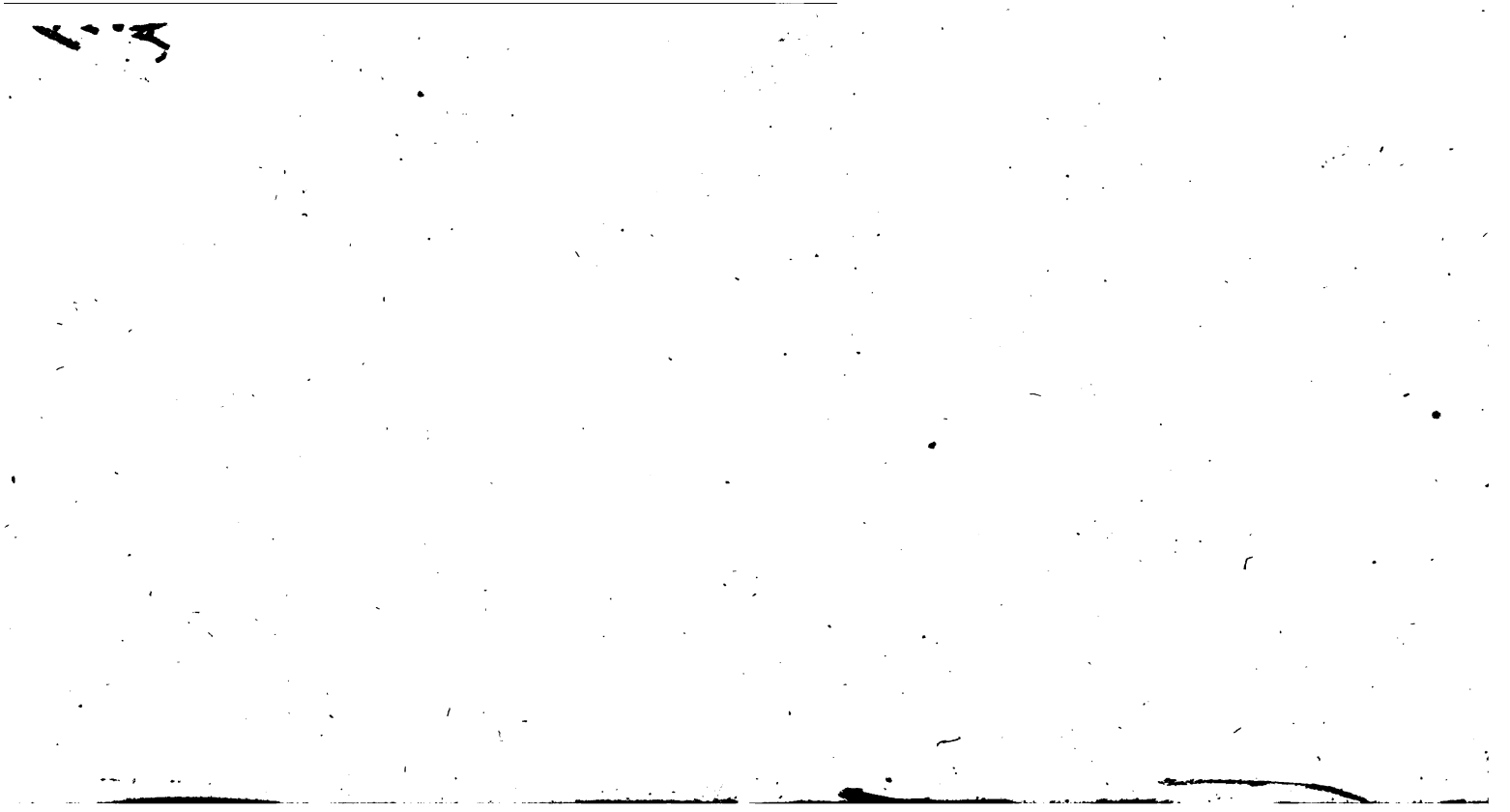

THE

ANTI-JACOBIN

REVIEW AND MAGAZIN

OR,

Monthly Political and Literary Censor,

FROM

MAY TO AUGUST (INCLUSIVE,)

—1804—

WITH AN APPENDIX,

CONTAINING

AN AMPLE REVIEW OF FOREIGN LITERATUR

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1804.

THE

ANTI-JACOBIN

Review and Magazine;

&c. &c. &c.

For MAY, 1804.

Quid utile, quid non.

Hor.

ORIGINAL CRITICISM.

Introduction to the New Teſtament. By John David Michaelis, l Profeſſor in the Univerſity of Gottingen, &c. *Tranſlated from fourth Edition of the German, and conſiderably augmented with No and a Diſſertation on the Origin and Compoſition of the three f Goſpels.* By Herbert Marſh, B. D. F. R. S. Fellow of John's College Cambridge. 8vo. 6 vol. Rivingtons. 1802.

IN no country, perhaps, has the literary taſte undergone, within century, a greater revolution than in Germany. As laborio and uſeful ſcholars the Germans have excelled ever ſince the æra the reformation; and ſcience, phyſical, moral and political, has lo been cultivated among them with great ſucceſs. It is but of l years, however, that their attention has been generally turned to t cultivation of their own language, and to the ſtudy of poetry and t Belles lettres; but ſo far are we from admiring their *taſte*, that would rather labour through the moſt prolix publications on la phyſic, and divinity, of the grandfathers of the preſent generatic than waſte our time on ſome of the admired productions of *Schill* and *Kotzebue*, and *Wieland*. In the works of the elder authors i formation may certainly be obtained by him who has patience to for it. In thoſe of the latter there is little to be found beſides ſhoc ing profaneneſs, or tales of horror calculated to frighten children.

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Such, however, is the rage for what is called *poetry*, that every ancient writing is, by the preſent race of Germans, conſidered as *poetical*; and grave divines, or rather thoſe, who, by the courteſy of the country, are called divines, inſtead of co-operating with their forefathers to illuſtrate, by various erudition, the ſacred text, treat the Scriptures of the Old Teſtament as a collection of oriental fables. Hence the dull abſurdities of Herder, which are daily *done into Engliſh* for the mutual benefit of the *doers* and the bookſellers, and hence the admiration of German theology, which we ſo often meet with in the Monthly Review, and other Journals of the ſame ſtamp.

By this we do not mean to inſinuate that there are no ſober divines in Germany. In a country ſo populous, and containing about forty univerſities, there are, doubtleſs, many ſuch; and the work before us is a proof that very lately there was in it at leaſt one theological writer who had no occaſion to ſhrink from a compariſon with any that had written before him. It is, indeed, the merit of this tranſlation of *Michaelis's Introduction to the New Teſtament*, that has induced us to give a pretty copious account of the *whole* of it to our readers; for, the firſt part having been publiſhed ſeveral years before the commencement of our critical labours, it is only to the *ſecond* that our attention is imperiouſly called by duty. Of the firſt part the learned tranſlator gives a conciſe yet comprehenſive view in the following words:

"Each chapter contains a ſeparate diſſertation on ſome important branch of ſacred criticiſm. In the chapter, which relates to the authenticity of the New Teſtament, the evidence both external and internal is arranged in ſo clear and intelligible a manner, as to afford conviction even to thoſe, who have never engaged in theological inquiries: and the experienced critic will find the ſubject diſcuſſed in ſo full and comprehenſive a manner, that he will probably pronounce it the moſt complete eſſay on the authenticity of the New Teſtament that ever was publiſhed. The chapter, which relates to the inſpiration of the New Teſtament, contains a variety of very ſenſible and judicious remarks; and though the intricacy of the ſubject has ſometimes involved our author in obſcurity, yet few writers will be found who have examined it with more exactneſs. The language of the New Teſtament is analyſed in the fourth chapter with all the learning and ingenuity for which our author is ſo eminently diſtinguiſhed.—In the fifth chapter, where he examines the paſſages which the Apoſtles and Evangeliſts have quoted from the Old Teſtament, he takes a diſtinct view of the ſeveral parts of the inquiry, and conſiders whether theſe quotations were made immediately from the Septuagint, or were tranſlations of the Hebrew; whether their application is literal or typical; and whether the ſacred writers did not ſometimes accommodate to their preſent purpoſe expreſſions and paſſages, which in themſelves related to different ſubjects. In the ſixth chapter, which contains an account of the various readings of the Greek Teſtament, he ſhews the different cauſes which gave them birth, and deduces clear and certain rules to guide us in the choice of that which is genuine.—The ſeventh chapter, which contains a review of the antient verſions of the New Teſtament, is not only critical but hiſtorical, and compriſes

priſes in itſelf ſuch a variety of information, as makes it difficult t
mine, whether it moſt excels in affording entertainment or convey
ſtruction. The eighth chapter relates to the Greek manuſcripts, a
ſome previous diſſertations in regard to the ſubject in general, con
critical and hiſtorical account of all the manuſcripts of the Greek
ment, which have been hitherto collated.—The quotations from th
Teſtament, in the works of eccleſiaſtical writers, form the ſubject
quiry in the ninth chapter, in which our author examines the
modes in which it is ſuppoſed that theſe quotations were mad
conſiders how far they were made from mere memory, and ho
we may conſider them as faithful tranſcripts from the manuſcripts
New Teſtament, which the writers reſpectively uſed. Having thu
mined the text of the Greek Teſtament, its various readings, and the
grand ſources from which they muſt be drawn, namely, the Greek
ſcripts, the antient verſions, and the quotations in the works of eccleſi
writers, he proceeds, in the tenth chapter, to examine ſuch readin
either are, or have been introduced into the ſacred text on mere conje
He allows that critical emendations, which have no reference to poi
doctrine, are ſometimes allowable; but he highly inveighs againſt t
gical conjecture, and maintains that it is inconſiſtent to adopt the
Teſtament, as the ſtandard of belief and manners, and yet to aſſert th
vilege of rejecting or altering, without authority, whatever contrad
previouſly aſſumed hypotheſis.—The eleventh chapter contains only a
nological account of the authors who have collected various readings t
Greek Teſtament: but the twelfth contains a very excellent review
the critical editions of the Greek Teſtament from 1514, when the Co
tenſian was printed, down to the preſent time. He likewiſe conſide
imperfections, which have hitherto attended ſuch editions as are pri
with various readings, and delivers the plan, and the rules, on which a
fect edition, according to his opinion, ſhould be formed. The laſt cha
which relates to the marks of diſtinction in the Greek Teſtament, an
diviſions which have been made at different times in the ſacred text,
be moſt intereſting to thoſe who are engaged in the examination of G
manuſcripts: but as many practical rules are deduced from the inquir
will be likewiſe of importance to every man who is employed in the
of divinity at large." (Preſ. Pp. 3—6.)

This is ſo full, and, at the ſame time, ſo juſt an account of
is promiſed in the firſt part of Michaelis's *Introduction*, that we m
diſmiſs that part of the work without farther notice; did it not
tain many incidental obſervations of the higheſt importance;
were it not illuſtrated by many valuable notes of the tranſlator. S
of the obſervations will be found exceedingly uſeful; and
though ingenious, both groundleſs and dangerous; nor can a diffe
character be given of the notes and diſſertations of the editor,
though he often corrects his author, ſometimes, we think, falls
error himſelf. We ſhall, therefore, proceed rapidly through
whole work, dwelling only on ſuch particulars as have not been
ticed by Mr. Marſh in this conciſe review; ſtating, occaſion
ſuch additional arguments as occur to us in ſupport of the t

and, with becoming deference to learning, genius, and integrity, cautioning our readers againſt ſuch hypotheſes as appear to us unſupported or dangerous.

In the firſt chapter, which treats "of the title uſually given to the writings of the New Covenant," the only thing of importance is the reaſon aſſigned why the Apoſtles, who ſo often quote the writings of the Old Teſtament, rarely quote thoſe of the New. "They were, at that time," ſays Michaelis, "too recent, and too little known to the Chriſtians, in general, to form a ſubject of quotation, ſince otherwiſe St. Paul would hardly have omitted, in writing his firſt epiſtle to the Corinthians, to quote, in the fifteenth chapter, the Goſpel of St. Matthew, whoſe writings bore teſtimony to the reſurrection of Jeſus."

But "this remark," as Mr. Marſh obſerves, "pre-ſuppoſes that the Goſpel of St. Matthew was written before the firſt epiſtle to the Corinthians, which is affirmed by Dr. Owen, but denied by Fabricius, Mill, Lardner, and Semler. Beſides, if St. Matthew wrote in the dialect of Paleſtine, as our author ſuppoſes, it would have been uſeleſs to refer the Corinthians to a work written in a language to which they were utter ſtrangers." (Vol. I. p. 347.) To this may be added, that St. Paul could hardly quote with propriety the goſpel of St. Matthew as bearing teſtimony to the reſurrection of Jeſus. In the beginning of the fifteenth chapter he ſays to the Corinthians; "I delivered unto you firſt of all, that which I alſo *received*, how that Chriſt died for our ſins, according to the Scriptures: and that he was buried, and that he roſe again the third day, according to the Scriptures; and that he was ſeen &c." but the Apoſtle every where declared, and appealed to "the demonſtration of the Spirit and of power, with which he preached," that "he neither *received* the goſpel (of which the reſurrection of Jeſus was a moſt important article) of *man*, neither was *taught* it, but by the revelation of Jeſus Chriſt."* Some ground would have been afforded for calling the truth of theſe declarations in queſtion, had he referred to any man, even to St. Matthew, as an authority; and, therefore, ſuch reference is with great propriety omitted.

The ſecond chapter, which treats of the authenticity of the New Teſtament, is divided into twelve ſections, of which the firſt is employed in evincing the importance of the enquiry.

"Its influence is ſuch as to make it a matter of ſurpriſe, that the adverſaries of Chriſtianity have not conſtantly made their firſt attacks upon this quarter. For, if they admit theſe writings to be as antient as we pretend, and really compoſed by the perſons to whom they are aſcribed, though we cannot from theſe premiſes *alone* immediately conclude them to be divinely

* 1 Cor. ii. 4, and Gal. i. 12.

inſpired,

inſpired, yet an undeniable conſequence is the truth and divinity of t
ligion itſelf. The apoſtles allude frequently in their epiſtles to the
miracles, which they had communicated to the Chriſtian converts b
impoſition of hands, in confirmation of the doctrine delivered in
ſpeeches and writings:—but to write in this manner, if nothing of the
had ever happened, would require ſuch an incredible degree of effro
that he, who poſſeſſed it, would not only expoſe himſelf to the utmoſt
cule, but giving his adverſaries the faireſt opportunity to detect his impo
would ruin the cauſe, which he attempted to ſupport." (Pp. 4, 5.)

On this account Michaelis thinks that the epiſtles, if allowe
be genuine, whether written by inſpiration or not, afford evidenc
the divine origin of our religion ſuperior even to that which the
pels contain; but for this diſtinction we perceive no ground.
four *Gſpels*, together with the *Acts of the Apoſtles*, record ſo m
miracles of Chriſt publicly performed among a people who abho
his name and his doctrine, that if theſe books be allowed to be
nuine, it is impoſſible to queſtion the origin of Chriſtianity.*

We have in this ſection a very impertinent hypotheſis of
Semler, to which Mr. Marſh ſeems to pay infinitely greater reg
than it deſerves. He ſuppoſes, forſooth, that, in the 12th, 13th,
14th chapters of his firſt epiſtle to the Corinthians, St. Paul allu
"not to ſupernatural gifts, but merely to certain offices in the chur
the exerciſe of which required only *natural knowledge and ability*; a
that *the gift of tongues* reſpects thoſe *foreigners* who were emplo
as miniſters in the Corinthian church, in order that ſtrangers w
frequented the city, whether Syrians, Arabians, or Egyptians, mig
hear the goſpel in their native language." (Pp. 7, 8.)

In the work before us Michaelis treats this hypotheſis with merit
contempt; but it ſeems he had lived to change his opinion, as appe
from his commentary on the epiſtle, which was publiſhed in 179
He does not, indeed, even there adopt the hypotheſis of Sem
which ſtill ſeems to him extremely improbable; but he thinks that t
number of enthuſiaſts who, in the church of Corinth, imagined the
ſelves poſſeſſed of the gifts of the Holy Ghoſt, were ſuperior to th
who had really ſuch endowments. He founds this opinion, in pa
"on the ridiculous diſorder which prevailed in the Corinthian co
munity in the uſe of the gift of tongues;" a diſorder which
greatly aggravates, unleſs he derived his information from ſome oth
ſource than the firſt epiſtle to that community; and then he t
umphantly aſks: "Are talents like theſe the gifts of the H
Ghoſt?"

In reply both to our author and to Semler, it is to be obſerve

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* See this argument clearly, though conciſely ſtated, at the end of I
Gleig's Sermons, lately publiſhed.

† See Mr. Marſh's note at p. 350.

that St. Paul expreſsly writes of the gift of tongues in the church of Corinth as of a *miraculous* gift; for he claſſes it with "the gift of healing, and the working of miracles,"* and ſays that "tongues are for a ſign—εις σημειον—not to them that believe, but to them that believe not."† It appears, likewiſe, that thoſe inſpired men valued themſelves, each upon his own particular gift, and deſpiſed in compariſon with it the gifts of others; that in conſequence of this mutual contempt and jealouſy, charity was completely violated among the Corinthian converts; that there was then no regular ſubordination in their church; and that thoſe who were gifted with tongues, upon the appearance of an unconverted heathen in the aſſembly,‡ were ready to interrupt the prophets or preachers who were edifying the believers. But it does not appear that the whole aſſembly, as Michaelis ſeems to have ſuppoſed, ſpoke at the ſame time, though it is evident that the *prophets*, the *ſpeakers with tongues*, and the *interpreters* of tongues, often ſpoke all at once, contending each for "his own pſalm, his own doctrine, his own tongue, his own revelation, &c." as the moſt important to be attended to. This was, indeed, very improper conduct; but it was not more improper than the conduct of Balaam, who yet propheſied by the ſpirit of God—εις σημειον—for a ſign to Balak; or than the general conduct of thoſe, of whom we are aſſured there have been many, "who have propheſied in the name of Chriſt, and in his name have caſt out devils, and done many wonderful works, who were yet ſuch workers of iniquity, that, at the day of judgment, they ſhall be diſmiſſed with, 'Depart from me, I never knew you."§

The gift of tongues, like every other miraculous endowment, was beſtowed, not for the ſake of him who received it, but εις σημειον, for a ſign to the unconverted; but that it might operate in this way, there was no neceſſity that every man, on whoſe mind the words of a foreign language had been miraculouſly impreſſed, ſhould be at the ſame time endowed with more than common wiſdom. There was, indeed, an evident propriety in the caſe being occaſionally far otherwiſe. St. Paul ſpake with tongues more than all the Chriſtians of Corinth; but had that gift been beſtowed on none but ſuch as he, it would have been attributed by unbelievers, not to the miraculous influence of the Holy Ghoſt, but to the ſame kind of ſtudy by which foreign languages are uſually learned. This could hardly be done, when it was perceived to be in the poſſeſſion of men, who evinced by their own conduct in the inſtruction of others, that they knew not

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* 1 Cor xii. 9, 10. † 1 Cor. xiv. 22.

‡ That unbelievers, at that period, went occaſionally into the aſſemblies of Chriſtians, has been obſerved by Grotius, and is, indeed, evident from Acts xiii. 44. § St. Mat. vii. 22.

how

how knowledge of any kind is either to be acquired or com nicated.

In the ſecond ſection of this chapter the objections which been urged againſt the authenticity of the books of the New T ment, by Lord Bolingbroke and others among the moderns, an Fauſtus the Manichæan among the antients, are conſidered, completely refuted. In the third ſection, our author, after Euſeb divides the books of the New Teſtament into ὁμολογουμενα, or b of undoubted authority; αντιλεγομενα, γνωριμα δ' ουν ομως τοις πολλ "doubtful, but acknowledged by the moſt to be genuine;" Νοθα, or ſpurious. Among the books which he reckons doub are the *Apocalypſe*, *the Epiſtle to the Hebrews*, *the ſecond Epiſt St. Peter*, *the ſecond and third Epiſtles of St. John*, and *the Epiſt St. Jude*. His general proofs, therefore, of the authenticity of New Teſtament, are confined to the books of undoubted authori and from theſe are excluded, at leaſt, in this chapter, the Cath Epiſtle of St. James, not becauſe he himſelf has any doubt eithe its authenticity, or of its having been written by an apoſtle, but cauſe ſuch doubts were entertained by Euſebius, and other emin writers of the antient church.

"Our preſent inquiry will be confined to the Homologoumena, not reſpect to each book in particular, a matter belonging to the ſecond par this work, but in reſpect to theſe writings in general. Theſe Homolog mena we receive as the genuine works of Matthew, Mark, Luke, John, Paul, for the ſame reaſons as we believe the writings to be genui which are aſcribed to Thucydides, Xenophon, Polybius, Cicero, Cæ Livy, &c. namely, becauſe they have been received as ſuch, without c tradition, from the earlieſt ages, when it was eaſy to obtain the beſt formation, and becauſe they contain nothing which excites the ſmalleſt picion of the contrary. In fact, this argument, when applied to the ſac writings, is much ſtronger than when applied to the greateſt part of prof writers, ſince the teſtimonies alledged to ſupport the authenticity of New Teſtament come much nearer to the times in which its authors liv than thoſe adduced in favour of many Greek and Roman claſſics, wh authority was never doubted. And theſe were read originally only by a fir nation, and in a ſingle corner of the world, while the New Teſtament read, and received as genuine in three quarters of the globe, by its ad ſaries as well as by its friends, in countries the moſt remote, and moſt ferent from each other in language and manners, acknowledged in ev Chriſtian community as a work of the Apoſtles and Evangeliſts, not only the orthodox Chriſtians, but alſo by thoſe who diſſented from the eſtabli rule of faith, with this only difference, that the latter, at the ſame time they acknowledged the writings in general to be genuine, contended certain paſſages were corrupted: till a ſect aroſe in the eaſtern part of A a ſect ignorant of the Grecian literature and language, which thought per to pronounce the New Teſtament to be ſpurious, becauſe the prec of the Goſpel contradicted the tenets of their philoſophy. But if t writings were forged in the period that elapſed between the death of Apoſtles, and the earlieſt evidence for their authenticity, how was it ſible to introduce them at once into the various Chriſtian communi

whoſe connexion was intercepted by diſtance of place, and difference of language? And thoſe diſciples of the Apoſtles which were ſtill alive would ſurely not have failed to detect and confute ſo glaring an impoſture.

"It is generally thought ſufficient to ſhew the writings of a claſſic author to be genuine, if ſome one among the antients has merely ſpoken of the work, as Cicero, Hirtius, and Suetonius have done of Cæſar's deſcriptions of his own campaigns, without quoting paſſages from the book itſelf. But it may be objected,—'It is poſſible, indeed, that Cæſar may have written ſuch a treatiſe, but how can we be certain that the Commentaries, which we aſcribe to him as their author, were the ſame which Cicero, Hirtius, and Suetonius read? Is it credible that Cæſar was the author of a hiſtory in which ſo frequent remarks are interſperſed to the diſparagement of the Germans, remarks which excite even a ſuſpicion of their timidity, when it is ſaid in the very beginning of the work, that the Gauls themſelves acknowledged the Germans to be their ſuperiors in bravery? Can ſuſpicions like theſe proceed from a general who was in a great meaſure indebted to his German auxiliaries for the victory of Pharſalia, a circumſtance again omitted to be mentioned in the Bellum Civile? Are theſe the Commentaries ſo commended by Cicero and Hirtius, and to which the latter applied the obſervation: prærepta, non præbita facultas ſcriptoribus videtur? Could theſe Commentaries have exiſted in the days of Florus, who likewiſe deſcribes the battle of Pharſalia, and eſtimates the number in both armies at three hundred thouſand, beſides the auxiliaries, when the number given in the Commentaries is ſo conſiderably inferior? Could Florus have been better acquainted with the ſtate of the army than Cæſar, and would he have neglected to derive his intelligence from the beſt poſſible accounts, had ſuch accounts at that time exiſted?'

"Objections like theſe to the authenticity of Cæſar would be anſwered by every critic in claſſical literature not with a ſerious reply, but with a ſmile of contempt. Yet weak and trivial as theſe arguments may appear, they are ſtronger than ſuch as can with juſtice be applied to the writings of the New Teſtament, which is not only mentioned by the earlieſt fathers as being written by thoſe Apoſtles and Evangeliſts, to whom we aſcribe them, but quoted and explained at ſuch conſiderable length, as leaves no poſſibility of a doubt, that the writings, to which they allude, are the very ſame with thoſe which have been tranſmitted to us under that title." (Pp. 24—26.)

The force of this reaſoning will be a ſufficient apology to ſuch of our readers as we are moſt deſirous to pleaſe, for the length of the extract, though we ſhould be compelled to paſs over more curſorily than we had intended, ſome of our author's leſs important conjectures. In the fourth and fifth ſections, though eſſential parts of the chapter, there is nothing that calls for particular attention; but in the ſixth we have a very ſatisfactory, though rather a confined, view of the evidence ariſing from the teſtimonies of the fathers and other Chriſtian writers of the firſt centuries. For a more complete detail of thoſe teſtimonies, the author, with great propriety, refers to Lardner; from whom, however, as from all other divines, he differs reſpecting St. Clement's firſt epiſtle to the Corinthians, the authenticity of which he calls in queſtion on the moſt frivolous grounds, as his editor and tranſlator very clearly ſhews.

But

But though Mr. Marſh oppoſes his opinion with reſpect to th epiſtle of St. Clement, he ſeems to coincide with him in reje as ſpurious all the other writings of the apoſtolical fathers.

"Not only the adverſaries, but alſo the friends of Chriſtianity, ſuſpected the authenticity of the writings aſcribed to the apoſtolic fa notwithſtanding the immenſe erudition beſtowed on them by Co Uſher, Pearſon, Le Clerc, and others, at the end of the laſt, and begi of the preſent century. Lardner has clearly ſhewn that all the wo Clement are ſpurious, except his firſt epiſtle to the Corinthians, but that is ſuſpected by our author; and Dr. Semler, who has made a particular ſtudy of eccleſiaſtical hiſtory perhaps than any man that lived, doubts the authenticity of *all* the writings aſcribed to the apo fathers." (P. 360.)

Of Dr. Semler's writings, referred to by Mr. Marſh, we k nothing; but if they really weaken the reaſoning of Biſhop Pea ſo much, as, with unprejudiced minds, to bring into doubt the thenticity of the ſhorter epiſtles of Ignatius, which were publiſhe Voſſius, we do not ſay that we ſhall be ſorry for the conſeque for we truſt that truth is the firſt and moſt important object of our purſuits. In that caſe, however, we ſhall certainly be tempte queſtion the authenticity of a great part of the New Teſtament, a much greater part of the Old. That the adverſaries of Chriſtia ever queſtioned the authenticity of theſe epiſtles is a piece of infor tion quite new to us; but we have long known that, among believ preſbyterians and independents have wiſhed to queſtion their auth ticity, and that, when they ſaw that Pearſon's arguments could no anſwered, they have come forward with the loud, though abort cry of interpolation. The reaſon of this is very obvious. No can admit the authenticity of the epiſtles of Ignatius, and cal queſtion the apoſtolical inſtitution of dioceſan epiſcopacy. Thi the real cauſe of the objections urged by our antagoniſts to the thenticity of theſe epiſtles, but they dare not directly avow it, they ſhould be convicted of the groſſeſt prejudice. They cha therefore, the mode of their attack. "Without pretending, they, to aſcertain preciſely what was the original conſtitution of Chriſtian church, we are, at leaſt, ſure that its government is *more* important than its faith; but Ignatius, in the writings w are now aſcribed to him, inſiſts upon obedience to the biſhop ſuch inceſſant zeal that it ſeems to be, in his opinion, by far the important, if not the only, duty of a Chriſtian." This ſeems to t ſo very abſurd, that reverence, as they pretend,* for the memor an apoſtolic father, compels them to conclude that the epiſtles of natius, if not abſolute forgeries, have been groſsly interpolated, are unworthy of regard.

* See Dr. Campbell of Aberdeen's Lectures on Eccleſiaſtical Hiſtor

But this is not a fair account of the contents of Ignatius's epiſtles. He inſiſts, indeed, ſtrenuouſly on the duty of obedience to the biſhop; becauſe otherwiſe the people could not have "one ſupplication, one mind, one hope, &c." and ſuch exhortations were peculiarly proper at that period, when the title of *Biſhop* was firſt given excluſively to the higheſt order of the Chriſtian prieſthood. Hitherto the governors of churches had been called αποστολοι, or αγγελοι, and the churches of Aſia Minor had been under the ſuperintendance of St. John the Apoſtle, and ſeven angels or biſhops, as appears from the Apocalypſe. St. John died about the beginning of the ſecond century, when, as we learn from Theodorite,* it was reſolved to drop the title of apoſtle, and ſubſtitute that of biſhop in its place; and as the people had been accuſtomed to call their ſpiritual governor αποστολος, or αγγελος, it became Ignatius, who had been, for forty years, honoured with theſe titles himſelf, and whoſe influence muſt have been great on account of his age and his approaching martyrdom,† to convince thoſe to whom he wrote, that the reverence due to the office was not diminiſhed by the change of its name. This is, indeed, ſo very obvious, that what has been uſually urged as an objection to the epiſtles of Ignatius, appears to us internal evidence of their authenticity, for if credit be due to Theodorite's account of the reſolution entered into on the death of St. John, exhortations more ſeaſonable could not have been given.

From the teſtimonies of Hæretics, and eſpecially of Marcion, who lived in the beginning of the ſecond century, our author infers, in the ſeventh ſection, that in all the countries which lay between Sinope and Rome, the books, which he calls Homologoumena, were acknowledged to be genuine. The teſtimonies of this kind, which afford ſuch poſitive evidence, have not been collected with the ſame diligence as thoſe of the orthodox fathers; though they are certainly entitled to equal credit. In the eighth ſection much ſtreſs is deſervedly laid on the teſtimonies of Jewiſh and Heathen writers, more eſpecially of Celſus and Porphyry, two enemies of the Chriſtian name, and, therefore, witneſſes the moſt unexceptionable of the authenticity of the New Teſtament. In the ninth ſection it is ſhewn that there were verſions of the New Teſtament in Syriac and Latin in the end of the firſt or beginning of the ſecond century; and, in the tenth ſection, the internal evidence of the authenticity of the Homologoumena is ſtated with great perſpicuity and force.

Among the incidental obſervations unnoticed by Mr. Marſh in his general view of the firſt part of this work, one occurs in the eleventh ſection which throws light on a particular part of St. Paul's conduct, of which we do not remember to have any where elſe ſeen a rational

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* In 1 Tim. Cap. iii.

† Our learned readers need not be informed that Ignatius was under ſentence of death when he wrote the epiſtles in queſtion.

account.

account. The object of the ſection is to ſhew the coincidence of th accounts delivered in the New Teſtament, with the hiſtory of th times to which thoſe accounts relate; and the part of St. Paul's con duct to which we allude, is the appearance which he made befor Ananias and the council in Jeruſalem. Here, as our author obſerve the learned have met with conſiderable difficulties.

"1. Who this Ananias was? a queſtion which Krebs has explained in h remarks taken from Joſephus, having ſhewn him to be the ſon of Nebeden 2, How can it be reconciled with Chronology that Ananias was called that time High Prieſt, when it is certain from Joſephus, that the time of h holding that office was much earlier. 3. How it comes to paſs that S Paul ſays, *I wist not, brethren, that he was the High Priest*; ſince the extern marks of office muſt have determined whether he were or not: a jeſt woul have ill ſuited the gravity of a tribunal, and a falſehood ſtill leſs the chara ter of St. Paul.

"On all theſe obſcurities is thrown the fulleſt light, as ſoon as we ex mine the ſpecial hiſtory of that period.—Ananias, the ſon of Nebedeni, w High Prieſt at the time that Helena, queen of Adiabene, ſupplied the Jew with corn from Egypt, during the famine which took place in the fourt year of Claudius, mentioned in the eleventh chapter of the Acts. St. Pau therefore, who took a journey to Jeruſalem at that period, could not hav been ignorant of the elevation of Ananias to that dignity. Soon after th holding of the firſt council, as it is called, at Jeruſalem, Ananias was di poſſeſſed of his office, and ſent priſoner to Rome, whence he was afterwar releaſed, and returned to Jeruſalem.—In the mean time, Jonathan, thoug we are not acquainted with the circumſtances of his elevation, had bee raiſed to the ſupreme dignity in the Jewiſh church. Between the death Jonathan, who was murdered by order of Felix, and the High Prieſthood Iſmael, who was inveſted with that office by Agrippa, elapſed an interva in which this dignity continued vacant. Now it happened preciſely in th interval that St. Paul was apprehended in Jeruſalem: and the Sanhedri being deſtitute of a preſident, he (Ananias) undertook, of his own authorit the diſcharge of that office, which he executed with the greateſt tyrann It is poſſible, therefore, that St. Paul, who had been only a few days in J ruſalem, might be ignorant that Ananias, who had been diſpoſſeſſed of th Prieſthood, had taken upon himſelf a truſt to which he was not entitle he might, therefore, very naturally exclaim, *I wist not, brethren, that he w the High Priest!* Admitting him, on the other hand, to have been acquainte with the fact, the expreſſion muſt be conſidered, as an indirect reproof, a a tacit refuſal to recognize uſurped authority." (Pp. 51—53.)

This detail, which our author ſupports by direct references to Joſ phus, not only throws the cleareſt light on a paſſage which has hithe to been involved in obſcurity, but alſo ſhews that the whole hiſto of St. Paul's impriſonment; the conſpiracy of the fifty Jews, wi the conſent of the Sanhedrim; and their petition to Feſtus to ſer him from Cæſarea to Jeruſalem, are facts which correſpond to th hiſtory of the times.

In the twelfth ſection the author removes the objections whi have been ſometimes made to the authenticity of the New Teſtame

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from the contradictions real or apparent between the hiſtorical parts of it and the accounts of profane authors. Wherever the evangeliſts really differ from Joſephus and other writers, he proves, in the moſt ſatisfactory manner, that, independent of inſpiration, which in the preſent inquiry he properly overlooks, the fulleſt credit is due to the former authors; that they had the beſt means of information, as well as the ſmalleſt inducement to deviate from the truth; and that of the contradictions, which at firſt ſight appear real, ſome are only apparent.

In proving the authenticity of the New Teſtament, Michaelis, like Lardner, makes no uſe of the teſtimony of ſpurious writings. Hence, he refers not to the Canons called Apoſtolical, though in one of them we have a catalogue of the books of the Old Teſtament as they are received by proteſtants, and of the New, with the exception of the Apocalypſe, which alone is omitted. We readily admit that he has completely proved the authenticity of the books called Homologoumena, without calling in the aid of writings which are in any ſenſe ſpurious; but the Canons, to which we allude, though neither dictated by the apoſtles, nor written by St. Clement, are entitled to a degree of reſpect, to which no work forged in the name of an individual can juſtly lay claim. They are indiſputably of high antiquity; for they are referred to as antient eccleſiaſtical canons by Athanaſius, Baſil the Great, and the council of Nice. They ſeem to have been compiled by ſeveral ſynods in the third century, and collected, not all at once, but gradually, as they were enacted; and it is certain that they formed the rule of diſcipline for the eaſtern part of the primitive Church. They afford, therefore, an illuſtrious proof of the ſenſe of that Church reſpecting the authenticity of the books attributed to Matthew, Mark, Luke, John, Paul, Peter, and James; for though the canon mentions the *Apoſtolical Conſtitutions*, attributing them to Clement, it is obvious from the manner in which that work is introduced, that a diſtinction was made between it and the canonical writings. Indeed it appears evident to us that the whole clauſe relating to Clement and the *Conſtitutions*, has, at ſome period ſubſequent to the council of Laodicea, (anno 367,) been tagged to the Canon by ſome unſkilful hand*; for the Laodicean Canon, which enumerates the

* The learned and primitive Biſhop Beveridge thinks otherwiſe. The books of the New Teſtament are, in the canon, enumerated thus; "The four goſpels of *Matthew*, *Mark*, *Luke*, and *John*; fourteen epiſtles of *Paul*; two of *Peter*; three of *John*; one of *James*; one of *Jude*; two epiſtles of *Clement*; and the *Conſtitutions* for you biſhops, publiſhed *by me*—δι εμου—Clement, in eight books, which are not to be divulged to all, becauſe of the myſtical things contained in it; and the acts of *us* the apoſtles." The biſhop infers from the inſertion of the words δι εμου, that the collector of theſe canons, and the publiſher of the *conſtitutions* neither was, nor pretended to be the Clement whoſe two epiſtles are mentioned after the epiſtle of *Jude*:

the ſacred books, ſeems to be a mere tranſcript of the apoſtolical canon; and in it no mention is made either of Clement's Epiſtles or of the Conſtitutions.

(To be continued.)

Pinkerton's *Modern Geography.*

(Continued from Vol. XVII. p. 386.)

OF a work comprehending ſo immenſe a maſs of multifarious information, it is evident that any account which we can give muſt be very circumſcribed and partial. A detailed analyſis of it is plainly impoſſible. We can, therefore, characteriſe it only in general terms, and, by producing ſome ſpecimens, enable our readers to eſtimate for themſelves, the kind and degree of inſtruction and amuſement which it is calculated to afford. Of the plan we have been at conſiderable pains to exhibit a pretty full and correct idea; and of the execution we cannot but ſpeak, on the whole, in the language of the moſt decided approbation. Nor has our opinion been formed on a haſty and inattentive, but on a cool, deliberate, and, in many inſtances, repeated, peruſal. We therefore recommend this ſyſtem to the public, with the utmoſt confidence, as a capital production, with which there is nothing in the Engliſh language that deſerves at all to be compared. It is a monument undoubtedly of ſingular induſtry, of extenſive knowledge, and of diſcriminating judgment. One eminent advantage the reader will find in it, which he will find in no preceding ſyſtem; and that is the ſcrupulous punctuality with which the author has conſtantly quoted his authorities. This, it will univerſally be acknowledged, is an improvement of the higheſt magnitude, which, while it places, in the moſt conſpicuous light, the patient reſearch and candid good faith of the writer, is productive of many deſirable conſequences to the reader. It not only inſpires him with rational truſt in the capacity and fidelity of his inſtructor, but by indicating the proper ſources of information, furniſhes him, in any caſe of difficulty or doubt, with the readieſt means of deciding for himſelf.

Our firſt extracts from Mr. P.'s book ſhall be his ſketches of Engliſh and of French manners, which, we think, are well drawn, and likely to prove acceptable to the generality of our readers.

" The Engliſh are generally eſteemed to exceed in the uſe of animal food; but, after the recent importations of French emigrants of all claſſes, this poſition begins to be doubted. If ſtomachic diſeaſes be really more

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Jude: and he offers ſome plauſible arguments in ſupport of his opinion that the *Conſtitutions* were publiſhed, and the Apoſtolical Canons collected by Clement of Alexandria. It appears to us, however, that he muſt be miſtaken; for Clement of Alexandria could not have called the *acts of the Apoſtles—αι πραξεις ημων των αποστολων."*

frequent

frequent than in other countries, they may more juſtly be aſcribed to our potations of heavy malt liquor, which deſervedly ſtrike foreigners as a ſingularity in Engliſh diet. Even our lighteſt liquors of that ſort have not eſcaped their remark; for a late French traveller has obſerved, that the Engliſh commonly drink at their meals a ſort of medical ptiſan, which they call *ſmall beer*. Our anceſtors prided themſelves in the variety and richneſs of their ales; and old writers enumerate many ſorts, as Cock, Stepney, Stitchback, Hull, Derby, Northdown, Nottingham, Sandback, Betony, Scurvy-graſs, Sage-ale, College-ale, China-ale, Butler's-ale, &c.; nor even at preſent do we refuſe praiſe to the various qualities of our Burton, Dorcheſter, Taunton, Scottiſh, and other ales. But the moſt peculiar malt beverage is *porter*, which ought to be ſolely compoſed of brown or high-dried malt, hops, liquorice, and ſugar, but is ſometimes debaſed by other ingredients: that of London is particularly famous, and is an article of exportation, being eſteemed a luxury on the banks of the Delaware, and [of] the Ganges. Punch was another national liquor, compoſed of ſpirits, water, acids, and ſugar, but its uſe is now in the decline, though the late Dr. Cullen eſteemed it a ſalutary potation in a moiſt and variable climate. The prodigious conſumption of tea is another peculiar feature, the uſe of that plant being rare in other European countries; to phlegmatic conſtitutions it may be beneficial, but, among the common claſſes, its enervating powers are often attempted to be corrected by the uſe of ſpirituous liquors. The latter bane has been long known in Ruſſia, and other northern kingdoms, but in the milder climes of Great Britain and Ireland, is deſtructive of the health and morals of the people. The legiſlature has been often forced to interpoſe to prevent the growth of drunkenneſs, wretchedneſs, and vice; and it is to be wiſhed that a late committee of the Houſe of Commons had ſanctioned a motion that was made to reſtrict ſpirituous liquors to their ancient boundaries, the ſhops of the chymiſts.

"The ſimplicity of the Engliſh cookery ſtrikes foreigners as much as that of the dreſs, which, even among the great, is very plain, except on the days of court-gala. A Frenchman drinks his wine during dinner; but the late Mr. Gibbon has remarked, that the luxury of a daily table in England permits a gentleman to taſte half a dozen ſorts of wine during dinner, and to drink his bottle of claret afterwards. The red wine of Portugal is, however, a greater favourite than that of France, as its aſtringent and antiſeptic qualities are found highly ſalutary in a moiſt climate. A late French traveller (St. Fond) has remarked, that the Engliſh know not the proper uſe of coffee, but will ſwallow ſeveral cups of a brown water, inſtead of one cup of the real ſtrong coffee drunk in other countries.

"The houſes in England are peculiarly commodious, neat, and cleanly; and domeſtic architecture ſeems here arrived at its greateſt perfection. The dreſs, as has been before obſerved, is rather plain and neat, than ſplendid; a praiſe which alſo applies to that of the ladies, who have now abandoned the tight form, ſo prejudicial to health, and have aſſumed much of the Grecian eaſe and elegance.

"The amuſements of the theatre and of the field, and various games of ſkill or [of] chance, are common to moſt nations. The baiting of bulls and bears is, it is believed, nearly diſcontinued. One of the moſt peculiar amuſements of the common people is the ringing of long peals with many changes, which deafen thoſe who are ſo unhappy as to live in the neighbourhood of the church. (Vol. i. Pp. 63, 64.)

The

The following picture of the French character is painted with a maſterly pencil:

"The manners and cuſtoms of the French have been ſo often delineated, that the theme has become trivial and familiar. The moſt pleaſing parts of the portrait are vivacity, gaiety, politeneſs, a ſingular diſpoſition towards ſocial enjoyments, and that *savoir vivre* which enables the adept to diſpoſe of his occupations and pleaſures in an agreeable ſucceſſion, free from liſtleſsneſs or fatigue. In general, Frenchmen regard care as a mortal poiſon, and ſtudy, if poſſible, to avoid its moſt diſtant approach. On the other hand, ancient and recent events conſpire to fix a ſanguinary ſtain on the national character, which one would little expect amid ſo much gaiety and ſeeming benevolence. The cauſes of this incongruity might afford an ample ſubject for philoſophical inquiry. Even the violent changes which have taken place ſeem to have little affected their characteriſtic gaiety, and Paris continues to be one of the happieſt cities in the world: while the ſcreams of maſſacre reſounded in ſome parts of the city, in others the theatres were crowded, and nothing was heard but ſounds of pleaſure.

"The ancient and rooted enmity between France and England nouriſhed many prejudices againſt the French character, which have ſince diſappeared in the reports of more candid authors. Yet, with travellers accuſtomed to the elegance of Engliſh life, many of the French manners and cuſtoms cannot be reconciled to ideas of phyſical purity; and the example of the perſonal and domeſtic cleanlineſs of the Engliſh muſt ſtill be recommended to imitation. The laws and decencies of marriage are alſo frequently ſacrificed; and the looſeneſs of the French morals, in regard to the ſex, has become proverbial. A republican form of government* has not ſuperinduced republican manners, nor has the liberty of divorce proved any bond of chaſtity. As every thing continues to be ruled by faſhion, it is not unreaſonable to hope that even virtue may become faſhionable.

"While ſome phyſicians have attempted to account for Engliſh melancholy from the quantities conſumed of animal food, it appears, on the contrary, that a Frenchman will conſume as much as two Engliſhmen, diſguiſed, indeed, and modified, ſo as to beguile and ſtimulate the appetite to larger indulgence. In the difference of climate, therefore, and in the uſe of light wines, muſt be ſought the chief phyſical cauſes of this diſcrepancy. The houſes of the French often diſplay a ſtrange mixture of magnificence and naſtineſs; and while even a cottage in England will ſhew attention to the comforts, conveniencies, feelings, and infirmities of human nature, in France the noſe may be aſſailed, while the eyes are enraptured. France has long afforded models of dreſs to all Europe; nor have the faſhions of Paris yet totally loſt their fantaſtic authority. In the frequent and ridiculous alluſions to the ancient republics, none of which bore the moſt diſtant reſemblance of modern France, it was natural that the Grecian and Roman dreſs ſhould afford models of imitation, and an infallible conſequence that the dreſs would become more elegant. In a country where life itſelf is an

* It is here proper to obſerve that Mr. P. conſiders the preſent government of France as republican in *form* only: for he elſewhere deſcribes it as it really is, A MILITARY DESPOTISM, "THE DESPOTISM OF FREEDOM." (Pp. 254, and 291.)

amuſement,

amuſement, it is to be expected that the diverſions ſhould be infinitely varied. In the capital, theatrical repreſentations bear the chief ſway, and every evening about twenty theatres are open and full. Yet theſe republicans do not rival their favourite Greeks and Romans, in opening theatres and amphitheatres at the expence of government; an inſtitution worthy of modern imitation, as to afford amuſements to the people may frequently ſave them from finding their own amuſements in drunkenneſs and other low vices." (Pp. 257, 258.)

Of the wiſdom or propriety of this laſt ſentiment we are by no means convinced. To furniſh, in any ſtate, the people with amuſements at the public expence, though, in ſome degree, it might, at firſt, preſerve them from drunkenneſs, would, we think, at laſt, have the infallible effect of eradicating all the habits of induſtry, (which is the guardian of good morals,) and of plunging them into thoſe of inveterate idleneſs, and of its conſtant concomitant, unbridled licentiouſneſs.

We are happy to contemplate, in Mr. P.'s mirror, the yet impoſing power and reſources of Auſtria. "Its hereditary dominions," he ſays, "entitle it to rank among the chief European powers, being of wide extent, and great importance, and boaſting a population of not leſs than 20,000,000, more concentrated than the diffuſe population of Ruſſia, and perhaps the next power to France, not in arms only, but on the broad and deep-rooted baſis of compact numbers of inhabitants." (p. 334.) The following account of Auſtrian literature we inſert, as both curious in itſelf, and accompanied with reflections of conſiderable moment:

"Excluſive of the Italian provinces, the literary hiſtory of the Auſtrian dominions cannot aſcend to a remote period. That of Auſtria proper, in particular, is little intereſting; and even the chronicles and lives of ſaints are comparatively recent. If the Emperor Maximilian, grandfather of Charles V., be the author of an eccentric poem, alluding to the events of his own life, and uſually aſcribed to him, though many aſſign it to his chaplain, he may be conſidered as the father of Auſtrian literature, as well as of Auſtrian greatneſs. But the ſucceſſion of authors is interrupted; and many of thoſe who flouriſhed at Vienna were aliens. Wolfgangus Lazius is but a dreaming antiquary; and in the ſame century Cuſpinian has ridiculed Haſelbach, the profeſſor of divinity, who having begun a courſe of lectures on Iſaiah, had not, in twenty-one years, finiſhed the firſt chapter. The like perverſity of taſte continues *to* [in] modern times; and Rieſbeck has depicted in warm colours the metaphyſical abſurdities of the Auſtrian profeſſors, and the abject tone of ſlavery and flattery, which pervades even the little ſolid literature that is known. For, at Vienna, the Emperor is conſidered as the ſucceſſor of Auguſtus, as abſolute monarch of Germany; while, in the other provinces of that wide region, he is more juſtly regarded as a nominal head, though highly reſpectable as King of Bohemia and Hungary. In the medical branch, Van Swieten, Storck, and others, have acquired deſerved celebrity; but though Vienna *swarm* [ſwarms] with pretended literati, or men who can talk and write nonſenſe in Latin, there are a few who have acquired a ſhadow of reputation, ſuch as Hell, Martini, Denis, and Sonnerfels; yet the firſt was a Sileſian, and Denis from Bavaria. In antiquities

antiquities occur the names of Froelich, and [of] one or two other numiſmatic writers, who compoſe vaſt volumes upon ſmall ſubjects.

" Bohemia and Hungary have no ancient claims to literature. Coſmas, of Prague, a venerable hiſtorian, flouriſhed about the year 1130; and Hungary has a *cotemporary* [contemporary] father of hiſtory in the anonymous notary of King Bela. Yet the encouragement given to writers by the celebrated Mathias Corvinus little ſtimulated native literature; for Bonfinius was an Italian. Nor is there any Hungarian writer particularly celebrated among the modern Latin claſſics; nor the native language yet known by any work commanding celebrity. Baron du Born, a native of Tranſylvania, has written many able works in natural hiſtory; but he uſed the Latin and French languages. An inquiry into the cauſes which have retarded the progreſs of letters and philoſophy in the Auſtrian dominions, would be more uſeful than the bare enumeration of a few names. They would be found to ariſe partly from the coarſeneſs of the German dialect, and the abſence of the Slavonic and Hungarian from the learned languages of Europe; partly from numerous wars of ambition, which ſometimes endanger the very exiſtence of the ſtate; in yet greater meaſure from the military education of the nobility, or rather indeed from their ignorance, for many conſummate officers have been men of letters: but above all, this defect muſt be aſcribed to that metaphyſical bigotry which perverts their rational powers, and blights every bud of genius and ſolid knowledge. The books prohibited at Vienna probably exceed in number thoſe of the Index Expurgatorius; and though the government *have* [has] no doubt a right to watch over thoſe of a political tendency, yet this jealouſy needs not be extended to works of mere ſcience written by heretics. On the other hand, ſome blame muſt doubtleſs extend to authors who introduce into ſcientific productions their political dogmata, and viſionary views of ſocial perfection, with attacks upon eſtabliſhed forms of worſhip and government, totally unlike the procedure of the ancient philoſophers, who were teachers of content and moderation. Yet a government ſhould ſelect the happy mean between that fanatic bigotry, which alike freezes literature and every branch of induſtry; and that licentiouſneſs of the preſs, which, by wantonly ſapping perſonal reputation and the laws, tends to deſtroy every habit of virtue, and can *only lead* [lead only] to anarchy." (Pp. 350,—352.)

This ſketch is well executed. Yet we cannot help obſerving, that the chilling influence which our ingenious author attributes to the bigotry of the Auſtrian government is probably much over-rated. Narrow as the notions of that government may be, we have never heard that the ſentiments of the government of Spain have been ſuppoſed more liberal. Yet the literature of Spain, by our author's own account of it, is highly reſpectable and rich, though little known in the other countries of Europe. His view of it, did our limits permit, we would willingly inſert, as affording a contraſt of a conſolatory nature to the melancholy dearth of Auſtrian genius. We may mention, however, as honourable to Spain, that " an elegant tranſlation of Salluſt has been publiſhed by the heir-apparent, to the monarchy." (p. 420.) Of Spaniſh learning in general a good account may be found, by the mere Engliſh reader, in Baretti's travels. The eminent ſucceſs with which letters were formerly cultivated in Iceland is a

wonderful phenomenon; and, as Mr. P.'s notice of it is ſhort, we ſhall here tranſcribe it.

"It is a truly ſingular circumſtance, in the hiſtory of European literature, that letters highly flouriſhed in the remote republic of Iceland, from the eleventh to the fourteenth century; and, independent of the fabulous Sagas, which might be counted by hundreds, the ſolid and valuable works then produced in that iſland might fill a conſiderable catalogue. From Iceland we derived the Edda, and our knowledge of the ancient Gothic mythology. From Iceland the Swedes, Norwegians, Danes, and Orcadians, draw their chief intelligence concerning their ancient hiſtory; Snorro, in particular, being ſtyled the Herodotus of the north: and the Landnama, or book of the origins of Iceland, is a *unique* work, diſplaying the names and property of all the original ſettlers, and the circumſtances attending the diſtribution of a barbaric colony." (p. 503.)

Mr. P. has been minutely attentive to trace, as far as it could be traced, the primitive population of every country on the face of the globe. As a fair and conciſe ſpecimen of the manner in which he treats this engaging ſubject, we ſhall exhibit what he ſays of the firſt inhabitants of Denmark, with whom our connection is intimate and cloſe.

"The original population of Denmark appears to have conſiſted of Cimbri, or Northern Celts, the anceſtors of our Welſh, *and who* [dele *and*] in particular, held the Cimbric Cherſoneſe, or modern Jutland and Sleſwick. On the progreſs of the Goths from the N. and E., the Cimbri were expelled; and being joined by part of the Teutones, or more ſouthern Germans, they were in queſt of other poſſeſſions, when they were defeated by Marius. Yet the Cherſoneſe continued to retain their name; and Tacitus mentions, that in his time there exiſted a ſmall ſtate of the Cimbri, probably near the mouth of the Elbe, while the remainder of the Cherſoneſe was poſſeſſed by ſeven Gothic tribes, among which he names the Angli, who afterwards gave appellation to England, and who appear to have reſided in the eaſtern part of Sleſwick, where there is ſtill the province of Anglen. The original poſſeſſors of Norway, which, with Sweden, conſtitutes the ancient Scandinavia, appear to have been the Fins and the Laps, who were driven to the northern extremities by the Gothic invaſion, allegorically ſaid to have been conducted by Odin, the god of war. The population has ſince continued pure and unmixed by foreign conqueſts; and the Norwegians ſtill retain the muſcular frame, blooming countenance, and yellow hair of the Normans, ſo well known in France, Italy, and England." (p. 488.)

Our readers, we are certain, would be highly gratified by Mr. P.'s deſcription of the Laplanders, which is extracted from Leems, a Daniſh miſſionary, long reſident in their bleak and dreary region. Indeed, his account of the northern nations is, altogether, exceedingly captivating. So is that of Switzerland, at all times an intereſting country, but doubly, of late, endeared to every feeling mind, on account of the deep calamities inflicted on it by the great unprincipled DESTROYER. One of the richeſt, moſt curious, and moſt elaborate compartments of Mr. P.'s ſyſtem, is that which contains his obſervations

tions on mountains, thoſe great and ſtriking features of countries. In thoſe on the celebrated chain of the Alps, their direction, heighth, and internal conſtitution, the lover of nature, and the ſtudent of geology, will find an ample fund of entertainment. We have room for no more but a beautiful, though general, ſketch, which rivals, we think, the ſubject itſelf in ſublimity.

"It was reſerved for this age of enterpriſe to diſcloſe the ſecret wonders of the ſuperior Alps. The enormous ridges, clothed with a depth of perpetual ſnow, often crowned with ſharp obeliſks of granite, ſtyled by the Swiſs horns or needles; the dreadful chaſms of ſome thouſand feet in perpendicular height, over which the dauntleſs traveller ſometimes ſtands on a ſhelf of frozen ſnow; the glaciers or ſeas of ice, ſometimes exceeding thirty or forty miles in length; the ſacred ſilence of the ſcenes before unviſited, except by the chamois and goat of the rocks; the clouds, and ſometimes the thunder-ſtorm, paſſing at a great diſtance below; the extenſive proſpects, which reduce kingdoms as it were to a map; the pure elaſticity of the air, exciting a kind of incorporeal ſenſation; are all novelties in the hiſtory of human adventure." (p. 583.)

With the following more extended deſcription, in no degree, we think, inferior to that which we have juſt now given, we are under the neceſſity of diſmiſſing the firſt volume of this great and valuable work. On the ſecond volume, which is ſingularly important, our remarks muſt be reſerved for another number.

"To enumerate the natural curioſities of Swiſſerland would be to deſcribe the country. The Alps, the glaciers, the vaſt precipices, the deſcending torrents, the ſources of the rivers, the beautiful lakes and cataracts, are all natural curioſities of the greateſt ſingularity, and moſt ſublime deſcription. Of late the glaciers have attracted particular attention; but thoſe ſeas of ice, interſected with numerous deep fiſſures, owing to ſudden cracks which reſound like thunder, muſt yield in ſublimity to the ſtupendous ſummits clothed with ice and ſnow, the latter often deſcending in what are called avalanches, or prodigious balls, which, gathering as they roll, ſometimes overwhelm travellers, and even villages. Nay, the mountains themſelves will ſometimes burſt, and overwhelm whole towns, as happened in the memorable inſtance of Pleurs near Chiavana, in which thouſands periſhed, and not a veſtige of a building was left; nor are recent inſtances, though leſs tremendous, wholly unknown. The vaſt reſervoirs of ice and ſnow give birth to many important rivers, whoſe ſources deeply intereſt curioſity. As an example, the account which Bourrit gives of that of the Rhone may be ſelected. 'At length we perceived through the trees a mountain of ice as ſplendid as the ſun, and flaſhing a ſimilar light on the environs. This firſt aſpect of the glacier of the Rhone inſpired us with great expectation. A moment afterwards this enormous maſs of ice having diſappeared behind thick pines, it ſoon after met our ſight between two vaſt blocks of rock, which formed a kind of portico. Surpriſed at the magnificence of this ſpectacle, and at its admirable contraſts, we beheld it with rapture. At length we reached this beautiful portico, beyond which we were to diſcover all the glacier. We arrived: at this ſight *one* would ſuppoſe *one's ſelf* in another world, ſo much is the imagination impreſſed with the nature and immenſity of the objects. To form an idea of this ſuperb ſpectacle, figure in your

mind a ſcaffolding of tranſparent ice, filling a ſpace of two miles, riſing to the clouds, and darting flaſhes of light like the ſun. Nor were the ſeveral parts leſs magnificent and ſurpriſing. One might ſee as it were the ſtreets and buildings of a city, erected in the form of an amphitheatre, and embelliſhed with pieces of water, caſcades and torrents. The effects were as prodigious as the immenſity and the height; the moſt beautiful azure, the moſt ſplendid white, the regular appearance of a thouſand pyramids of ice, are more eaſy to be imagined than deſcribed. Such is the aſpect of the glacier of the Rhone, reared by nature on a plan which ſhe alone can execute: we admire the majeſtic courſe of a river without ſuſpecting that which gives it birth, and maintains its waters, may be ſtill more majeſtic and magnificent.' (Bourrit, iii. 163.) He afterwards deſcribes the river as iſſuing from a vault of ice, as tranſparent as crystal, and illuminated by streams of ſunſhine darting through apertures in the roof." (Pp. 589, 590.)

(To be continued.)

Military Memoirs, relating to campaigns, battles, and ſtratagems of war, ancient and modern. Extracted from the beſt authorities. With occaſional remarks. By the Author of the War in Aſia, from 1778 to 1784; of the Hiſtory of Europe, in Dodſley's Annual Regiſter, continued from 1791 to 1801, both incluſive, (1793 excepted;) and the tranſlator of Mr. Cunningham's MSS. Hiſtory of Great Britain, in Latin, from the time of Cromwell, to the acceſſion of George I. 1 vol. 8vo. Pp. 588. Price 10s. 6d. Johnſon. 1804.

FROM the works mentioned in the title-page, our readers will perceive, that the author is Dr. William Thomſon; and a dedication to the Duke of York is ſubſcribed by the name of that gentleman. The leading object of the performance is to exhibit military operations and events in ſuch a manner as to ſhew the cauſes by which the reſults were determined. "The event of war," ſays the preface, "generally depends on the ſuperiority of talents in thoſe who form and execute military plans. Here lies the ſtrength of armies more than in their numbers, or even their veteran diſcipline. Hiſtory, both ancient and modern, abundantly proves that victory has not ſo often turned upon the comparative maſſes of oppoſite numbers, as on the quantum of matter, to borrow a phraſe from the mathematicians, multiplied into its velocity, and both, by ſkilful evolutions, ably and dextrouſly directed." That, in the great majority of caſes, victory has followed ſuperior genius, wiſdom and ſelf-poſſeſſion, is the leſſon that the author of theſe memoirs ſeeks to inculcate; and in his execution of his taſk, he has very ſteadily kept in view UNITY OF DESIGN. Taking a general view of the qualifications of a leader of armies, our author obſerves, that one of the moſt important attainments is to know the character of mankind, and particularly the character of the enemy. Julius Cæſar, he obſerves, in his campaigns againſt the Gauls, Germans, and Britons, was careful in the firſt place, not only to learn the nature

ture of the country, and the military force and reſources of the nations which he was about to invade, but to inveſtigate their government, and above all their character. One feature in the military character of the Gauls, eaſily deducible from their diſpoſitions, he particularly points out as applicable to the ſucceſſive inhabitants of that country, from the age of Julius Cæſar to the preſent. Sudden in their reſolutions, unſteady, without perſeverance, without patience, they are more fitted for making than for ſuſtaining and repelling an attack. The victories of the French have been owing to their attacks, their defeats to attacks made upon them. This general fact our author undertakes amply to illuſtrate in his military memoirs. He thinks it has been leſs attended to by nations at war with France, than prudence and expediency required.

The work is divided into three parts. The firſt comprehends an account of war before the invention of gun-powder, beginning with the times of Homer, and ending with the laſt battles which the Engliſh and Scotch fought during the reign of Edward II. and in the beginning of the reign of his ſon.—The ſecond part contains war after the invention of gun-powder, beginning with the battle of Crecy, and ending with the battle of Fontenoy.—The third part deſcribes war ſince the introduction of the Pruſſian tactics, and brings it down to the battle of Alexandria in 1801. It is now neceſſary to advert to the authorities of our author.

In ancient military hiſtory he has chiefly reſorted to Xenophon, the moſt experienced hiſtorian of Grecian warfare; to Arrian, the moſt accurate narrator of the exploits of Alexander; Polybius, the only authentic war hiſtorian of the conteſts between the Romans and Carthaginians, the only writer who has fully unfolded the genius of a Scipio and a Hannibal. The wars of Cæſar he takes from the moſt accurate ſource; Cæſar himſelf; and occaſionally calls in Plutarch for ſupplementary information, on different parts of Roman military hiſtory; he alſo has recourſe, though not often, to modern military criticiſm on ancient warfare. He has read Sir Walter Raleigh with conſiderable advantage, and is impreſſed with a very high idea of the wiſdom of that writer. His authorities for the wars of the middle ages are in a great degree French, eſpecially Froiſſard and Mauvillon. For Engliſh efforts he chiefly refers to Hume, and ſometimes to Rymer; for battles between the Scotch and Engliſh, he principally conſults Hume and Buchannan. As he deſcends nearer to modern times, he refers to Guicciardini, Father Daniel, Bayard, and Strada. The exploits of Guſtavus Adolphus are taken from his hiſtorian Gualdo, and his military inventions from Grimoard. To none of theſe authorities can we make any objection. When our author reaches the wars of Marlborough, we think of Engliſh hiſtorians he, too excluſively quotes Cunningham; not that we impeach the authority, but there are other authorities which are alſo deemed weighty. His accounts of Frederick are chiefly taken from Grimoard's picture of the reign of Frederick. In his account of the American war, his ſole

except in one inſtance, is Captain Stedman, a very decent, uſeful writer; but certainly not the only one who has handled that ſubject; and certainly one who is not paramount in hiſtorical fame or importance. For the events of the laſt war he refers chiefly to Dodſley's Annual Regiſter. The following reaſon he adduces for citing that work: "It may," he ſays, "well occaſion a ſmile to ſee a man, who acknowledges himſelf to be the writer of the Hiſtory of Europe, in Dodſley's Annual Regiſter continued, ſo often quoting that publication among the beſt authorities. But let it be recollected, that the authorities from whidh his ſtatements of military affairs are there given, are diſtinctly pointed out where thoſe authorities have been publiſhed." Our author adds, that he has been much aſſiſted by private information. From the object, plan, and authorities of this work, we now proceed to the execution.

He commences the memoirs by a deſcription of the battle of Thymbrium between Crœſus and Cyrus. This combat is very accurately detailed from Xenophon, and the purpoſe of the narrative is to ſhew that Cyrus, with a ſmaller number of troops, not better than thoſe of the Lydian monarch, obtained the victory, firſt by his general arrangement, which enabled his forces to act with combined and complete effect, whereas the movements of Crœſus were leſs connected. Secondly, Cyrus ſkilfully concealed part of his deſign of combat; Crœſus manifeſted the whole of his plan: thirdly, Cyrus had preſence of mind to remove unforeſeen obſtacles, and to avail himſelf of unexpected occurrences. Cyrus defeated Crœſus, not from commanding better ſoldiers, but from better directing his ſoldiers. He vanquiſhed the King of Lydia, and afterwards other ſovereigns, becauſe he was an abler man than any of his adverſaries. Our author makes ſeveral obſervations on the warfare mentioned in the Bible, eſpecially a ſcheme of Joſhua for capturing the city Ai; and a very able ſtratagem it was. He quotes an account of the Trojan war, and imputes the capture of Priam's city to the ſuperior invention of the Greeks. In mere fighting, the Trojans and their allies were a match for the Greeks, but were overcome by ſtratagem. The next inſtance adduced to ſhew the efficacy of genius in war, is a contrivance of Cambyſes; but a ſucceeding example more forcibly illuſtrates the ſame truth. This was the battle of Marathon, in which, though the ſmall Athenian band was far more warlike than the Perſian multitude, yet they muſt have been overwhelmed by numbers, if it had not been for the ability of the general. Miltiades ſaw it would be vain to attempt the centre of the enemy, and that his hopes of ſucceſs muſt reſt on attacking a weaker part, which being thrown into confuſion, might diſturb the whole line; therefore he reſolved the onſet ſhould be from the wings, and to prevent his own handful from being ſurrounded, he occupied ſuch a poſition as ſecured his rear, and made ſuch preparations as ſecured each flank. With theſe offenſive and defenſive diſpoſitions he proceeded to battle. The Perſian generals had not ability to counteract theſe movements, they truſted to their numbers, and the mere weight of the

he Perſian column; but the genius of Miltiades threw this ponderous body into confuſion, and its bulk attacked by ſkill, and managed without ſkill, proved its deſtruction. Our author could not have ſelected a happier inſtance of mind overcoming matter than the battle of Marathon. Another reflection, which he very ſeaſonably introduces upon this ſubject, is the ſpirit of enthuſiaſtic valour, by which generous men are inſpired to reſiſt an invading foe. The writer inadvertently ſuffered an error, we preſume of the preſs, to eſcape him in ſtyling the Darius, who was king of Perſia at the time of the battle of Marathon, Darius Ochus. The Darius in queſtion, as the Doctor well knows was the ſon of Hyſtaſpes. Ochus was one of the laſt of the Perſian kings one hundred and thirty years after. After the battle of Marathon, our author proceeds to the exploit of Leonidas; the general efforts of the Greeks, and the inefficiency of multitudes headed by ſuch a man as Xerxes, againſt troops which had ſuch commanders as Themiſtocles. When the Doctor reaches Epaminondas, we are ſurpriſed to find that he confines his conſideration entirely to the battle of Mantinea, whereas Leuctra is fully as important an epoch in military hiſtory. There Epaminondas firſt formed that wedge column which the Doctor mentions; and by an attack on a part, broke the whole line of the enemy, with ſix thouſand Thebans, reckoned only ſecondary in valour, defeated twenty-four thouſand Lacedemonians, a nation that had hitherto been deemed invincible. Leuctra would have been one of the happieſt inſtances he could have choſen to illuſtrate his maxim, that victory depends much more on the genius of the general, than the troops which he has to command. Epaminondas, a very able man, with ſix thouſand, not better, if ſo good, troops, overcame Cleombrotus, an ordinary paſſable man, with twenty-four thouſand. At Leuctra the Thebans had to meet an enemy that knew not defeat: at Mantinea they encountered an enemy that they had ſignally defeated, and reduced from being the dictators of Greece to the loweſt humiliation and diſtreſs; as the author himſelf obſerves, at Mantinea Epaminondas was greatly ſuperior in numbers. Splendid as was that victory, therefore, it was of much eaſier atchievement than Leuctra, and fraught with leſs important military inſtruction. From Epaminondas our author naturally proceeds to Philip of Macedon, explains the phalanx, and indeed exhibits a very clear view both of the arms and arrangements, and their reciprocal adaptation. He follows Alexander through his expedition, and preſents an accurate account of the battle of the Granicus; but without much remark. On the battle of Iſſus, the ſiege of Tyre, and the conqueſt of Egypt, he makes no remarks; but proceeds to the battle of Arbela, which he deſcribes with very great accuracy, and clearly ſhews the vaſt ſuperiority of intellectual powers. Though brave and hardy men, the Macedonians being about ſeven and forty thouſand to eleven hundred thouſand in an open country, where the chief part of the Perſians could act, could be no match in phyſical ſtrength. The battle was won by the genius of Alexander ſo directing his attack, as to make the num-

bers deſtructive to each other. The following are his obſervations on the battle of Arbela.

" It is not to be doubted, that with an excellent arrangement, joined to the valour of his troops, Alexander completely defeated the ſuperior forces of Darius. Neither is it to be queſtioned, that, in the military ſchools of Greece, the battle of Arbela was pointed out as the model for great actions. In it are aſſembled all the manœuvres and operations known to the best Greek tacticians. For inſtance, the whole army drawn up in a line, obliquely inclined to that of the Perſians, in order to attack only one part of it, another line, oblique to the wing, to ſupport the cavalry, the half-facings, to be ready to attack the enemy in flank, when advancing; a ſecond line, behind the phalanx, to oppoſe any attack on their own rear; thoſe grand facings, or wheelings, from the centre backwards towards the wings, when the enemy ſhould appear on the flank; that denſe body, or wedge, of cavalry, at the head of the oblique line, with which Alexander puſhed on, to penetrate the open ſpace left in the Perſian line, the columns of infantry formed by the peltastes, or targeteers; the breaking through of the phalanx, by the Perſians; the mixture of light troops with the cavalry: in a word, the whole battle furniſhes the most admirable leſſons on the art of war of the antients."

Our author follows Alexander to the war in India, and battle with King Porus. Thence he paſſes to the warfare of other Eaſtern nations, and eſpecially the Parthians; and preſents a melanchly detail of the fate of Craſſus, which was evidently incurred by that general's want of ſkill and total ignorance of the enemy with whom he had to contend. He obſerves that the Parthian mode of warfare is the ſame (with different arms) with that which in latter times has been carried on by Hyder, Tippoo, and the Mahrattas:

" To ſcour the country, cut off convoys, exhaust their enemy by a long dance after them, through countries with which they are unacquainted, and in which they may be ſurprized by ambuſhes; or, on the other hand, as circumstances require, or opportunities invite, to draw them into the plain country, where their immenſe bodies of cavalry may act against ſmaller, though firmer, bodies of infantry, with advantage; where they may haraſs them by constant skirmiſhes, without much loſs to themſelves, or completely ſurround them."

From the Macedonians and Aſiatics our author proceeds to the Romans; and firſt conſiders the legion as oppoſed to the Macedonian phalanx, and exemplifies the juſtneſs of an obſervation which we quoted from the preface, that victory depends not merely on the maſs, but the compound ratio of force and velocity, together with ſkilful direction. The united ſtrength and verſality of the Roman body was ſuperior to the mere ſtrength of the phalanx. The phalanx was adapted only to ſpecific ground, whereas the legion could act on any ground. This remark our author illuſtrates from the battle in which Flaminius overcame Philip, and compelled him to accept of a peace on the terms of the conqueror, and from the battle in which Æmilius Paulus defeated Perſeus the ſon of Philip, and reduced Macedonia to be

be a Roman province. We are next conducted to the wars between the Romans and Carthaginians; and our author preſents, from Polybius, a very maſterly account of the battle of Cannæ. He clearly ſhews the pivot on which victory turned in a battle in which half the number of troops, generally inferior, beat eighty thouſand Romans, becauſe the ſmaller number was commanded by a moſt conſummate leader; and the greater number by an officer of ordinary talents with the preſumption and precipitancy of ſelf conceited ignorance. The battle of Zama was fought between two generals of the very higheſt ſkill, but the event there turned on the troops which they reſpectively commanded. The defeat of Hannibal there, when with an equal number contending againſt a General almoſt equal to himſelf, the troops of Hannibal being bad, and of his competitor being good, merely ſhews that the greateſt abilities cannot avail without materials. From the time of Hannibal the Romans were ſo much ſuperior to the enemies with whom they engaged, that our author thinks none of their wars afford much military leſſon, until the civil conteſt between Pompey and Cæſar. We do not altogether agree with him that, in this intermediate time, they met with no ſerious reſiſtance in their ambitious career. The war of Numantia, protracted by careleſſneſs and luxury, and brought to a cloſe by the reſtoration of diſcipline and energy, is not devoid of military inſtruction, perfectly coincident with that which our author ſo very ably delivers. The war of Jugurtha repreſſed the Roman ambition, and both under Metellus and Marius called forth very great diſplays of military ability, as may be ſeen in Salluſt. The Cimbri and Teutones did more than check the ambitious career of the Romans, they threatened the ſtate with deſtruction. The ultimate victories of the Romans over the valiant hordes of theſe Northern barbarians, tend ſtrongly to confirm the excellent and favourite poſition of our author, that in warfare genius and wiſdom are moſt likely to be ſuperior; at leaſt where they have great difficulties to encounter. The efforts of Sylla againſt Mithridates, a very obſtinate and formidable enemy of Roman ambition, illuſtrate the ſame principle. Sertonius, with Spaniards, long an overmatch for the Roman legions, is an inſtance of the ſame truth; and we do wiſh our author had not ſo curſorily paſſed over the ſeventh century of Roman war hiſtory. In the beginning of the eighth we find Cæſar at Dyrachium; and ſoon after are brought to the battle of Pharſalia, on which Dr. Thomſon has beſtowed very accurate attention; and of which he has exhibited a moſt maſterly view. Cæſar, he clearly demonſtrates, with a much ſmaller number of equal troops, (for they were all the beſt in the world) from a diſadvantageous ſituation, defeated Pompey, with his great numbers, very ſtrongly poſted. Cæſar certainly both in war and politics was uniformly ſucceſsful, becauſe he was a much abler man than any with whom he had to contend. In the ancient portion of the hiſtory, the battles, which are the beſt deſcribed, both afford and produce the moſt important military leſſons are the battles of Marathon and Arbela; Cannæ and Pharſalia. The

Doctor

Doctor thinks it would be idle to attempt, in ſuch a limited work, an account of the moſt important battles fought by the Romans in the latter periods of their empire; and we, in a great meaſure, agree with him. Indeed the events of the declining ages of Rome, afford leſs of military than of moral leſſon. It was not the extraordinary individual Hannibal by military genius and invention overcoming the leſs able Flaminius and Varro, though at the head of fully better troops, it was barbarian ſtrength and energy againſt degenerate enervation. He gives a ſhort account of Saracenic and Tartarian warfare, in the middle ages, over Aſia, Africa, and Eaſtern Europe.—Next he brings us to events with which we are much better acquainted, the wars between England and Scotland. Both nations he juſtly deems among the leaſt barbarous of the middle ages. Both were nationally gallant and intelligent, they reſpectively ſucceeded according to the talents of the prince by whom they happened to be commanded. Robert Bruce, one of the greateſt monarchs of Scotland, headed his army of thirty thouſand men, when Edward the Second, one of the weakeſt princes of England, headed the Engliſh of one hundred thouſand men. They met at Bannockburn, and the ſuperior ability of Robert in the choice of ground, diſpoſition of his troops, and availing himſelf of events, decided the fate of the day. Not long after, Robert being dead, and a prince of very extraordinary ability, Edward the Third, on the Engliſh throne, the forces of Edward gained a ſignal victory at Halidown Hill.

We are now conducted to the ſecond part—war after the invention of gunpowder. This period is introduced by ſome general remarks on the changes which it has produced in the art of war; after which we follow war hiſtory from the partial employment of that ſubſtance to its very general uſe; including a view of the various inſtruments to which the invention has given riſe. Our author preſents a ſketch of the battles of Crecy, Poictiers, and Agincourt, which bore a ſtriking reſemblance to each other in diſpoſition, operation, and reſult. At Crecy, Edward the Third was far inferior to the enemy in numbers, but occupied ſuch a poſition as to give full effect to his troops, and, at the ſame time, ſecure them from being flanked or ſurrounded by the Gallic multitude. The French did not diſpoſe of their men ſo as to avail themſelves of their numbers; the Black Prince, who commanded the van, made ſuch an impreſſion as was irreſiſtible where he pointed his force, and the confuſion which he cauſed there extended to the reſt. The new artillery of the Engliſh aſſiſted in completing the diſmay of the enemy; but the genius of Edward the Third in planning, and the energetic heroiſm of his ſon in executing, determined the victory. At Poictiers, the Prince of Wales had with twelve thouſand to encounter ſixty thouſand; but now, at twenty-ſeven, mature in wiſdom, as at ſeventeen he had been tranſcendant in heroiſm, he made ſuch an arrangement as enabled all his men to act, and not nearly all the enemy. He irritated the French prince to advance into a lane, between hedges the moſt incommodious for his numbers, and which our Edward had previouſly prepared for his reception,

ception in a manner that Hannibal could not have exceeded. He lined the buſhes with troops on each ſide, attacked the defenceleſs flanks of the enemy, while he himſelf charged them in front; they endeavoured to retreat, but falling back among their own army, they communicated their confuſion. Edward, foreſeeing this probable contingency, had made diſpoſitions to avail himſelf of the diſorder, by poſting a party in ambuſcade to attack the French in the rear. The battle of Agincourt was gained by Henry againſt an army as much ſuperior as that which his great grandfather and great uncle had to encounter. He adopted a ſimilar order, ſecured his flanks and rear, and bore on one point of the French force with ſuch ability and effect as to produce confuſion and rout to the enemy, and a moſt deciſive victory to the Engliſh. If the French commanders had been equally ſkilful, they either would have avoided battle, or diſpoſed of their numerous and brave troops to much better advantage: but the valiant and wiſe princes of England defeated the French becauſe Providence had beſtowed upon them much better heads, and ſtill firmer hearts, than on their antagoniſts. Theſe are qualities, it muſt be owned, which many Engliſh commanders poſſeſſed and exerted; when they did our hiſtory has few defeats to record from Frenchmen, or any other enemies. The battle of Flouden was gained by the ſuperior ability of Surrey, over not a weak prince, but what had the ſame effect, a prince totally ignorant of war. Our author now proceeds to Turkiſh warfare, but their victories appear to have been gained by ſtrength and proweſs over effeminacy, more than by ability over intellectual weakneſs. The Turks had a military ſpirit, but never an eminent military genius. Next we are conducted to the wars in Italy, between the French and Spaniards, when artillery and muſketry began to be well underſtood. Here is exhibited a view of French progreſs in military ſkill. About twenty-five pages are devoted to the wars and inventions of Guſtavus Adolphus, and that is one of the moſt intereſting parts of the work. After an introduction on the modern modes of arranging armies he preſents a very maſterly view of the battle of Rocroi, wherein the ſuperior genius of Condé (by the bye we rather think he was then only Count or Duke d'Enguien, his father or other predeceſſor being alive), with an army not more numerous, overcame the fineſt body of infantry in the whole world. The victory of that Prince over Melos is certainly as ſtriking an inſtance in ſupport of our author's general doctrine as could be adduced.

We next attend the Doctor over ground that every Briton muſt tread with delight—the wars of Marlborough. The battle of Blenheim is one of his moſt maſterly exhibitions. Therein he clearly and luminouſly paints the Duke of Marlborough commanding an inferior force to Marſhal Tallard, who had an opportunity of poſting himſelf ſo ſtrongly as to be inacceſſible. The Duke of Marlborough ſaw Tallard was not availing himſelf of his advantages by fortifying approaches; he, therefore, availed himſelf of the omiſſion, moved forward with ſuch rapidity as gave the French no time for preparation. Marlborough,

rough, aſſiſted by Prince Eugene, ſo arranged the whole combined troops that they acted as one body. Tallard, aſſiſted by the Elector of Bavaria, made ſuch diſpoſitions that they were two detached armies. Marlborough occupied ground (which the French a little before might have ſeized) that enabled every company and every man to act efficiently. Tallaid pent up a great body of his troops in a village whence they could not annoy the enemy, and could very little ſupport their fellow ſoldiers. Seeing the diſpoſitions of their commander the Engliſh and their allies went on with the boldeſt confidence. The ſkilful general, with his army all moving in harmony, defeated the unſkilful general with his army in broken and detached bodies. In the character of Marlborough and Tallard we find victory and defeat. At Ramillies Marlborough gained a victory by equal ſuperiority of talents and efforts. At Malplaquet, having to contend againſt Villars, a very able man, the ſtill ſuperior ability of Marlborough prevailed, but the victory was not ſo ſignal. Galway, commanding in Spain, though a brave man, at the head of as good troops as any which Marlborough commanded, was defeated, at Almanza, in enconntering a leader of ſuperior genius, the Duke of Berwick. The fertile invention of the Earl of Peterborough recovered victory to the Engliſh in Spain. The next battle that is mentioned is the battle of Fontenoy, on the meaſures of which, our author touches delicately, and lays the blame, in a great meaſure, on the failure of the Dutch.

The third part brings us to war ſince the introduction of the Pruſſian tactics, and in prefatory pages, traces military arrangements from the time of the Greeks to the commencement of the ſeven years war. Our author gives a clear and conciſe ſketch of the ſucceſſive battles of Frederic, and no part of his narrative more ſtrongly evinces his doctrine, that the ableſt men are likely to make the beſt generals. Indeed in Frederic it was frequently the mere invention of the moment that determined the victory. Dr. Thomſon now conducts us to a period which we contemplate with regret, our campaigns in America. But Frederic himſelf victorious at Roſbach, Miltiades at Marathon, Alexander at Arbela, Cæſar at Pharſalia, and Marlborough at Blenheim, do not more ſtrongly evince the efficacy of talents and efforts to inſure ſucceſs than Howe with SUCH A BRITISH ARMY, *totally inefficient*. He had ſoldiers equal to any that ever exiſted; but the ſoldiers had not a general. In this part of his narrative our author, we think, abounds too much in extracts from the hiſtory of Stedman.

Laſtly, we come to the wars that aroſe from the French revolution. In his account of the firſt campaign, 1792, he imputes the ſucceſſes of the French near the cloſe of the year to the enthuſiaſm of ſuppoſed liberty in ſome degree, but chiefly to the immenſe numbers which were brought into the field. The deſcription of the battle of Jemappe is clear, but without any novelty of diſcovery or particular remark. He proceeds to the conteſts with the Pruſſians and Auſtrians, but here we find little generalization. The battle of Fleurus is accurately narrated, but without any retroſpection of that ſeparation of the allies, which

which was not without its influence on that event as well as the general reſult of the campaign. The ſucceding battles in the Low Countries between the French and Germans are mentioned, but with hardly any remark; and we muſt ſay, that no portion of the military memoirs preſent near ſuch a ſmall portion of military inſtruction as the campaigns 1793 and 1794 in Germany and the Low Countries. Indeed we cannot ſee one leſſon in the account of theſe two years, either of example or of warning, and very important years they are in military hiſtory, and through that importance infinitely more important in political hiſtory. The operation of the Engliſh troops in 1793 and 1794 we do not recollect to have ſeen once mentioned. Pichegru appears to us to have been a general equal to any, and, except Moreau, far ſuperior to any other general that ſupported the French revolution. We regret that he is not mentioned. After a ſhort ſketch of parties at Paris, our author proceeds to the firſt Italian campaign of Buonaparté, and very properly paſſes unnoticed mere rapidity of movements. Neither does he mention the battle of Lodi, which certainly appeared liker the deſperation of phrenzy than the cool intrepidity of a real hero. He attributes ſome degree of merit to the ſtratagem of that adventurer for eſcaping from a detachment of Auſtrians. The expedient, however, of pretending to be followed by a large body of men was quite obvious to invention, and very common in practice. Attending this leader to the cloſe of the campaign we are happy to find the Doctor does not aſſign his ſucceſs to diſtinguiſhed ability; but to rapid movement and verſatile dexterity. There was another cauſe on which we wiſh he had touched, the want of fidelity among many of the Auſtrian officers. Our author does not aſſert that Buonaparté ſurmounted great difficulties: we think he had not great difficulties to ſurmount. He beſtows high praiſe on Moreau; and then proceeds to the ſiege of Acre, which he repeats, in a great degree, from his own Annual Regiſter. This celebrated operation draws forth very few reflections. The Auſtrian and Ruſſian campaign of 1799 is alſo ſketched, but with little accompaniment of remark. Of the battle of Marengo our author preſents a ſhort and impartial account, and cloſes his memoirs with the battle of Alexandria.

The ſcantineſs of remark in the laſt nine years of the Memoirs we are far from imputing to want of powers in the author, to deduce from the hiſtory of that period as valuable leſſons as from any former period. But we are aware of the delicacy of the ſubject, and make allowances for the peculiar circumſtances of the caſe. Nevertheleſs, without entering into an inveſtigation of the deſign, plan, or execution, of every military meaſure that was adopted by Britain and her allies, we muſt, on the whole, obſerve, that as far as this nation was concerned, without being implicated in the counſels or operations of allies, we were ſignally ſucceſsful; and Britain, even in her military efforts of the laſt war, maintained that ſuperiority which Crecy firſt proved, and ſo many ſucceeding ſcenes have confirmed. We ſhould not have heſitated to take up Britiſh effort, and wiſh our author had done

done the ſame. We rather, however, regret the want of what might, and we think would have produced able and valuable remark, than cenſure the omiſſion.

The Military Memoirs conſtitute a performance of combined information and inſtruction; always uſeful, and at preſent peculiarly ſeaſonable and intereſting. We have fairly and candidly ſtated points on which we differ from the author, in the ſame fairneſs we muſt pronounce our opinion that, on the whole, it is a work of meritorious deſign, beneficial tendency, and judicious ſelection, particularly deſerving of the peruſal of officers *and thoſe* who have the appointment of officers. The work is indeed an hiſtorical illuſtration, in military ſubjects, of the grand maxim of Juvenal, that a rigid adherence to the dictates of wiſdom in a great meaſure controuls the power of fortune.

" Nullum numen habes, ſi non prudentia deſit——
——— fortuna."

Daubeny's *Vindiciæ Eccleſiæ Anglicanæ.*

(Continued from Vol. XVII. P. 371.)

ON Mr. O.'s chapter concerning *Repentance* our author makes no remarks; and on that which treats of *Original Sin*, we find none which we deem of ſufficient importance to be laid before our readers. But his ſtrictures on Mr. O.'s ſixth chapter, which relates to *Juſtification*, are rich in ſound criticiſm, and in equally ſound divinity. He begins with obſerving that much of what has been written on the ſubject has been advanced more with a view to ſupport ſome pre-eſtabliſhed ſyſtem, than with an eye to the truth. But the real merits of the cauſe, he thinks, lie within a narrow compaſs.—Our venerable reformers laboured to eradicate the groſs and profitable error which had long prevailed in the Church of Rome with regard to the doctrine of human merit.

" Whoever, therefore, conſiders Chriſt to be the only *meritorious cauſe* of man's ſalvation, and works as requiſite to determine the quality of that faith which can alone be inſtrumental to the ſalvation of the party, will believe every thing neceſſary to be believed on this important ſubject. He will ſee that works, the fruit of faith, while, to make uſe of the language of our reformers, they are decidedly 'ſhut out from the *office* of juſtifying,' muſt ſtill be preſent in the juſtified party, (in all caſes where works are poſſible) as the *ſine qua non*, without which he will not finally be ſaved. 'For without holineſs (we are told) no man ſhall ſee the Lord.' This neceſſary diſcrimination between man's *title* to ſalvation, and his *perſonal qualification* for it, contains the whole pith of the argument employed on this much, though in my judgment, unneceſſarily, controverted ſubject." (Pp. 233-235.)

Mr. O., in order to prejudice his readers againſt thoſe who talk of two juſtifications, a *firſt* and a *final*, invidiouſly aſcribes the diſtinction to "Taylor the Socinian." But if the diſtinction be a true one, it is not

not to be rejected becauſe held by a Socinian. Or muſt we renounce the doctrine of the Trinity becauſe it is held by the Church of Rome? This mode of arguing, or rather of biaſſing the reader's mind, is infinitely diſgraceful to thoſe who adopt it. But Mr. O. can by no means allow that "to be baptized" and "to be juſtified" are of the ſame import, though the Homily on Salvation employs them as ſynonymous. We wonder not at this; for his ſcheme excludes the notion that juſtification is annexed to baptiſm. Mr. O. is a ſtrenuous advocate for the *literal ſenſe* of our public ſtandards, when their language ſuits his purpoſe. But, in the preſent caſe, becauſe Dr. Hey allows that the word "juſtification" is ſeldom or ever uſed as ſynonymous with "baptiſm," except in our article and homily, Mr. O. thinks it "highly improbable that it is ſo uſed there." "This," ſays Mr. D. "appears to be ſtrange reaſoning. For, upon this principle, the articles and homilies, which are appealed to as the ſtandard for the church doctrine, are not to be received according to the letter, but according to the ſenſe [which] Mr. O. thinks proper to affix to them." (p. 238.) But our reformers, when they joined the words "juſtified" and "baptized" as ſynonymous, really meant what they ſaid: for they lay it down, as a fundamental poſition, that "*infants*, being baptized, and dying in their infancy, are by Chriſt's ſacrifice, waſhed from their ſins, brought to God's favour, and made his children, and inheritors of his kingdom of Heaven." (Hom. of Salv. p. 17.) But this, we preſume, Mr. O. himſelf will allow to be a good deſcription of perſons juſtified. The paſſage of the homily which we have here produced is alſo produced by Mr. O.; but, to guard, we ſuppoſe, againſt the "iniquity of quotation," he has given it in a form which, inſtead of teaching what it actually does teach, the *juſtification of infants by baptiſm*, makes it applicable to Chriſtians in general. This was eaſily done. Nothing more was required than to ſuppreſs the words "infants, being baptized, and dying in their infancy," and to ſubſtitute the ſimple pronoun *we*. "Had," ſays Mr. D. "the author of a 'Guide to the Church' *thus quoted*, he certainly would not have been ſpared." (p. 242.)

On this momentous ſubject our author appeals, as we had alſo done*, to the rubric at the end of the baptiſmal ſervice, and to the reference made by the XIth article to the homily on ſalvation. The argument drawn from theſe inconteſtible authorities we venture to propheſy that neither Mr. O., nor any of his "regular Evangelical Miniſters," will ever dare to meet. On this point they have only one alternative, which is either to relinquiſh the doctrines of Calvin, or their new deſignation of "the True Churchmen." But, ſays Mr. O. "the notion" that juſtification is ſynonymous with baptiſm, "is overthrown by their own hypotheſis; namely, that it ſuppoſes 'men to do their part faithfully;' and that we are then only put in a

* See ANTI-JACOBIN REVIEW, Vol. XV. P. 130—264.

way

way of being eternally happy, if all things go on well; but that we may loſe our way." That a perſon once juſtified can loſe his way is a doctrine which Mr. O., we know, like a good Calviniſt, regards as abſurd. It is nevertheleſs the doctrine of the Church, as we have unanſwerably proved in another place*. For our reformers, as Mr. D. obſerves, held the doctrine of *aſſurance* of ſalvation only ſo far as infants dying in their infancy were concerned; whilſt, in all other caſes, they conſidered baptiſm as the conveyance of benefits ſubject to contingency, as an admiſſion into a ſtate of ſalvation which might afterwards be loſt." Of this queſtion the judgment pronounced by the Church with regard to the penitent thief is deciſive.

But, argues Mr. O. if it be true that juſtification may be loſt, and alſo that it is the ſame as baptiſm, then, in order to regain it we muſt be rebaptized. If Mr. O. thought that this conſequence followed, he was groſsly ignorant of the doctrine both of the Church of England, and of the Primitive Church. His favourite Auguſtine taught a very different leſſon. "Semel perceptam," ſays that father, "parvulus gratiam non amittit, niſi propriâ impietate, ſi ætatis acceſſu tam malus evaſerit. Tunc enim etiam propria incipiet habere peccata, quæ non regeneratione," or a repetition of the ſacrament of baptiſm, "auferantur, ſed *alia curatione* ſanentur." (Ad. Bonif. Epiſt. 98.) This *other cure* conſiſts in repentance, and renewed obedience. By employing this cure the perſon baptized retains the benefit of his original baptiſm, which needs not be repeated. "And in this ſenſe," adds our author, "though not in the ſenſe in which it is uſed by ſome modern teachers, the maxim 'once regenerate and always regenerate' is a true maxim in Chriſtianity, and was an eſtabliſhed one in the Primitive Church." (P. 247.) We are far, however, from being of opinion that Mr. O. believed in the juſtneſs of his own inference from juſtification's being ſynonymous with baptiſm. We obſerved†, as Mr. D. alſo does, that he produces, from the homily on ſalvation, a paſſage which renders his own reaſoning ridiculous. We ſaid that we ſuppoſed that he intended to be witty. But, perhaps, we ſhould have been nearer the truth if we had ſaid that this was one of his meaneſt attempts to confound the queſtion, and to puzzle his readers.

Mr. O. however, talks of baptiſm as "a bare admiſſion into the Chriſtian religion, (p. 180.); and the doctrine of the Chriſtian Obſerver is that "Baptiſm is *only* the outward ſign of an admiſſion into the Church, adminiſtered by fallible men, and may or may not be accompanied by the inward and ſpiritual grace of juſtification, which is the act of God alone." (Chriſ. Obſ. July 1802.) Mr. O. too, having laid it down that a man is juſtified only when he rightly believes (p. 179.), very evidently diſbelieves that infants are juſtified by baptiſm. Thus do Mr. O. and the Chriſtian Obſerver, to uſe the words

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* See ANTI-JACOBIN REVIEW, Vol. XV. Pp. 279, 280.

† See ANTI-JACOBIN REVIEW, Vol. XV. P. 265.

of

of our excellent author, " in *direct contradiction* to the expreſs doctrine of our Church, think—*the former*, that perſons *under age* cannot be juſtified by baptiſm; *the latter*, that the inward and ſpiritual grace *may* or *may not* accompany the outward and viſible ſign; whilſt *both*, with the XXVth and XXVIIth articles, as it were, ſtaring them in the face, which tell them that 'baptiſm is not only a ſign of profeſſion, but alſo a ſign of regeneration; by which, as by an inſtrument, the promiſes of God are viſibly ſigned and ſealed' to the baptized party, appear to be equally agreed in conſidering baptiſm as 'only the outward ſign of admiſſion into the Church;' or, in Mr. O.'s words, 'the bare admiſſion into the Chriſtian religion." (p. 255.)

But the Chriſtian Obſerver has farther diſcovered that the ſacrament of baptiſm may be ineffectual, becauſe it is adminiſtered by *fallible men*. Is the Chriſtian Obſerver, then, a believer in the Roman Catholic principle, that the *intention* of the Miniſter is neceſſary to the validity of the ſacrament? Or does he think that the weakneſs of the inſtrument employed can make void the poſitive inſtitution of Chriſt? So, at leaſt, we are certain, thought not St. Paul. " We have," he ſays, " this treaſure in earthen veſſels, that the excellency of the power may be of God, and not of us." (2 Cor. iv. 7.) The ſentiments of our Church, on this momentous ſubject, are no leſs explicit, and are fully explained in her XXVIth article. We have no heſitation, therefore, whatever, to ſtile, with our author, theſe poſitions of Mr. O. and of the Chriſtian Obſerver, *downright hereſy*; and moſt heartily do we concur in the following weighty reflections:

" Sorry am I to think that ſuch erroneous opinions, relative to a ſacrament of our Church, ſhould conſtitute part of that new ſyſtem of divinity, now induſtriouſly circulated by thoſe of our Clergy who, in their zeal for the honour of God, ſeem to be attempting to reform upon the reformation; a ſpecies of divinity ſuited to ſelf-conſtituted Miniſters, who know no commiſſion but that of their own *aſſuming*; but certainly unſuited to the character of clergy who have a divine commiſſion to produce for the office [which] they undertake. To depreciate the ſacraments of the Church, on the ſcore of the fallibility of the Miniſter, whoſe office it is to diſpenſe them; and thereby to lead ſerious people to look for immediate communications from Heaven, which they will not fail to do if they are taught that the fallibility of the Miniſter may prevent their receiving benefit from his miniſtry, is to ſet aſide the plan on which Chriſt thought fit that the affairs of his kingdom ſhould be tranſacted; an effect which, if not counteracted, muſt ultimately terminate in the annihilation of Chriſt's viſible church on earth. The poſition, that baptized perſons *may* or *may not* be juſtified, certainly correſponds with the Calviniſtic doctrine of election, according to which juſtification is the excluſive portion of certain choſen individuals; in which caſe it muſt be admitted, that the ſacrament of baptiſm can make no alteration in the caſe of parties whoſe condition had been previouſly and irrevocably determined. This may be ſound doctrine with divines of the Geneva ſchool; but certainly it bears no affinity to that of the Church of England, which, after the example of her Divine Head, is no reſpecter of perſons in this caſe. All properly admitted within her pale by baptiſm,

are conſidered to be (in the words of her ſervice) 'in the number of God's faithful and elect children;' in the ſame ſenſe, in which the members of the ſeveral churches collected by the apoſtles are ſtiled the 'faithful in Chriſt Jeſus,' and 'elect of God.' Like them they are by divine grace elected to the privileges of the Goſpel Covenant. They are conſequently placed in a ſtate of *preſent* ſalvation, and muſt, therefore, *for the time being*, be juſtified. And neither our reformers knew, nor does our Church know, any other juſtification but that originally conveyed by the ſacrament of baptiſm; which, when loſt, as it is continually liable to be by the ſubſequent conduct of the party, is, through grace, to be recovered by the ſame means which qualified for its original poſſeſſion; namely, repentance and faith, accompanied with renewed obedience." (Pp. 258. 260, 261.)

Many pages are employed by Mr. O. for the purpoſe of inſtructing thoſe divines againſt whom he writes in what ſenſe our Reformers are to be underſtood, when they affirm that men are ſaved "without works by faith only." But theſe divines underſtood the reformers much better than Mr. O., who perpetually ſees them through a Calviniſtic medium. The reformers, by all the modes of expreſſion which they uſed on this ſubject, meant nothing more than to exclude the Popiſh doctrine of merit, and to attribute our ſalvation wholly to Chriſt. Mr. D. however, with other divines, is accuſed of not being Proteſtant enough to reject this Popiſh doctrine, "although on ſome occaſions, he *verbally* diſclaims it." And the ground of the charge is, that "he talks of works and obedience to the moral law, as conſtituting men relatively worthy; and giving them a right of grace on the part of God to the tree of life; and of God becoming their debtor." This Mr. O. calls ſtrange doctrine; but, as Mr. D. obſerves, it can be ſtrange to none, "but to thoſe who are ſtrangers to their bible: for there the doctrine is to be found in more places than one." (p. 275.) On this head Mr. D.'s vindication is eaſy. But in order to it, he is here, as well as in many other inſtances, obliged to produce the *ipſiſſima verba* of his own writings to which reference is made; and, in the preſent caſe, he lays open ſuch a ſcene of miſrepreſentation on the part of Mr. O., and ſuch a total contempt of fair quotation, as excite indignation mingled with pity. "At the ſame time," ſays our author, "in juſtice to Mr. O. it muſt be obſerved that he is underſtood, in the world, not to be ſo much the independent writer for, as the public reporter of, a party; that the documents which his publication exhibits have been furniſhed from various quarters; his chief office having been that of arranging, and giving the *lucidus ordo* to the diſcordant maſs of materials with which his friends had ſupplied him. Should this, as from that part of Mr. O.'s publication now immediately before me, I ſhould in charity conclude muſt have been the caſe, Mr. O. may have been unintentionally led into errors by too implicit a confidence in the honeſty of his aſſiſtants.—Such a plea for the numberleſs garbled quotations to be met with in his publication, a regard for Mr. O.'s reputation, as a clergyman, diſpoſes me moſt readily to admit." (Pp. 281, 282.) Whether Mr. O.

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and his friends will consider the supposition here mentioned as an honour or an insult, we neither know nor care. But sure we are that, for Mr. O. as an individual the truth of it would be the best apology that can be made. Should the fact be as is here suggested, and as we ourselves have been tempted to suspect, it would account for the different parts of his book, which has much the appearance of a piece of patch-work, hanging loosely together. We might then imagine that, for fear of disobliging his friends, Mr. O. was under the necessity, in opposition to his own better judgment, of inserting passages which had better been left out, and of finding the best situation which he could for contributions which refused completely to harmonize.

Mr. O. (p. 215.) charges our author with maintaining, "that admission into Christianity places men in a state of possible salvation; but that whether this becomes a real, actual, and discriminating salvation to the believer, depends *wholly upon his works*;" and for proof he refers to the Guide to the Church. (p. 287.) But the words in italics are not Mr. D.'s: and are inserted only to make out the sense for which Mr. O. wished to render him responsible. That the salvation of any is only *possible*, Mr. O. we know, does not believe: for Calvin's elect have *certainty* of salvation. But this is not the doctrine either of the bible, or of the Church of England: Baptized infants, dying in infancy, are *certain* of salvation; not so adults, who may fail of it by their own misconduct. And that salvation can be *only possible*, which, by the fault of the party, may be prevented from effectually taking place. This doctrine, which Mr. O. styles "the notorious divinity of Mr. Daubeny," is shewn, from St. Peter and the Apostle to the Hebrews, as well as from the Liturgy and Homilies, to be good, sound, and orthodox divinity. Mr. O. too reprobates the position, maintained by some of his opponents, "that faith in the merits of Christ *supplies the defects* of our obedience." When he passed this censure, he had surely forgotten the language of the homily, that "in Christ every true Christan may be called a fulfiller of the law, for as much as that which their infirmity lacked Christ's justice hath supplied."

But nothing has more offended Mr. O. than Bishop Bull's making works a *condition* of salvation*. "But to me," says our author, "the words *covenant* and *condition* appear so necessarily connected, that I can form no idea of the one independent of the other." (p. 290.) Every person who enters into the church by baptism, as he well observes, must, either by himself or by proxy, engage in a previous solemn profession of faith, repentance, and obedience. If such an engagement be necessary to confer a title to the privileges of the baptismal covenant, its performance must, *a fortiori*, be necessary to secure the continuance of them. "Faith, repentance, and obedience, then, though not the causes by which salvation is produced, are still

* See ANTI-JACOBIN REVIEW, Vol. XV. Pp. 277, 278.

thoſe circumſtances or conditions without which, in conformity with the plan of the divine covenant, ſalvation will not take place." (ibid.)

Our author has very clearly ſhewn, that the XIth article of the Church of England, on which Mr. O. ſeems to have maintained that faith is the only condition of juſtification, warrants no ſuch inference. The article is evidently built on two celebrated paſſages of St. Paul, (Rom. iii. 28. Gal. ii. 16.) which muſt, therefore, be properly explained before the article can be rightly underſtood. This explanation our author has given in a brief and ſatisfactory view. Faith alone, he contends, is mentioned in the article, becauſe the article ſpeaks only of the *meritorious cauſe* of juſtification, in oppoſition to human works of every kind. The difference, therefore, between our author and Mr. O. is this. Mr. O. inſiſts that faith is the *only condition* of juſtification, apparently on the ground that no other condition is expreſſed in the XIth article. So far as the phraſes *per fidem* and *ſola fide* apply to the ſubject of the article, Mr. D. agrees with him. But Mr. D. further maintains, that faith and works, conſidered with a view to man's *final* juſtification at the day of judgment, are *equally conditions*, and that they were ſo conſidered by our reformers, who, if they had been ſpeaking of this ſubject, would to the words *per fidem*, now in the article, have added *per opera*. For faith and works were equally regarded by them, not as meritorious cauſes, or, *properly* ſpeaking, as any *cauſes* at all, but, agreeably to Biſhop Bull's diſtinction, as "cauſæ ſine quibus non;" as conditions, which, though ſhut out from the office of juſtifying, are ſtill neceſſary to be preſent in him that is juſtified; as qualifications, in ſhort, without which man's final juſtification will not take place.

By means of this diſtinction our ingenious author very eaſily reconciles St. Paul with St. James.

"St. Paul," he ſays, "was writing about that juſtification conveyed to the party on his admiſſion into Chriſtianity by baptiſm, to which faith only was the requiſite title, according to the eſtabliſhed principle on which the Evangelical Miniſtry uniformly proceeded, namely, *believe and be baptized*. Whereas St. James was ſpeaking of the condition of the ſame party, ſubſequent to that admiſſion; and of thoſe works of faith neceſſary to qualify him for his final juſtification. The Chriſtian, then, is to be juſtified by faith, without works which bear any correſpondence with thoſe meant by St. Paul, becauſe they were works of legal obedience, which ſet up a *meritorious claim*, on their own account, to juſtification. At the ſame time, he is not to be juſtified by faith, without the works meant by St. James; theſe works being the works of evangelical obedience, acceptable only through Chriſt, and without which faith is dead." (Pp. 298, 299.)

This appears to us a very happy ſtatement; and it correſponds exactly with that of Mr. Pearſon, who, in his firſt letter to Mr. Overton, (p. 24.) thus expreſſes himſelf: "The whole difference of meaning between St. Paul and St. James, amounts to this—that St. Paul is ſpeaking of the *meritorious* cauſe of our being *admitted* into a ſtate of ſalvation; and that St. James is ſpeaking of the *conditional* cauſe

cause of our *continuing* in a state of salvation, and of being finally saved."

To maintain, therefore, that faith is the only condition of justification, to the exclusion of those works which alone render it a valuable condition, is to misrepresent the doctrine of the Church of England; and why those works, without the performance of which justification is not finally to be obtained, ought not to be called a *condition* of obtaining it, is somewhat difficult, we think, to conceive.—Cranmer, it is true, in the homily "of salvation" has accumulated the strongest expressions which he could find to oppose the Romish doctrine of merit, that *error*, as Bishop Bull has called it, "*toto animo detestandus.*" But he has no where, even in the homily, given countenance to Mr. O.'s notion; and in the "Institution of a Christian Man," under the article Justification, he has explicitly taught the opposite doctrine. There it is said that this blessing is granted for the merits and satisfaction of our Blessed Saviour; that our pardon stands upon *this ground*; and that no good works, on our part, could reconcile us to God, procure his favour, and prevail for justification. "However," it is added, "this benefit is *suspended upon conditions*; such as reliance upon the Divine goodness, observing our Saviour's commands, and performing the offices of justice and charity." To the authority of Cranmer Mr. D. forbears to add that of Bishop Bull, because with Mr. O. it would go for nothing: though, in our opinion, the Church of England never boasted of a greater or more eminent divine. But our author thinks that Mr. O. must respect the sentiments of the late amiable Bishop Horne: and we are sure that he respects those of the venerable Bishop of London. From both these prelates Mr. D. gives passages which expressly contradict Mr. O., and teach the doctrine which he himself maintains. (Pp. 306, 307.)

Mr. D.'s strictures on Mr. O.'s seventh chapter, which relates to good works, open thus:

"The chapter on which we are now entering appears so foreign from the subject professed to be undertaken, that it might, without injustice to my reader, be passed over unnoticed. An apology for those Ministers whose cause Mr. O. advocates did not necessarily lead him into the contents of the present section," intituled, *Concerning the Standard of Morals*; "for, let the charge against them be what it may, a counter-charge against their supposed opponents cannot be admitted as a proper set-off against it. This is *to recriminate*, but not *to disprove*: a mode of proceeding which indicates, generally speaking, either the weakness of a cause, or the little judgment of its manager. In the present case, Mr. O., I am inclined to think, would have done more credit to himself, as well as more service to his clients, had he confined himself to the character in which he professedly committed himself to the public; as the apologist of a supposed misrepresented body, without assuming that of the general accuser of his brethren. It might have occurred to Mr. O. that the evidence delivered by him, in the present section, relative to the principles and characters of his opponents, is that kind of *ex parte* evidence which can constitute no standard of judgment to the mind of any candid or considerate person. For this chapter, when taken

together, contains no more than the unqualified eulogy pronounced by Mr. O. on himſelf and his friends, contrasted with the indiſcriminate condemnation, which he has thought proper to paſs on thoſe againſt whom he has taken up his pen." (Pp. 317, 318.)

Theſe are impreſſive and juſt remarks, of which the truth and propriety will be queſtioned by none who have read Mr. O.'s book, except "the True Churchmen" and their faithful adherents. This chapter, in reality, is one continued calumny againſt the general body of the Engliſh clergy. But his eagerneſs to criminate has led him into ſtrange inconſiſtencies. He had formerly accuſed his opponents of laying ſuch ſtreſs upon morality, as to build, in a great degree at leaſt, the hopes of ſalvation on *human merit*. The object of this ſection is to repreſent them as enemies to morality in all its branches. As preparatory to this, he is at great pains to inſtruct us what the church conſiders as conſtituting morals, for, as our author elſewhere truly remarks, "it has been obſerved that it is a practice with Mr. O. to enter into laboured demonſtrations and defences of the moſt acknowledged truths; with the view, as it ſhould ſeem, of leading his more ignorant readers to believe that the oppoſers of his particular opinions deny thoſe general truths." (p. 228.) The clergy are here condemned, in a body, of teaching doctrines equally deſtructive both of the firſt, and of the ſecond, tables of the law. They are accuſed not only of want of decency, candour, veracity, and Chriſtian charity; but "of vindicating, and even pleading for, the *violation of the laws of the land*, the *laws of the church*, the *expreſs condition* on which they are inſtituted to their benefits, [benefices, we preſume], the *admonitions of their ordinary*, their *own ſolemn oath*, and *every motive that can bind the conſcience or influence the conduct of an honeſt man*." (Ov. p. 255) Such is the ſtyle in which this mild and moderate Calviniſt permits himſelf to talk of his Right Reverend Fathers and his Reverend Brethren: for the charge is an indiſcriminate one, moſt evidently intended to attach to all of them who belong not to the tribe of "the True Churchmen." Mr. D., however, confines himſelf principally to his own defence. "It requires," ſays Mr. D., "the utmoſt ſtretch of Mr. O.'s charity to believe any profeſſors of Chriſtianity in a ſtate of ſalvation, who differ from him in external matters; at the beſt, he maintains, they can only be left to the uncovenanted mercies of God." But the pages of the Guide to the Church, to which Mr. O. refers, relate entirely to the eſſential advantages connected with receiving the ſacraments in communion with the Church, and from the hands of perſons duly commiſſioned. The Church ſays, that "they that receive baptiſm *rightly* are grafted into the Church;" and that "no meetings, aſſemblies, or congregations, of the King's born ſubjects, but thoſe of the eſtabliſhed Church, may *rightly* challenge to themſelves the name of true and lawful churches." With Mr. O., however, it ſeems the difference between being *rightly* and *not rightly* baptized is a difference only "in external matters;" ſo that whether

Mr.

Mr. O. baptizes, or his Clerk; whether perſons are baptized in the Church or out of it, are points, in Mr. O.'s mind, of no conſequence. Thus Mr. O. proves his churchmanſhip; but "were," ſays our author, "the Church of England in convocation to ſit in judgment on Mr. O.'s book, ſhe could not, conſiſtently with her appointed forms, conſider the title prefixed to it, of "The True Churchmen aſcertained," to be a title to which Mr. O. had manifeſted the beſt pretenſions." (p. 325.)

The paſſage of the "Guide," on which the preſent charge is founded, had been objected to by Sir Richard Hill, as "dealing out damnation by wholeſale." To the worthy, frank, and well-intentioned Baronet Mr. D. judged an explanation to be due, which was, therefore, given in the "Appendix to the Guide," and which, from every candid mind, muſt remove ſuch a falſe impreſſion. But Mr. O. evidently does not wiſh ſuch falſe impreſſions to be removed. He has again brought forward the paſſage alluded to, without noticing the explanation; and, by way of confirming the impreſſion, he has added to his reference the convenient word *paſſim*, importing that ſuch is the ſentiment which Mr. D. *every where* maintains: though the "Guide" itſelf might have furniſhed him with abundance of deciſive evidence to the contrary. On this conduct we extract the author's reflections, which muſt, we repeat, make Mr. O. bluſh, if he be capable of bluſhing.

"From this ſpecimen the Eſtabliſhed Church may know what to expect from the Miniſters for whom Mr. O. apologiſes, (ſuppoſing him to be their accredited repreſentative), who, under the guiſe of candour and falſe charity, (for true charity is manifeſted in uniting, not in dividing, the Church,) thus, in a manner, annihilate her miniſtry, and furniſh a plea for ſeparation from her connection, which the arguments of the beſt informed divines will attempt in vain to counteract. I dwell no longer on this ſubject. Let the reader, let Mr. O. ſay, whether, with the above evidence before him, (and much more might eaſily be produced from my writings), attempting to leave ſuch an injurious impreſſion on his reader's mind, relative to my candour and charity, he is acting in conformity with the ſtandard which he has himſelf ſet up? Whether he is treating the ſentiments of the author of the "Guide," as favourably as is conſiſtent with what, after proper inquiry, he esteems *truth* and a *good conſcience?*" (p. 328.)

It is impoſſible for us to follow our author, ſtep by ſtep, in his expoſure of the diſingenuous arts by which Mr. O. has, in this ſection, attempted to degrade the national clergy. Yet, confined as our limits neceſſarily are, we ſhould think ourſelves highly deficient in our duty, if we omitted to lay before our readers Mr. D.'s final judgment with regard to it; a judgment in which we cordially, and entirely, agree.

"It is," he obſerves, "to be lamented, that any Minister of the Church of England ſhould have ſuffered his zeal ſo far to annihilate his charity, and deſtroy his judgment, as to have been able to write it. Thoſe gentlemen, whoſe names are introduced into this ſection, would think it impertinent in

me to say a syllable in their defence; knowing that a charge, thus *libellously drawn*, and thus *indiscriminately applied*, answers itself, and can bring disgrace on no one so much as on the person who drew it. For my own part," he adds, in a stile well suited to his known character, "my object, in answering Mr. O.'s book, having been, not so much to defend myself against his uncharitable attack, as to maintain what I understand to be the genuine doctrines of the Church of England, more particular attention to the contents of this section would be time thrown away; and, considering that no man can speak long of himself without sin or folly, my reply to Mr. O. on the general subject of *this section*, shall be comprehended in the following short sentence: My writings, my character, and my professional conduct, are before the world. Should the world be indisposed to give me that credit for either [any of them] which their intention, at least, should secure, I thank God, I can look forward, 'through faith and patience,' from this world to the next, unto that Master whose servant I am, and 'to whom I stand or fall." (Pp. 235, 236.)

Mr. O. begins the second section of this Chapter with declaring that, in the opinion of his party, "good works are neither the *meritorious cause*, nor the *appointed condition* of justification." Enough has been said by us on both parts of this opinion to render any farther observations perfectly unnecessary. But this section appears to have been written principally with the view of defending Mrs. H. More's position, that the "duties which grow out of the doctrines of Christianity are to be considered as the *natural* and *necessary* productions of such a living root;" or, as Mr. O. expresses it, that "good works are the *natural* and *necessary* effect of that faith which justifieth." To Mrs. More Mr. D. had replied, "Madam, this is not the language either of the Scripture or of the Church of England;" and, undoubtedly, in the meaning in which, we are convinced, Mrs. More employed it, it is the language neither of the scripture, of the church, of reason, nor of common sense. Mrs. More, we are persuaded, would complain that we wronged her, if we represented her as an Anti-Calvinist; and Mr. O. would join in the complaint. Now, a Calvinist believing, as he must do, in the necessary consequences of absolute decrees, must believe, that he who has once been justified can never fall from his justification. The faith which he once possessed can never be wholly lost or corrupted. And, as the Church declares in her XIIth article, that good works do spring out necessarily of a true and lively faith, it follows, of course, in the mind of a Calvinist, that in the elect, good works are of *natural* or *physical* necessity. On this subject we have, at different times, already, very freely delivered our sentiments*. If Mrs. More did not intend to teach such necessity, why does she not explicitly disclaim it? Instead of doing this, Mrs. More, in the late edition of her works, attempting to wrap herself up in that robe of consequential dignity, and contemptuous

* See ANTI-JACOBIN REVIEW, Vol. XV. Pp. 280. 387—390. Vol. XVI. p. 52.

silence,

ſilence, which, wherever her character or writings are concerned, ſhe affects to wear, but which ſits upon her with an aukward grace, contents herſelf with coolly obſerving, that "ſhe conceives herſelf to have been miſunderſtood," and with ſimply repeating the words of the XIIth Article, as a ſufficient ground of her juſtification. Mrs. More was not ignorant of the principle on which Mr. D. differed from her. She very well knew, that about the *words* of the article there was no diſpute; and that the only queſtion was concerning their *meaning*.—Yet ſhe has neither the courage with frankneſs to avow the Calviniſtic ſenſe of them, nor the candour to conſider Mr. D.'s objections. But we muſt take the liberty to tell Mrs. More, that, whatever her own pride and ſelf importance, or the flattery of her evangelical friends, may ſuggeſt, Mr. DAUBENY is the laſt antagoniſt whom ſhe ought to have treated with diſreſpect: and we muſt have leave to add, that the method which ſhe has been pleaſed to adopt of waiving the controverſy can do her no honour in the eyes of a diſcerning and impartial public. It has, in truth, more the appearance of mean and ſhuffling artifice, than of honeſt good faith and regard for truth.

[*To be concluded in our next.*]

An Excurſion in France, and other parts of the Continent of Europe, from the Ceſſation of Hoſtilities in 1801, *to the* 13*th of December*, 1803. *Including a Narrative of the unprecedented Detention of the Engliſh Travellers in that Country, as Priſoners of War.* By Charles Maclean, M. D. 1 Volume, 8vo. Pp. 304. Longman and Rees. 1804.

THE author of this excurſion has formed an hypotheſis that malladies, uſually called peſtilential, are not contagious. He ſays that he has eſtabliſhed this poſition by an *induction* of reaſoning, and only wiſhes to prove it by experiment; what kind of induction on a medical, or any other phyſical ſubject, he can have employed antecedent to experiment, we cannot conceive. This mode of expreſſion, however, may probably be owing to an imperfect acquaintance with logical terms. Induction is that proceſs of reaſoning, which, from a number of particulars, examined by obſervation and experiment, draws a general concluſion either of fact or principle.

Our author, confident of his theory, applied to ſeveral potentates in order to procure an opportunity of inſpecting epidemic diſeaſes. His firſt wiſh was to make a voyage to the Levant, and take Italy in his way; but arriving at Vienna, in ſummer 1800, he found the French had made ſuch progreſs that it was impracticable to viſit Italy. He applied to the Spaniſh Ambaſſador at the Auſtrian court for leave to repair to Cadiz, where an epidemic fever then raged, but did not ſucceed. He then wrote to the Duke of Portland requeſting he might be permitted to go to Egypt: the Duke's anſwer was, that the arrangements

rangements made for that expedition did not admit of new military appointments. Peace being concluded between England and France, he repaired to Paris in hopes of procuring a miſſion to the Levant from the Conſular government, but again found himſelf diſappointed. Meanwhile he pitched his abode at Paris; and there he began his obſervations on the actual ſtate of France. We do not exactly learn what are Doctor Maclean's principles; in one point he agrees with us: he execrates Buonaparté. His ſtatements and remarks, however, both on the ſtate of France and the character of Buonaparté, are extremely trite and ſuperficial. Doctor Maclean is not the Opie that can draw a maſterly picture of the devil. He, indeed, tries a family groupe, and gives the common anecdotes of the mother, wife, brothers and ſiſters; but without any force or poignancy. He narrates ſeveral facts, all tending to ſhew the dreadful iniquities practiſed in the adminiſtration of juſtice.

In ſummer, 1802, he tries to mark the progreſſion of French hoſtility; but preſents only ſome detached facts, without demonſtrating their ſeries and connection. In Auguſt the Conſul prohibited the Engliſh newſpapers, except Bell's Meſſenger. Our Doctor touches very lightly on a performance that was popular among the enemies of the country which fed and protected its proprietor. Thence he digreſſes to the character of Talleyrand, which he diſmiſſes in an anecdote or two. On the Moniteur he repeats the common obſervations, and mentions ſeveral anecdotes to ſhew that the French preſs is not free. This was a fact not unknown before, and indeed vouched by much ſtronger inſtances than Mr. Maclean adduces.

After the departure of Lord Whitworth, the French journals daily exclaimed, why do the Engliſh quit France? yet, in a few days, the decree for their arreſtation was promulgated. The execrable iniquity, treachery, and fraud of this detention, require a much more vigorous and glowing pencil to repreſent them in the appropriate colours than Doctor Maclean poſſeſſes. That writer, however, makes the beſt of it he can, and annexes a liſt of the perſons detained, which appears to us the moſt ſatisfactory part of the publication. Doctor Maclean mentions a curious piece of fineſſe practiſed by the French government,—to make quotations from the Argus, an Engliſh conſular paper in France, appear as quotations from Engliſh newſpapers publiſhed in London. Our author now introduces various names, with a remark or two on each, which he preſents as the characters of the perſons in queſtion. Among theſe we find one novelty, the heretofore Director La Reveilliere Lepaux is celebrated for good intentions. Here, on recollection, we muſt correct ourſelves: the Anti-Jacobin newſpaper in 1798 mentions various perſons that combined *in praiſing Lepaux*. It ſeems the widow and children of Briſſot are not in affluent circumſtances. This fact is mentioned by our author as a proof of French ingratitude. We certainly will not be accuſed of exaggerating French virtue; but having formed a different eſtimate from Doctor Maclean, of the ſervices of that republican, we do not ſo readily

readily admit the charge of ingratitude, nor can we ſee what high claim to munificent recompence can be alleged for the agent of the Girondiſts, who promoted the maſſacre of the loyaliſts, and the downfall of order in Auguſt 1792, who was the father of the French convention, and by his own unprincipled ambition, and total want of wiſdom, paved the way for Robeſpierre and all the dreadful convulſions of France. Doctor Maclean next proceeds to his own eſcape; which was effected by obtaining a paſſport for America, to ſail from Bourdeaux. We now have a journey from Paris to Bourdeaux, wherein twenty-five pages are taken up to detail the common occurrences, and deſcribe the common travellers, in a ſtage coach. About eighty pages more are devoted to the city of Bourdeaux, where it ſeems there are gaming houſes, wherein a novice may be fleeced; alſo girls of the town in various parts; but as likely to be met with at the theatre and maſquerade as any where. They have ordinaries at Bourdeaux, and alſo reſtaurateurs, at whoſe houſes you may dine apart, and order what you pleaſe, whereas if you go to an ordinary you muſt take up with the fare that is provided, and make one of the company; and theſe are among the moſt valuable communications which our author imparts concerning Bourdeaux in the ſaid eighty pages. He found a private opportunity of obtaining a paſſage in a ſhip for Deal; ſeventeen pages more bring him to the Hoop and Griffin Inn, in that ſea-port, where, together with a German, the Doctor made a more comfortable breakfaſt than he had made at ſea. From Deal three pages more bring the Doctor and the German to London, in a ſtage coach. When they entered the city the German took a hackney coach for a tavern in Wapping, whereas Doctor Maclean himſelf proceeded to his brother's in Baſinghall-ſtreet. As he ſays nothing to the contrary, we truſt he arrived without any accident: Here our Doctor cloſes a narrative, from which, to the beſt of our ability, we have extracted the *ſubſtance*.

Before we deliver any critical opinion on the merits of this production, we ſhall ſimply ſtate to our author and readers what we ſhould have expected, in a volume of this ſize, upon the preſent ſubject:—an accurate and ſtriking view of the ſituation of the Engliſh detained in France; a connected ſketch of the government, judicial, executorial, and legiſlative, marking the pretended privileges and real ſlavery of the French: a few curſory and detached ſtories are not ſufficient for this purpoſe. We ſhould have expected an elucidation of the preſent manners of the French, and their diſpoſitions towards Buonaparté; alſo ſome account of the army, both in reſpect to force and inclinations. We ſhould have expected ſome view of the peaſantry and general face of the country, to enable us to form a judgment of the domeſtic effects of the Conſular uſurpation. We ſhould have expected, eſpecially at Bourdeaux, an account of French commerce, with the effects of war in diminiſhing or precluding that bleſſing. We ſhould have expected much valuable information that we have not received.

In

In another expectation we were diſappointed, and not agreeably: we hoped we were to be ſet down in Baſinghall-ſtreet; but no, we had to travel another ſtage, and, unfortunately, without a change of horſes. To deſcend from metaphors, after the excurſion was finiſhed, we found an appendix concerning the invaſion of Great Britain, and the probable plans of Buonaparté. Here our author repeats two or three of the reveries that we often ſee in newſpapers, under the title of ſpeculations. They contain no ſpecific fact, or any ſeries of reaſoning deducible from fact, they are merely unconnected detachments of poſſibilities.

This Doctor Maclean truly ſeems a well meaning man, but every well meaning man is not qualified to write a book; at leaſt to write a book to any entertaining or uſeful purpoſe; and except the names of the Engliſh priſoners, that, we preſume, to be tolerably correct, (we know it is not altogether ſo, becauſe he has either omitted the name of Mr. Palmer, a man of great fortune and conſideration, or denominated him Mrs. Palmer): we can find little acceſſion to information from this production. We really wiſh perſons would not undertake to inform the public without having ſomething to communicate; and therefore we cannot approve of ſuch a publication as the preſent.—There ſeems to be a deficiency of print as well as of matter. The octavo page contains exactly the quantity of the duodecimo page of a novel; this however is only a deficiency in the proportion of two to three, whereas the deficiency of matter is ſuch that the whole of the 304 pages might, with great eaſe, be compreſſed into 16; that is a ratio of one to nineteen. The only materials of the ſmalleſt value, the liſt, and two or three anecdotes, might, by a printer's ſkill, be ſpread over a looſe 8vo. ſheet.

The Feſtival of the Roſe, with other Poems. By Mrs. Montolieu. 4to. Pp. 77. 1802.

WE ought to apologize to our readers for having ſo long neglected to notice this truly elegant collection, which does equal credit to the head and heart of the fair authoreſs. In this age of diſſipation it is truly gratifying to ſee a woman, who mixes in the firſt circles of faſhion, while ſhe devotes her ſerious hours to the care and education of her children, fill up her hours of leiſure with purſuits, at once gratifying to her own mind, and amuſing and inſtructive, not only to her friends, but to every admirer of original ſentiment, and correct and poliſhed verſification.

The principal poem, called the Feſtival of the Roſe, is founded on a cuſtom ſaid to be eſtabliſhed in the village of Salency, in Picardy, where the Lord of the Manor gave a roſe every year to that of the young maids who bore the moſt unimpeachable character. The certain conſequence of which prize was a marriage within the year. This cuſtom Mrs. Montolieu has very happily tranſferred to a village

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in Wales, by which it of courſe becomes more intereſting to the Britiſh reader. The different claims of the candidates, and the eſcapes that virtue and innocence meet from the temptation of folly and vice, and the cenſure of envy and malice, fill up the Poem with incidents that give both variety and intereſt to the compoſition.

The following deſcription of Matilda, the Lady of the Manor, and Patroneſs of the inſtitution, we ſelect from many other paſſages of equal merit:

"Light as the fleecy clouds that cooled the day
O'er her fair limbs concealing draperies play,
Or clinging round with every breeze, unfold
The ſoft proportions of her perfect mould;
A web of texture fine as inſects fling
From leaf to leaf amid the gems of Spring,
Waves o'er her poliſhed neck, and cluſtering hair,
And ſhields their beauties from the encroaching air.
Her ripened charms had paſſed youth's earlieſt prime,
And yet had rather gained, than loſt by time,
Her form more full, her features more refined,
With new intelligence diſplayed her mind,
Subſiding bluſhes gave more conſcious eaſe,
Gave grace more play, and wit more power to pleaſe."

The trial and triumph of Roſalind, the heroine of the ſtory, conſiſt in her reſiſting, from a high ſenſe of duty, the honourable addreſſes of Edmund, ſon of the Lord and Lady of the village. We could almoſt wiſh the hand of Edmund had been joined to the reward of the roſe. Such an event would poſſibly have been more gratifying to the reader, but perhaps the amiable poeteſs has adopted that which is more congenial with her avowed deſign, a proper example to her own young family.

From the ſmaller poems we give the following, which it is impoſſible any parent can read without agitation:

"DELIRIUM.

"'Hear'ſt thou yon ſcreams that rend the air?
Hark!—'tis the gipſey beats my child!—
She drags her by her golden hair!—
O!—why thus hold me?—Am I wild?

"Now, even now my babe expires,
Stripped, on the ground, to cold a prey:
Great God! haſt thou not tenfold fires
For her who tore my ſoul away.

"Yes, from yon pale ſtar flaſhes riſe;
It was, it was my cherub ſmiled—
I come—' the frantic mother cries,
And flies to Heaven to ſeek her child."

We cannot avoid on this occaſion to notice the defect of our laws in decreeing no puniſhment for ſtealing children; it certainly ſhould be

be made a capital offence by the legiſlature, as a perſon guilty of moſt abominable crime can only be proceeded againſt for ſtealing cloaths the infant is dreſſed in.

Beſides the merit of the poems we muſt pronounce our eulogy on mode in which they are given to the public, which exhibits a ſpecin of typography worthy the preſs of Benſley.

An Account of the Native Africans in the neighbourhood of Sierra Leo to which is added, an Account of the preſent State of Medicine am them. By Thomas Winterbottom, M. D. Phyſician to the C lony of Sierra Leone. Two Volumes. 8vo. Pp. 645. Hatc ard, 1803.

THE firſt of theſe volumes is topographical and ſtatiſtical; t ſecond chiefly medical. The former is divided into fifte chapters. Our author commences with a general view of the Afric coaſt, thence he proceeds to an account of the country in the vicini of Sierra Leone. This deſcription ſeems to be ſufficiently accurat but without any novelty. The ſecond chapter repeats a very wc known fact, that the climate of Africa does not admit the ſame div ſion of ſeaſons that obtains in the temperate latitudes of Europe. T whom, who has ever read any authentic deſcription of any count within the torrid zone, can *ſuch* remarks afford information! Doct Winterbottom proceeds to the meteorological hiſtory of that part Africa, and delivers what hundreds have delivered before him, on rain tornadoes, &c. and, in order to convey impreſſive ideas of thoſe phe nomena, quotes various paſſages from different poets, ancient an modern. To exhibit a tornado he thinks it neceſſary to cite Doctc Darwin, who, at beſt, muſt be but a ſecond hand repreſenter of tem peſts in countries that he never viſited. Lucretius, Thomſon, Shak peare, Cowper, and Virgil, are all quoted, within ſix pages, to illuſ trate a phenomenon which none of them ever ſaw. This poetical cita tion is very well for ſwelling out a book, but what purpoſe it can anſwe in meteorological deſcription of facts which are beyond the knowledg of the poet, we cannot comprehend. We admire Virgil, Shakſpeare and Thomſon, in their ſeries and connection of deſcriptive as well a of other matter; but we cannot think poetry well adapted to mer matter of fact. It is always either above or beneath the mark. Th third chapter conſiders the articles of food, and mode of agriculture and preſents a very fair, though very common narrative of that ſubject, without much interſperſion of poetry. The fourth follows the Afri- can to his houſe, deſcribes his economy in cookery; his viands, and liquors, and other palatable ſubſtances. Whoever has read Park, will find little new in this account. The towns and houſes of the Afri- cans are the ſubjects of the fifth chapter. The great object of the natives in chuſing the poſition of towns is to guard againſt the incur- ſions of neighbouring tribes. Thence they are formed in places of difficult

difficult acceſs. The ſixth chapter comprehends the diviſions of labour, the ordinary employments, the manufactures, dreſſes, and cuſtoms of the negroes. Speaking of their cotton, our author repeats the trite obſervation, that Virgil in his Georgics ſhewed he had heard, that there were countries in which trees produced a ſubſtance like white wool. The Macedonians knew that fact very well near two hundred years before the time of Virgil, and in the manuſcripts of Alexander's officers it was handed down to Arrian. Such diſplays of claſſical literature are extremely uſeleſs, if it be an author's intention to demonſtrate himſelf a great claſſical ſcholar, becauſe they are ſo obvious to any ſchool-boy; and they are extremely idle in a book profeſſedly intended to convey exiſting ſtatiſtical information. Juvenal alſo is lugged in for the ſame purpoſe, and the notes, which occupy a great portion of the work, ſeem rather deſigned to enumerate the books that Dr. Winterbottom has read, than to make the reader better acquainted with Africa. A material deficiency in many literary works is the want of unity of deſign. Whoever ſets about writing a book, ſhould have a definite purpoſe in view, and adhere to that purpoſe. Dr. Winterbottom profeſſes to exhibit an account of a part of Africa, as at preſent known; but a conſiderable portion of his matter is irrelevant to his object. The ſeventh chapter deſcribes the amuſements and literature of the Africans in more minute detail, but much leſs forcible impreſſion than Park. The following two chapters on the government and manners of the Africans tell, we believe, very truly, what has been told before. The great deſideratum in this work of Dr. Winterbottom's, is the want of that additional knowledge which a reader naturally expects from a new book profeſſedly written on a ſubject of information. He informs us the negroes have woolly hair; that they are great believers in magic, and various other ſuperſtitions; that ſlavery is often the puniſhment of crimes, or the compenſation for debts; that polygamy is frequent; that the features of the negroes are flat; and that their blackneſs is owing to the heat. What can a man mean by publiſhing a book to repeat what has been ſo often repeated before. One new fact, or at leaſt one new allegation, of this author is, that certain tribes of Africans, ſouth of Mandingo, and deſcribed by Park, and others, as cannibals, are not ſo inhumanly ſavage. Park mentions the aſſertion as a report he heard, but he does not attempt to prove its truth from ſpecific teſtimony.

Our author enquires into the rank which an African holds in the ſcale of the creation. From the beſt accounts which we have read, we think that all the inhabitants of the torrid zone are much inferior to the inhabitants of the temperate zone, in intellectual and moral powers; and that whenever the one and the other happen to come into competion, the intellectual and moral ſuperiority muſt prevail. The Africans, it appears from Park, and many other travellers, have a torpidity of underſtanding, and indolence of diſpoſition which fits them for ſlavery. From the beginning of time they have been ſlaves, and until their heads and hearts are changed, great numbers of them will

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and muſt be ſlaves. Doctor Winterbottom ſeems diſpoſed to conſi the Africans as naturally equal to the Europeans, and reduced to th preſent degraded ſtate from the ſlave-trade. We believe the ſla trade an effect of African inferiority, and not a cauſe. As there we always many myriads in Africa of perſons that would ſubmit to ſlaver and ſuch perſons became tranſferrable from one maſter to another, ſlave-trade was a neceſſary reſult of that underſtanding and thoſe di poſitions in which the ſtate of ſlavery originated. We find the be moraliſts of antiquity ſanction bondage; and one of theſe is the i ſpired author of the book of Geneſis. Moſes informs us, that wha ever Joſeph did God was with him; hence we are to regard eve meaſure and counſel of Joſeph, that is recorded to us by his hiſtoria as ratified by the Divine approbation. When Pharoah's ſubjects we in great diſtreſs for want of bread, Joſeph offers them proviſions c their agreeing to become the bondſmen or ſlaves of the king. If ſlaver had been a ſtate unpleaſing to the Supreme Being, would he hav been with Joſeph in extending bondage to ſuch a number of huma creatures? In fact, ſlavery is not once reprehended throughout th ſcriptures; it is a mere civil condition, the exiſtence of which mu depend upon national characters; it is the loweſt ſtage in that diſpa rity of rank and ſituation which proceeds originally from diſparity o wiſdom and virtue; and which, however more or leſs modified, is ne ceſſary to the preſervation of ſociety. A ſtate of ſlavery is, in our opi nion, abſtractly neither right nor wrong; it muſt depend entirely on th circumſtances. Though Doctor Winterbottom aſſerts that the Euro pean ſlave-trade brutalizes the Africans, he adduces no proof to ſup port his aſſertion: indeed it would be very eaſy to prove that the Afri cans, who are employed as ſlaves in the Britiſh plantations, are muc happier (according to negro eſtimates of happineſs) than in the terror of war and famine ſo very common in their own country. The wars as Park clearly demonſtrates, do not ariſe from European avarice, bu from the prevalence of the ſame paſſions among the Africans as among other men. Winterbottom does not profeſſedly impugn the ſlave-trade but one of his real objects evidently is, to recommend that falſe philan thropy that would beſtow freedom, without conſidering its probable effects either towards the negroes themſelves or the Britiſh intereſts.

The ſecond volume treats of the diſeaſes of the Africans, their regimen, and medicines, and appears to contain more of medical information than the firſt of ſtatiſtical. We do not find peſtilential diſorders ſo very common among the Africans as among the Europeans; and this our author attributes to the temperance of the negroes. The venereal diſeaſe is very frequent. The leproſy is alſo common. The only diſeaſe that is regarded by medical hiſtorians as indigenous in Africa is the yaws. This is an eruptive diſtemper, the detail of which would be both tedious and diſguſting. In general, we may obſerve, that it is communicated by contagion; ſomewhat reſembles the venereal of the worſt kind, but is rarely communicated by the ſame means. Beſides, like the ſmall-pox, it never ſeizes a perſon twice. Our author's obſervations

obſervations on the bite of ſerpents are ſenſible and judicious, and very uſeful to any perſon that may viſit countries in which ſuch noxious reptiles abound. There are ſome very curious accounts of the maladies of women, and the modes of treatment; but theſe, as we cannot quote, we muſt refer readers deſirous of inveſtigating ſuch ſubjects to the work itſelf.

The medical part of the volumes before us, is far beyond the topographical, and much farther beyond the political. The phyſician deſcribes the Gonorrhœa, and the yaws, much better than the character of the Africans, or the reaſonings againſt the ſlave-trade; and perhaps this is not the only inſtance that proves, that every doctor is not neceſſarily a politician; let ſuch doctors as are not, keep to their own profeſſion.

Travels from Hamburg, through Weſtphalia, Holland, and the Netherlands, to Paris. By Thomas Holcroft. 4to. 2 vols. Pp. 1052: Plates, 5l. 5s. or, with the plates ſeparate, 8l. 8s. Phillips. 1804.

IN his preface, Mr. Holcroft informs us, that Paris and its inhabitants, with their cuſtoms, habits, and manners, conſtitute the principal ſubject of his enquiries in theſe volumes; and, indeed, all the other topics which he introduces may properly be deemed *incidental*, if not *digreſſive*. What he means, however, when, ſpeaking of the Pariſians, he talks of "the *hot enterprize* of their character," we profeſs our inability to conceive; but we agree with him in lamenting, that they ſhould be "continually in the power of thoſe who obtain political rule," and that "their energies," ſuch as they are, ſhould be ſo woefully miſdirected and miſapplied, by every ſucceſſive tyrant. To "pourtray the influence of moral habits" on any people, is certainly a work of utility; but to trace that influence on the inhabitants of republican France, was a taſk of equal importance and difficulty. How far it has been ably performed by Mr. H. we ſhall endeavour to ſhew.

Our traveller left Hamburg, with his wife and two children, early in the year 1801, and proceeded through Weſtphalia and Holland, chiefly in the public carriages, to Paris. His ſtay at the different places through which he paſſed was ſo ſhort, as to admit of little obſervation, and none of a ſatisfactory nature. But this cannot be conſidered as a defect, in a publication written with another profeſſed object in view. Some few of the facts which he details are, nevertheleſs, worthy of notice. Previous to his departure from Hamburg, he had given the neceſſary notice for quitting his lodgings; but as this notice was only verbal, and not written, his landlord took advantage of it to demand an additional month's rent, although he had, in conſequence of the notice, let the apartments to another perſon. The mode of proceeding, in this caſe, was ſummary indeed!—"Pay the money, Sir; or the ſoldiers ſhall be called, and your effects ſeized." The power, in a *free* city, allowed to private individuals to enforce

an unjuſt demand by the bayonet, is a ſoleciſm in political economy well calculated to excite both aſtoniſhment and diſguſt. There was no poſſibility of reſiſting ſuch a power; and Mr. H. was reduced to the neceſſity of ſubmitting to a compromiſe, and to pay forty marks more than were due. 'Tis highly proper that travellers ſhould be acquainted with facts like this.

On every occaſion, Mr. H. indulges his propenſity to *philoſophize* and, were we required to characteriſe his travels, we ſhould call them a *Philoſophizing Tour*. It was not difficult for a mind ſo prediſpoſed to find ſuch an occaſion at Groningen. Accordingly, Mr. H. thus philoſophizes on his arrival at Groningen.

"Are we in the land of metaphyſics; or of moral philoſophy; or where! We ought to be at Groningen—ſober Groningen—where the people appear to have a deal of common ſenſe. Be it remarked, however, that here, in ſober Groningen, we met with the firſt tree of liberty.

We were happy to find, that the act of planting a tree of moral liberty was deemed by our traveller a departure from common ſenſe. But to proceed:

"What warring ſenſations did the ſight of it inſpire! What is a revolution? And what has this revolution effected? The maſs of evil, and the *mass of good*, put in oppoſite ſcales—which ſhall preponderate? I ſolemnly declare, in the face of mankind, my heart aches with a ſenſe of paſt miſeries, though I ardently hope, nay, am ſeriouſly convinced, *the good prevails*."

There is certainly not much *common ſenſe* in this declaration; and we ſhould have been really glad to hear on what this *ſerious conviction* of our traveller's was founded. How, in a revolution begun in the name of liberty; atchieved by crimes, without number, as without a name; and ending in the eſtabliſhment of a military deſpotiſm, under which the life and liberty of every individual is at the abſolute diſpoſal of the deſpot: How, in ſuch a revolution, it could be made to appear that the *good prevails*, exceeds, we confeſs, our powers of comprehenſion. Mr. H. however, profeſſes to deplore the multitudes which have been ſacrificed by the perpetration of theſe crimes, but ſtill more deeply to deplore the prolongation of that want and miſery which have reſulted from them; and "the fiery paſſions," and factious ſtruggles to which they have given birth.

On the church-door at Groningen appeared the following inſcription, in the Dutch and French languages: "Here men worſhip God. Citizen, whoever thou art, reſpect this worſhip." This admonition evidently implies, that the reſpect ſo enforced had been violated: and ſuch was, no doubt, the caſe, as our author pertinently remarks here, that "the men who unſheathed the ſword in defence of freedom" (or, as *we* ſhould ſay, under the *pretext* of defending freedom) "ſtabbed freedom to the heart by the uſe of force: her gentle bleſſings cannot be propagated by the ſword. Alas! I forget too that this propoſition is the ſubject of hot diſpute. I really wiſh to conciliate; but the times are ſo full of contention, and of doubt, that

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a man can ſcarcely venture to ſpeak without a great probability to offend." The man who ſpeaks truth generally offends, and Mr. H. might have recollected the French adage, "Il n'y a que la verité qui offenſe;" but the writer, whoſe aim is to inſtruct mankind, ſhould not ſuffer the fear of offending to deter him from ſpeaking the truth; and, indeed, no public writer ſhould allow any conſideration whatever to induce him to deviate from the truth. The conſtant motto of ſuch men ſhould be, NE QUID FALSI DICERE AUDEAT, NE QUID VERI NON AUDEAT.

During his ſtay at Amſterdam, Mr. H. heard the following anecdote, which exhibits a ſingular inſtance of French ingenuity:

"A Frenchman went to a rich Jew, and told him he wiſhed to exchange a number of dollars for louis d'ors, which he was under the neceſſity of immediately procuring. The Jew, after bargaining to his own advantage, conſented, and promiſed the gold ſhould be ready the following day. At the appointed hour, the Frenchman came with his bags; which, having holes in the ſides and near the top, ſuffered ſome dollars to be ſeen. The gold being counted and weighed, he preſented an empty bag, in which it was put.

"Juſt at this moment, when the dollars were to be examined, a friend entered in great haſte, and called him away on urgent buſineſs. However, he left not only the bag ſuppoſed to contain the gold, but alſo the bag ſuppoſed to contain the dollars; and ſaid he would return in two hours to ſee them counted; deſiring, in the mean time, they might be locked in the Jew's bureau.

"The two hours elapſed, and the Frenchman did not make his appearance; but the Jew thought himſelf ſafe. He was unwilling to unlock the bureau, till the Frenchman ſhould be preſent. At length, another hour having glided away, he began to ſay to himſelf: "Is it poſſible that I can have been cheated?" The very queſtion was alarming to any man, and eſpecially to a money-changer. The firſt anxiety of the Jew led him to the ſuppoſed bag of gold: this he untied, and diſcovered that the bag containing the gold had been exchanged for one which was full of leaden counters. He ſcarcely needed to have enquired [to enquire] further: however, he opened the bag of ſilver, and found himſelf equally deceived.

"He haſtened to go and acquaint the police; but, when he came to an outward door that led to his apartment, it was locked and bolted. The Frenchmen had poſt-horſes prepared, and had inſtantly taken flight; but, when they were at a certain diſtance, they were guilty of ſome imprudent delay; and, after the Jew had obtained his releaſe, the vigilance of the purſuit was ſo great, that the Frenchman, againſt whom the Jew had depoſed, was taken.

"During his impriſonment at Amſterdam, his behaviour and abilities were equally remarkable. By the aid of burned turf and ſtraw, he drew the ſiege of Mantua on the walls, and Bonaparte (Buonaparté) on horſeback, heading the French armies. While the executioner was whipping him, he ſpoke of the magiſtrates in the moſt contemptuous terms. "What," ſaid he, "is my crime, compared to theirs? I have but cheated a Jew; a vile fellow, who has become rich by cheating: while the wretches who condemn me to this ignominious puniſhment, have betrayed and ſold their

country." He was afterwards branded; and, at the moment of inflicting the mark, he cried aloud, *Vive la Republique!*"

It muſt be allowed, that this man was a worthy republican, and every way qualified for a diſtinguiſhed command in Buonaparté's legion of honour! Our traveller having enquired the cauſe of the mournful appearance of the city of Amſterdam, and of the evident decay of trade there, was informed, that they proceeded from the depredations committed by the French, the conſequent ruin of individuals, and general bad effects; which leads him into his uſual ſtrain of philoſophizing, or rather, *philoſophiſticating*. After expreſſing, or rather *hinting*, ſome doubts as to the truth of the reaſons alledged by his informant, he ſays—"The ſubject is painful: the evils are committed: the *good remains*: let every wiſe man, whatever may be his opinions or his party, endeavour to render that which is good permanent; and, by mildneſs of ſpeech and humanity in action, alleviate the bad, and prevent the return of miſery." We cannot but conſider this as the miſerable whine of that ſpurious philanthropy, which is ſo much in vogue in the preſent times. It behoved him to ſhew what *good remained*, accruing from the accurſed revolution which aboliſhed all exiſting inſtitutions, and turned ſociety topſy turvy. It behoved him alſo, before he talked of the *return* of miſery, to ſhew that miſery had ceaſed to exiſt; but the very reverſe of this he knew to be the fact: his own ſenſes convinced him of the continued exiſtence of miſery; the perſons of whom he ſought information aſſured him of it. To uſe ſuch language, then, under ſuch circumſtances, is to ſubſtitute puerile declamation for ſenſe and truth, and to inſult the common ſenſe of his readers!

Mr. Holcroft's notions of *toleration* are as extraordinary as his notions of revolutionary *good*. "The word toleration," he tells us, "ought to ſignify an unlimited freedom to every man, of living not undiſturbed in, but without being reproached for, the opinions he may entertain. Falſe opinions ought to be reaſoned with, not perſecuted. It has been proudly, perhaps not improperly, anſwered, to thoſe who ſay we will grant toleration, If you pretend to tolerate us, we pretend to tolerate you."

It is of very little conſequence what toleration *ought*, in the eſtimation of Mr. H. to ſignify. The queſtion is, what it *does* ſignify; and the fact is, that what *he* wiſhes to maintain, is not the *toleration* of all ſects or opinions, but the *equality* of all. To reaſon only with opinions, openly promulgated, and acted upon, which are highly miſchievous in corrupting the principles of the riſing generation, or injurious to the peace and good order of ſociety, would ſavour more of the mad philanthropiſt, than of the true philoſopher. Such opinions deſerve not only reproach, but puniſhment; and, be it obſerved, that *reaſon* and *reproach* are not incompatible with each other, though Mr. H. ſeems to have pronounced a ſentence of divorce between them. But we will purſue his ſophiſtry a little farther.

"Could

"Could any man demonſtrate to another that his opinions are erroneous, he muſt neceſſarily renounce them." If this were true, there would be no atheiſts; for it is no difficult matter to demonſtrate to an atheiſt the exiſtence of a God. But by demonſtration, we ſuppoſe the author means *conviction*; and then his inference appears to be this, that if you cannot *convince* a man that he is wrong, however erroneous, however miſchievous, however deſtructive, his opinions may be, however oppoſed to reaſon, truth, and ſcripture, he ought not to be reproached for them, for reproach is perſecution!!!—"An individual has a ſtrong conviction that the Catholic (Roman) religion is pernicious to mankind. This opinion is ſo forcible, that it irritates and gives him pain. But will an opinion authoriſe him to perſecute and deſtroy the Catholic prieſts of France, who are of a different opinion?"—No, certainly; nor the Catholic prieſts of England, Ireland, or of any other country. But can this ingenious philoſophiſt find no medium between encouragement and deſtruction? And, becauſe we ought not to perſecute or deſtroy perſons profeſſing erroneous or dangerous opinions, does it follow that we ought not to reproach them for the promulgation of them? "In Amſterdam," he adds, "all religious ſects are allowed places of religious worſhip, except Pagans and Mahometans. The *exception is a diſgrace.*" So, if a ſet of miſcreants chuſe to worſhip the devil, and to erect an altar to him in every town in the kingdom, it would be a diſgrace to the government to prevent them from indulging in their impious orgies! This is toleration with a vengeance! And we need nothing more to convince us, that, in the eyes of our author, all religious eſtabliſhments are ſcandalous abuſes, and the deſtruction of them a ſerious *good!* But we will not reproach him for his opinions, leſt we ſhould ſubject ourſelves to the charge of perſecution.

The difficulty which our traveller experienced in Holland, in obtaining a paſſport for Paris, notwithſtanding his letters of recommendation to the French miniſter at the Hague, draws from him ſome expreſſions of ill-humour, which extend to his own country.

"Engliſhmen, among whom *egreſs* and regreſs had been a common right"—He ſeems to be ignorant that the king could always, by his prerogative, limit or controul this *common right*, as he calls it.—"Engliſhmen, who uſed to pity, and almoſt deſpiſe, the ſlaves that could not paſs without their borders, without a written permiſſion." We do not preciſely know who theſe *ſlaves* were; for certainly, before the revolution, Frenchmen could and did leave their country, without a written permiſſion, in time of peace, or unleſs they were in the army or navy.—"Engliſhmen now found their path cribbed and circumſcribed, like the limits of a Pruſſian recruit. The time at laſt came, when they themſelves conſented to be manacled. Free of ſpeech, liberal in their oppoſition, and diſdainful of fear, as they had been, ſuſpicion ſuddenly ſeized them; and, perſuaded that they were ſurrounded by danger, they conſented to meaſures, which they had formerly affirmed none but tyrants could imagine, and none but ſlaves could endure."

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This philoſophiſtical tirade is in the true ſtyle of an old member o the London Correſponding Society, &c. who would fain make u believe, that the dangers which gave birth to the Loyal Aſſociation in 1792, and to the legiſlative meaſures of a ſubſequent date, were al imaginary; and that the apprehenſions entertained by all the loya part of the kingdom was a falſe alarm! But does Mr. H. ſuppoſe that we have quaffed the waters of Lethe, ſo ſoon to have forgotten thoſe memorable events which brought the Britiſh monarchy to the very verge of ruin? No, No, philoſophizing Sir, our memories are not ſo treacherous; nor are your ſpells ſo potent, as to deprive us of our ſenſes. All this, however, is not for nothing; his predilection for the revolutionary heroes of France ſuggeſted the neceſſity of affording ſome palliation for their conduct, even at the expence of his own country: *therefore* he adds,

"If a nation, whoſe habits of unſuſpecting intercourſe and openneſs of heart were thus rooted, could be ſo impreſſed by the terror of the times as to render the virtue of caution contemptible, and alarm *lunacy*, it cannot excite ſurpriſe that the ſame puerile exceſſes ſhould exiſt, with increaſe, among a people *where* they had been native."

To call all the Britiſh legiſlature, and even the whole nation, *lunatics*, for the adoption of meaſures, which *to them*, at leaſt, appeared neceſſary to ſecure them from danger, and poſſibly from deſtruction, is a tolerable ſtretch of aſſurance for a modern philoſopher, who is withal a profeſſor of modeſty, and ſorely afraid of *giving offence*. But though Mr. H. was not ſurpriſed at theſe *puerile exceſſes* on the part of the French, we are very much ſurpriſed that they ſhould be carried to ſuch an unreaſonable length, as to induce the French miniſter not to admit our traveller's *principles* and *connections*, which, it ſeems, he urged with becoming energy, as ſufficient to remove all his ſcruples. He was not, however, kept long in ſuſpenſe; for a letter from Paris converted coldneſs into cordiality, and procured him the neceſſary paſſport.

While he was waiting for this paſſport, he had an opportunity of viſiting the Hague, which ſwarmed with ſoldiers; which circumſtance extorted from him the following remarks:

"The place was ſmall: yet why were they here? The legiſlative bodies held their deliberations in it; and it was publicly aſſerted, that theſe deliberations were perfectly unawed. Surely the troops of the republic of France did not come to inſtruct the lawgivers of the republic of Batavia in the principles of freedom. They were revolutionary times."—What! revolutionary times in the year 1801, when we were told from authority, which Mr. H. ſurely would not diſpute, that Buonaparte had brought the revolution to an end!—"And, in revolutionary times, I have heard the pretended partiſans of freedom aſſert, the public preſſes may be ſtopped, and men tranſported, without trial; and, which is ſtill more ſtrange, to keep the guillotine at work is a revolutionary virtue. Heavens! into what exceſſes will not the heat and forgetfulneſs *of the moment* lead men! The rage of opinion

opinion prevails, common ſenſe becomes ſtupefied, and wiſdom ſtands aloof bewildered.

All difficulties at length overcome, Mr. H. and his family ſet forward in the diligence for Paris. In this vehicle he met with ſome emigrant prieſts, who were returning to their native land, after a long and painful exile, ſome of whom he reproves for giving vent to their feelings, and for expreſſing a hope that the time for redreſſing their wrongs was at hand. We can perceive nothing very inhuman, nor very unnatural, in this hope; but we beg pardon, we are not philoſophers, and are therefore not competent to appreciate the feelings and the principles of thoſe who are. Let our ſtoical traveller, our philoſophizing touriſt, thus ſpeak for himſelf.

"Theſe are great frailties; vicious feelings; yet, though we cannot approve, we ought to recollect the haraſſed and wretched exiſtence which theſe poor men had endured, and pardon."—Amiable philanthropiſt!—"None but thoſe who are extremely ignorant of the human heart, can imagine, that, by making a man a prieſt, you make him a ſaint. The inſtitution itſelf ſuppoſes this."—Indeed, Mr. Holcroft, whence do you derive this information?—"But that is *the maſter vice of the inſtitution*, its diſgrace, and will be its utter downfall. Good ſenſe ſhould conſider the prieſt as a man, liable to the failings of men, and, in addition, to the failings which his falſe pretenſions to ſuperior virtue, when he happens to poſſeſs only mean or ordinary talents, have made him ſubject."

Ignorant, impudent, coxcomb! Read the Scriptures before you pretend to ſpeak ſo dogmatically on ſubjects which, at preſent, you do not underſtand: and learn to diſplay, at leaſt, good ſenſe enough, not to confound talents with virtue, nor to deem the poſſeſſion of the former an indiſpenſable qualification for the attainment of the latter. The cauſe whence this confuſion ariſes is evident: 'Tis vanity, which is never more diſguſtful than when clothed in the odious garb of affected humility.

Some paſſengers, whom our travellers took up at Arras, gave a detailed account of the enormities committed in that city, by Le Bon, the infamous agent of Buonaparté's worthy predeceſſor, Robeſpierre, of which Mr. H. ſeems now to have heard for the firſt time!

"They were well acquainted with Arras; being natives either of the town or its vicinity; and from them we heard ſuch tales of cruelty, committed by the famous or infamous Le Bon, as made the heart ſhudder. I know not how far their narrative was accurate."—This *qualifying* ſuggeſtion accompanies almoſt every account which is given of revolutionary crimes.—"Neither can I faithfully repeat what they told: but, during one hour at Arras, we heard ſimilar accounts, not leſs full of horror; though it was ſo long ſince theſe ſcenes of blood had happened."—So long *ſince!*—We juſt now had *the heat and forgetfulneſs of the moment*, which prevailed in *revolutionary times*, urged as the cauſe, if not as an excuſe, for French tyranny in Holland in 1801! yet now it ſeems ſtrange, forſooth, to Mr. H. that ſcenes of

blood

blood, of which the narrators were ſpectators, and probably their friends and relatives the victims, ſhould not already have been obliterated from their minds!—"The records of the times do but too mournfully prove that this Le Bon was a monſter. What an æra of blood has this been!" No matter, the *good prevails*. Why ſhould a *philoſopher* think of the *evil* which is paſſed? But even here our author has a *ſet-off* at hand.

"What is the reaſon that a few hundred people, murdered it is true, and murdered without reſiſtance, at the command of a tyrant, or of the wretches his adviſers; what is the reaſon that ſuch murders ſhould excite ſo infinitely greater a ſenſe of horror than the aſſaſſination of whole armies, when they meet in mad fury for each other's deſtruction, though no one man among them has cauſe, I will not ſay of hatred, or of anger, but of the leaſt complaint, againſt any other? The abhorrence of the firſt hand of murders cannot be too great. Why is the record ſo ſoon forgotten, ſo lightly treated, nay, ſo obſtinately defended? Will man, and the feelings of man, never be awake to the truth?"

On entering the territory of ancient France, Mr. H. advances a poſition which we certainly are not diſpoſed to conteſt with him: namely, that "ſhould a man, travelling in a diligence, pretend dogmatically to reſolve" the difference, if any, between the preſent and the former ſtate of the country and its inhabitants, "he would only expoſe himſelf to deriſion." Impreſſed with a conviction of this ſignificant truth, he expreſſes himſelf, with becoming doubt and caution, on the important queſtions, whether, the long ſlips of land, differently cropped, which uſed formerly to mark the reſpective poſſeſſions of the peaſants, were more or leſs in number than they uſed to be; and whether the "wretched mud-huts" which formerly abounded are now more or leſs numerous? The former, he *thinks*, appear leſs frequently; as to the latter, "I believe, but *dare not affirm*, they are diminiſhed." It would be the height of injuſtice not to expreſs our admiration of this philoſophical caution, on ſuch a ſubject, in a man who can ſpeak ſo dogmatically on the vices inherent in the inſtitution of a prieſthood; and on other topics of great, though not of equal, importance. But *his* doubts end where *ours* begin.

"Two things to the advantage of the preſent moment I can ſpeak of, without any doubt or fear of miſleading: the peaſants are now better clothed, in general, than they were; and their looks, I will not ſay are more merry, but rather more ſedate, yet more truly cheerful." Here our traveller certainly pretends to reſolve the difference dogmatically, and therefore cannot be offended with us for thinking that he only expoſes himſelf to deriſion. In fact, is the general cheerfulneſs of the peaſantry of any country, as compared with their cheerfulneſs at a former period, to be decided by a man travelling in a ſtage coach, which has one quality of time and tide, inaſmuch as it waits for no man? Beſides he not only notices the general appearance, but marks the niceſt ſhades of difference, and traces with philoſophic preciſion, the line of deſcrimination between the *mirth* and the chearfulneſs

fulne's of a French peaſant. Surely, ſurely, in the ſcience of phyſiognomy, Lavater was a fool to his tranſl.tor! But to proceed, "If the large and ſpreading pict.re of poverty, I may ſay of wretchedneſs, be not exceedingly leſſened, I am exceedingly deceived. The laſt day of our journey was Sunday; and we ſaw too many of the people, both old and you g, cleanly in their dreſs, and with ſatisfaction in their faces, for thoſe ſigns of eaſe and *bitter days*, to be miſtaken." He ſays, the poverty, the haraſſed looks, the livid tints, the pictures of miſery (which) I had formerly ſeen, cannot be forgotten.

With what eyes Mr. H. *formerly* beheld the peaſantry of France, we know not; but, that he ſaw them through the miſt of prejudice, we are ſtrongly diſpoſed to believe; for, we ſuſpect, that no man beſides himſelf who knew them before the revolution, would recognize a ſingle feature of theirs in the hideous picture which he has here exhibited; and which we ſcruple not to ſtigmatize as the foul abortion of a diſtempered brain. We ſpeak upon this ſubject with deciſion; becauſe we did not travel through the cou.try in a diligence, but lived in it for years. We never ſaw a more cheerful, a more ſatisfied, or a more happy peaſantry; and if cleanlineſs in their dreſs and ſatisfaction in their faces be admitted as proofs of happineſs and of the exiſtence of *good days*, they moſt unqueſtionably exhibited theſe proofs to every beholder, on all Sundays and holidays, before the revolution. What their preſent ſtate may be we know not; for deriving no ſecurity either from our *principles* or our *connections*, we did not venture to re viſit France during the late truce; but we are certainly not diſpoſed to receive an account of it from one who ſo flagrantly miſrepreſents their paſt ſtate. Theſe obſervations are followed by the uſual train of philoſophical reflections, of the obſcurity of which the author himſelf ſeems to be aware, ſince he explains the two pages which they fill by one ſentence of eight lines. We lament very much that this *power of compaſſion* has not been more frequently exerciſed.

We now arrive, with our author, in the capital of republican France; and liſten to a very neceſſary diſſertation of economy; a ſcience which every man who goes to Paris ought to underſtand. But, we now learn for the firſt time, that it is better to be cheated and laughed at than to know how to bargain. This may appear ſtrange to ſome of our unphiloſophical readers; but they muſt be told, that philoſophers do not uſe words in their ordinary ſenſe, but aſſign to them a ſignification of their own. Of this we have already exhibited one notable inſtance in the word toleration; and thus to *bargain* does not, as they might be led to ſuppoſe, mean to contract for the ſale, the purchaſe, or the hire of any thing; but "to bargain is to depreciate, to invent faults, to ſpeak untruths, to be ſuſpicious, and to be ſuſpected." We little imagined, indeed, that when Robeſpierre paſſed his famous decree contre les ſuſpects, and againſt thoſe even who were ſoupçonnés d'etre ſuſpects, he was only directing his rage againſt *bargainers*. But we live to learn. We cannot be expected to follow our author through all the ſtreets and public places of Paris.

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We can only take brief notice of ſome of his obſervations on the character and manners of its inhabitants; occaſionally extracting anecdotes, and making comments on his remarks where they ſeem to be called for. Firſt, as to the dreſs of the men.

"The revolutionary ſpirit has not been limited to political and civil inſtitutions; it has pervaded every department of life. Monks, and Abbés with muffs, ſilk coats, arm hats, and all the aſſimilating coſtume, have diſappeared. The well-dreſſed men are either military, or habited ſo like the Engliſh, as to appear almoſt the ſame people. They are chiefly to be diſtinguiſhed from us by difference of deportment, difference of phyſiognomy, and by an overgrown buſh of hair on each cheek. Some of the Engliſh affect this diſguſting appearance; which, without powder, gives a man the air of an aſſaſſin; and, with, that of a grey baboon. Nothing but the frequency of the object can reconcile it to the eye.

"But the well-dreſſed men are very few: the revolution has far from entirely corrected the propenſity of the lower orders to ſlovenlineſs. That the phlegmatic German, who ſits, walks, or works, with his pipe in his mouth, ſhould be careleſs concerning his appearance, is but the reſult of his correſponding habits: but that the great maſs of a nation with ſo much vivacity, ſo vain, ſo continually boaſting of ſuperior grace, and of giving the ton to all Europe, I miſtake, to the whole univerſe, that the great maſs of ſuch a nation, I ſay, ſhould be ſlovenly, is a phenomenon which at firſt view aſtoniſhes an Engliſhman, who has only heard their character from their own mouths. Long pantaloons, once put on and never changed till they are entirely worn out, linen not fit to be ſeen and therefore concealed, a great coat dangling to the calf of the leg, buttoned up and worn alſo while it will laſt, a ruſty round hat, uncombed hair, fierce whiſkers, a dirty chin and a handkerchief tied not under but over it, and not of muſlin or ſilk but of coarſe coloured linen rarely waſhed, ſuch is the figure not perhaps of the majority, but of great numbers of the men to be met of an evening even in coffee-houſes. Such are hundreds of the figures that crowd together at all hours of the day, and walk the Palais Royal, fill the billiard-rooms, and exhibit themſelves in all public places where the entrance is free. At ſome even of the dancing gardens on the *Boulevards*, they find it neceſſary to write over the door,—"Admittance to perſons decently dreſſed."

"The French character is enterpriſing, forward, impelled by curioſity, not eaſily repulſed, and with little of that ſhyneſs which in the Engliſh is ſometimes pride, and ſometimes a fooliſh feeling of ſhame, but often likewiſe a decent ſenſe of propriety. It appears as if a Frenchman imagined he has only to ſhew himſelf to be admired. If he publicly write, ſpeak, or act, he aſſumes importance. If his portrait be painted, his head muſt be thrown back, his breaſt forward, and his air muſt either be ſmiling, dignified, or diſdainful; in his own language, it muſt *impoſe*. Would he permit his numerous good qualities to act unaffectedly, and without oſtentation, he would indeed be admirable! But he hides the real worth of his character, which is often great, by his open and extravagant claims to ſuperiority; and, when he happens to have leſs than a common ſhare of underſtanding, ſometimes his ludicrous impertinence almoſt levels him with the ape."

This is a well-drawn portrait, the accurate likeneſs of which muſt ſtrike

ſtrike every man who is acquainted with the original. The author gives a full deſcription of that ſink of abomination the Palais Royal, lately the Palais d'Egalité, but now the Palais du Tribunat, (from its being the place in which the Tribunes hold their ſittings), though ſtill generally diſtinguiſhed by its original appellation. Mr. H. derives ſome conſolation from the *eſtabliſhment* of popular aſſemblies, though he admits, they have nothing more than the *appearance* of authority. "They are there," he ſays, "and time and increaſing wiſdom will do the reſt." We ſuſpect he is a bad prophet; and that he would have been nearer the truth, if he had ſaid, they are there, but will not long remain there; and if he had changed the word *popular*, as applied to them, for *conſular*. He thus cloſes his account of the Palais Royal.

"Having made the tour of the arcades, the ſtranger is tempted to paſs into the gardens. His eye is attracted by numerous lights from the upper part of the building; eſpecially from the range of firſt floors, where they are numerous, and of which the apartments appear to be ſpacious and magnificent. He enquires to whom they belong; and by people of what claſſes and profeſſions they are occupied? Unleſs he be himſelf a man of depraved appetites, the anſwer gives him pain that is agonizing in proportion as he thinks deeply. That ſome ſhould be *reſtaurauteurs*, and others coffee-houſes, or rooms dedicated to ſcientific clubs, and literary ſocieties, is right; nay, is excellent: but that a ſtill greater proportion ſhould be devoted to the baneful practice of private and public gaming, and that all above, even to the attic ſtory, ſhould be the dens of proſtitution and the moſt incredible obſcenities, is knowledge that makes the ſoul ſhrink into itſelf; and turn with affliction, deteſtation, and diſguſt from the place."

This, with what follows on gaming, is the honeſt language of indignant virtue; but Mr. Holcroft ſhould not forget that the vices which he ſo properly reprobates, are the neceſſary conſequence of one grand part of the revolutionary ſyſtem, adopted by the former maſters of the preſent Firſt Conſul, who ſerved them with equal zeal and effect; we mean the truly diabolical ſcheme for eradicating all religious and moral principles from the minds of the people—*Demoraliſer le peuple*; a ſcheme unhappily executed with too much ſucceſs. When we deplore *effects* we ſhould not loſe ſight of *cauſes*: we now proceed with our extract;

"Theſe feelings, painful as they are, become indignant and almoſt tormenting, when it is further known that ſuch places are not merely ſuffered, becauſe government is too indolent, too buſy, or too weak, to repreſs them; but becauſe government is bribed: becauſe government divides the wages of vice, the earnings of proſtitution, the induſtry of cheating, and the ſpoils of the ruined. Oh, it is infamous, it is damnable! I care not what man, or what ſet of men, on the face of the earth, may take offence; it is indignation I never will repreſs, never will conceal. There is not a father, if he be not a monſter, there is not a ſingle friend to man, by whom this indignation is not felt. If the honeſt in thought would but be honeſt in

ſpeech

ſpeech, vice would not dare thus openly to brave the world; and that government that ſhould licence it would crumble into duſt."

Here we concur fully with the author, join in his indignation, and partake of his feelings. Yet is this the place which has been deſcribed as one which "no ſtation, no age, no ſex, no temper, could ever leave without an ardent deſire to return."!!! Our readers will recollect, that we long ago apprized them of this ſcandalous practice of the French government.

There is a curious deſcription given of the feaſt of the foundation of the republic, but more particularly of the annual exhibition of the inventions and manufactures of France, an exhibition the moſt ridiculous that can be conceived; and which affords a ſingular proof of the propenſity of the French to convert the mereſt trifles into objects of vaſt importance. We would willingly tranſcribe a part of this chapter, did not our circumſcribed limits forbid us.

Some juſt remarks occur, in the 41ſt chapter, on the ignorance or diſhoneſty of the French in their repreſentations of foreigners; and, among other inſtances of the kind, Mr. H. mentions that, *Chateau Briand*, an emigrant who reſided ſome years in England, and who, of courſe, muſt, we ſhould ſuppoſe, know better, in order "to characterize an Engliſh audience at a theatre, has inſtanced a ſailor drinking punch in the pit. This is the man, who, in his work on Chriſtianity, blaſphemouſly termed the Creator "the Great old Bachelor of the Univerſe."! Our author, in the Spring of 1802, was ſent for by a French lady, who received him in her bath, to inform him that a Monſieur *Fiévé* had been ſent over to England, in conſequence of the free remarks in the Engliſh papers on the character of the Firſt Conſul, and which had made a great ſenſation at Paris.

"The republican party were anxious that the ſame free inquiries ſhould continue; and their opponents were equally zealous to have them ſuppreſſed. For this purpoſe ſhe ſaid Mr. *Fiévé* had been diſpatched to England; and the means to be employed were thoſe of bribery: he was to purchaſe the ſilence of the papers that had given moſt offence. She truly conſidered ſuch bribery as one of the vicious acts by which modern politicians, of all parties, endeavour to profit; and was deſirous that I ſhould convey the intelligence ſhe gave me to the Editors of the Engliſh Journals."

This Mr. H. declined, juſtly enough concluding that if any Journaliſt were ſo baſe as to be diſpoſed to accept the bribe, his interference would not change his diſpoſition. But he was rather haſty in his belief that no ſuch man could be found. We were well informed of the object of Mr. Fiévé's miſſion at the time, and, indeed, communicated the fact to our readers; and we could point out the papers to the proprietors or conductors of which application was made; ſpecifying thoſe by whom it was rejected; and *him* by whom it was accepted. The impudent letters which Mr. Fiévé publiſhed on his return, are properly characteriſed by Mr. Holcroft.

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The appendix to the firſt volume contains "the heroic and glorious life of the Conſul Bonaparte," in doggrel verſe; the regulations for the exhibition of the inventions and manufactures of France, and of the proceedings to be obſerved in the games, amuſements, &c. on the anniverſary of the foundation of the republic; and, ſtrange to ſay! an account of the boxing match, in Eſſex, between Belcher and Firby, extracted from the Morning Chronicle. This account is inſerted as recording the *progreſs of manners*, it ſeems, but we muſt ſay, it is ſtrangely out of place, and can be conſidered only, as ſome other paſſages we have marked, as a kind of *ſet-off* againſt the predominent vices of the French. In our next, we ſhall accompany the author through his ſecond volume.

(To be continued.)

An Account of the Cape of Good Hope; containing an Hiſtorical View of its original Settlement by the Dutch, its Capture by the Britiſh in 1795, *and the different Policy purſued there by the Dutch and Britiſh Governments. Alſo a Sketch of its Geography, Productions, the Manners and Cuſtoms of the Inhabitants, &c. &c. With a View of the Political and Commercial Advantages which might be derived from its Poſſeſſion by Great Britain.* By Captain Robert Percival, of his Majeſty's Eighteenth or Royal Iriſh Regiment; and Author of an Account of the Iſland of Ceylon. 4to. Pp. 340. 1l. Baldwin, 1804.

CAPTAIN PERCIVAL does not, like Mr. Barrow,* enter into a deſcription of the interior parts of the country contiguous to the Cape, but confines himſelf to an account of the manners, cuſtoms, diſpoſition, and policy of the inhabitants of the Cape Town and its immediate vicinity; entering, however, into a minute and accurate eſtimate of the importance of this ſettlement, conſidered in a commercial, military, and political point of view. On this account the work is certainly intereſting, and many of the obſervations which it contains are entitled to the ſerious attention of our rulers.

The topography of the Cape is now ſo well known to our countrymen that we ſhall not attempt to extract any part of our author's topographical deſcriptions, though they will be found highly uſeful to perſons who intend to viſit the Cape; but ſhall chiefly confine our quotations and remarks to thoſe parts of his work which are either connected with the eſtimate above-noticed, or which relate to the manners of the Coloniſts. The ſlaves who are employed to drive the heavy waggons which the coloniſts uſe for travelling from place to place, have attained to a degree of ſkill in the management of the

* The Second Volume of this very intelligent writer's travels we propoſe to notice in our next number.

horſes

horſes and oxen, by which they are drawn, that is truly aſtoniſhing. But the means by which they attain it are ſuch as no other people, we hope and believe, would have recourſe to.

" It excites not only compaſſion but horror to ſee many of thoſe unfortunate beaſts cut and mangled, as they are, in various parts of the body; for a Dutch boor, or farmer, if he finds his cattle lazy, or ſtopping from fatigue, or where they meet with obſtacles which their ſtrength cannot eaſily ſurmount, will not heſitate to draw out his great kniſe, and ſcore their fleſh, or even cut ſlices off without mercy. Theſe wretched animals ſeem indeed to know their cruel maſter's intentions; for their fear and agitation become exceſſive when they obſerve him taking out this inſtrument, and rubbing it to (on) the waggon, as if making it ready for the purpoſe of tormenting them."

Such brutality is, indeed, moſt revolting to humanity: and the general character which Captain P. gives of this deſcription of perſons is well calculated to excite averſion and even diſguſt. Every vicious propenſity which avarice, almoſt invariably, engenders, is to be found in the Dutch inhabitants of the Cape. Nor were the women free from theſe diſguſting defects. Speaking of a Dutch peaſant who kept a public-houſe in the country, and who was almoſt ſtarved before the arrival of the Engliſh troops, but who, during their reſiſidence in his neighbourhood, acquired a competency, by becoming ſuttler and baker to the troops, and keeping a houſe of refreſhment for the officers, the author obſerves,

" He had ſeveral daughters, whoſe beauty deſerved more to be praiſed than their civility and moderation; for, with an appearance of avarice, which would ſeem altogether ſhocking to our countrywomen, thoſe young girls took every opportunity to increaſe the charges of the houſe. When the landlord aſked for his accommodation two rix-dollars, or two ſhillings, they would, without heſitation, call out to him to demand four. This practice of inſtigating to extortion, which is very cuſtomary among the houſewives at the Cape, forms a remarkable and not a very pleaſing feature in the character of the Dutch women."

The oppreſſion of the natives by the Dutch is diſgraceful to human nature. The Hottentots are repreſented as honeſt, faithful, tractable, and docile, and capable of making moſt uſeful ſervants and aſſiſtants to the coloniſts, but rendered miſerable by the tyranny and cruelty exerciſed over them. Theſe are carried to ſuch an height, we are aſſured, that the deſire moſt natural to the human race of propagating their ſpecies, is, with them, extinct; and the women, Capt. P. ſays, frequently " deprive themſelves before marriage of the power of procreation;" though by what means he does not inform us. Strange to ſay the Dutch, by a policy at once the moſt barbarous and the moſt ſtrange, have laboured to change this excellent diſpoſition of the natives, leſt, forſooth, by becoming civilized they ſhould ceaſe to be obedient! What they would be, under a wiſer and better government, the author tells us in the following paſſage.

"Should ever the Cape fall permanently into the hands of Great Britain, thoſe people under proper management, may ſpeedily arrive at a great degree of civilization. Their induſtry may be excited, and be turned to produce the moſt important advantages to the colony. By inſtructing them in the arts of huſbandry, by accuſtoming them to a mild and equitable treatment, by granting them thoſe rights which ought to be common to the whole human race, although barbarouſly withheld from them by the Dutch; the Hottentots would ſpeedily be allured from the remote parts and wilds of the interior of Africa, to colonize the country nearer the Cape. The progreſs of civilization would ſoon inſpire thoſe already in the colony with confidence in themſelves, as a people who have a certain part to act in life, and recover them from that ſtate of utter degradation to which they have been reduced; while the knowledge of the comforts of life, and the means by which they are to be procured, would ſtimulate them to exertions of which they are at preſent incapable. Let this mode of conduct be once adopted towards them, and its good effects will ſoon appear on the face of the country; advantages will ſpeedily be obtained that perhaps have never hitherto even been thought of.

The people of the interior, the Caffrees and Boſchies, may in the ſame manner be gradually conciliated, by promoting a friendly intercourſe between them and the Hottentots, hitherto under the authority of the Europeans, inſtead of keeping up a deſultory warfare againſt them, which can never be attended with any good effects. Thoſe people, like Cain, fly from the face of man, and with him they may juſtly exclaim, "Where ſhall I hide myſelf? my race is deteſted, is accurſed; every man beholds me with deteſtation, and ſeeks my deſtruction." Theſe ſtrong terms do not overdraw the wretched ſtate of the Hottentots, for the Dutch actually hunted them like wild beaſts, and deſtroyed them wherever they met with them. This naturally enraged the wild Hottentots, who had not yet loſt all the feelings of men, and excited them often to make excurſions againſt both the Dutch planters, and thoſe Hottentots who acknowledged their authority. Yet it was not for the ſake of ſhedding blood, nor from an implacable ſanguinary diſpoſition, as the Dutch were willing to have it believed, that theſe unfortunate people made incurſions on their oppreſſors; they ſeldom did ſo, but to retaliate ſome recent injury, to recover their cattle which had been torn from them, and to enforce their own ſecurity in thoſe wild and barren tracts, to which they had been driven. Theſe facts, diſgraceful to the poſſeſſors of the Cape, will be confirmed by the united teſtimony of all who have long reſided at this colony, and have candour enough to confeſs what they have witneſſed."

An accurate account is given of the different roads by which the lofty mountain, called Table-Hill, may be aſcended; and from the author's deſcription of the noble view from its ſummit, 4000 feet above the level of the ſea, difficult and laborious as the aſcent appears to be, no traveller who viſits the Cape would fail, we ſhould think, to enjoy it. We do not recollect to have before ſeen any account of the following ſingular complaint, and ſtill more ſingular mode of cure, which, it ſeems, are equally known to the Eaſt Indies and to the Cape.

"The moſt dangerous of theſe ſwellings (in the legs) are occaſioned by worms

worms of immenſe length, a complaint to which Europeans are very ſubject in the Eaſt Indies. This worm, which is ſometimes three, four, or even ſix feet long, is bred in the calf and lower part of the leg. I have ſeen ſome moſt painful inſtances of this kind; and great care, dexterity, and management are required to eradicate it completely; for if the worm breaks in the operation of extracting, and any part is left behind, a mortification is uſually the conſequence. When the worm, which is very thin and white, is perceived moving about, an inciſion is made in the patient's leg, and the lower and upper part bound tight, leaving a ſpace for the creature to move and turn about. A poultice to open and draw the ſore is then applied, and the worm ſoon makes its appearance at the ſurface. At firſt but a few inches of the worm can be laid hold of, and this portion is carefully twitted round a quill. It then begins to give way a little more, and by degrees is twiſted completely round, perhaps ſeveral inches in the courſe of a day, till at length it is wholly extracted. Sometimes nearly a month is required before this operation is accompliſhed. The ſtricteſt attention is neceſſary to keep the animal cloſely twiſted to the quill, to prevent him from making exertions and breaking: as then the leg muſt either mortify, or undergo a very painful operation, and be laid open to get out the remainder. The patient is in great agony during the operation, and the leg generally ſwells to an enormous ſize. Brackiſh and bad water is a cauſe aſſigned for this diſorder."

Some notion of the wiſdom of the Dutch in the ſcience of legiſlation, and of their tender regard for thoſe who have the happineſs to be ſubjected to their domination, may be collected from the following paſſage.

"By a law long in exiſtence when a planter or farmer, ever ſo remote from the Cape, wiſhes to marry, he muſt bring the object of his affections with him to town, and be there joined in wedlock by a particular licence from the Governor, in the preſence of the Fiſcal, at the ſame time paying handſomely for that privilege, and for leave to enter into the ſtate of matrimony. The inſtances of the pernicious effects of this law have been many, and ought long ſince to have opened their eyes to its impolicy; for it often happens when the lovers and their parents agree about the match, that the young woman is intruſted to the care of her future huſband, as probably her parents cannot accompany her on ſuch a diſtant journey. She is in conſequence left to his protection to take to town; when as a natural conſequence ariſing from two young people, with perhaps no other attendants but the ſlaves, being ſo long together and almoſt looking on each other as already united, the conſummation frequently takes place before they arrive at their deſtination; and when that happens, the lover's paſſion being cooled by enjoyment, he frequenty refuſes to marry the unfortunate young woman, who muſt conſequently return the beſt way ſhe can to her parents, whilſt her deceiver only pays a certain fine for his breach of faith. Luckily for the poor deluded female ſhe is not conſidered in much the worſe light for ſuch a miſadventure, but often meets with another lover, who makes no great account for the loſs ſhe has ſuſtained: the coloniſts indeed are ſeldom over nice in thoſe matters. The original intention of this law was to prevent the coloniſts connecting themſelves with any women but thoſe of their own deſcription."

Hopeful

Hopeful legiſlators are theſe votaries of Plutus! On the general degeneracy of the Dutch, on their ingratitude to the Houſe of Orange, the founders of their republic, and their generous liberators from the Spaniſh yoke, and on their ill-treatment of their beſt friends the Britiſh, the author makes ſome pertinent, judicious, and forcible remarks, which we would fain tranſcribe, but our limits forbid us.—Chriſtianity, according to Captain Percival, has made but little progreſs at the Cape of Good Hope.

"A ſmall portion of the people of colour and free blacks are converted to Chriſtianity, and but a ſmall portion. The Dutch widely differ from the Portugueze, who enforced religion with fire and ſword wherever they came. The Dutch clergy indeed have got into the oppoſite extreme, and ſhew but little charity towards their unenlightened brethren; and where they expect to get nothing for their pains, give themſelves no trouble to propagate the Goſpel. The Dutch government have been very remiſs in not urging the clergy more to the duty of inſtructing both the natives and ſlaves in Chriſtianity. Even the people of colour, partly the offspring of Chriſtians, have been often denied baptiſm. Whether this was meant to diminiſh the number of unlawful children by heathen women, or proceeded from whites being aſhamed of having them equal in ſome meaſure with themſelves, and entering the gates of Heaven along with them, I know not; but not allowing ſuch a number of children born of Chriſtian fathers to ſhare the rites of Chriſtianity, was certainly a cruel and uncharitable method of preventing ſin. Pride will not let their black offspring mix with their own blood, or have the ſame privileges as themſelves; but, as I have been told, their chief motive was the fear of their being loſt to them as ſlaves, on their becoming Chriſtians."

We believe this abominable practice to have originated, like moſt of the vices of Dutchmen, in their predominant ſin of avarice. But, on this point, ſorry are we to ſay, that we have little right to reproach them; for, incredible as it may appear, it is undoubtedly true, that our Eaſt India Company are as much averſe from the propagation of Chriſtianity among the natives of Aſia, as the Dutch are from its propagation in their African colony. We fear too, that if this *moſt impious averſion* (for on ſuch a ſubject we ſcorn to diſguiſe our ſentiments beneath the affected language of *candour*) were traced to its ſource, it would be found to originate in the ſame baſe and deſpicable motive. But as this is a matter of too ſerious importance to be diſcuſſed *incidentally*, we mean, very ſoon, to treat it in a manner more regular and direct.

The Dutch, at the Cape, import many ſlaves, both from Aſia and Africa, thoſe from the Malay Iſles, are particularly ferocious and vindictive.

"The ſlaves of the Malay race are tolerably numerous. They are employed in many kinds of laborious work, ſuch as gardening, and attending the grounds belonging to the pleaſure-houſes round the town; and in the kitchens, and the drudgery work belonging to them. They are alſo often employed in fiſhing and procuring fuel. This laſt claſs of people are extremely

tremely vindictive, treacherous, and ferocious; implacable in their revenge, and on the slightest provocation, or imaginary insult, will commit murder. They are indeed a scourge to the people they come amongst. When bent on revenge, or irritated at some supposed insult, they scarcely ever fail of wreaking their vengeance. Many shocking murders have been committed by the Malay slaves on their masters and mistresses: not for the purpose of robbing, but merely to gratify their thirst of revenge, which nothing but the blood of their object will satisfy, though at the certain loss of their own lives. When the Malay has determined on revenge, he takes a quantity of opium to work himself up to a state of madness, when he rushes out with a knife or dagger, which is called a kreese, and after putting to death the original object of his infernal passion, he next rushes at every one he meets, till he is at length overpowered and taken, which perhaps is not the case till several victims fall before him. Nothing but a lucky shot or blow that stuns him to the earth, will ensure the safety of his opponent, as he proceeds with such a savage fierceness and impetuosity, that it is reckoned a most arduous and dangerous service to encounter him in this state. This is what is called running a muck; on the slightest alarm of which, every one flies before him, and escapes the best way he can. Whoever kills a Malay in the act of running a muck, is intitled to a very high reward from government; and he certainly deserves it, for the most cool and intrepid are scarcely a match for the Malay, when worked to this pitch of desperate madness.

"The two following instances occurred whilst I was at Cape Town:—A Malay, for some insult or necessary chastisement received from his master, drew a knife and stabbed him to the heart, and immediately rushed out into the streets with the weapon reeking with the blood of his unfortunate victim. The first person he met was a very fine slave girl, about 17 years old, into whose face he darted the dreadful weapon. Fortunately a country farmer was at the moment passing by Strand Street, where it happened, and having a gun loaded in the waggon he was driving, fired and killed the Malay on the spot. If this shot had not succeeded in bringing him down, I and a brother officer, who came to the spot a few moments after, would in all probability have been his next victims. The poor slave girl died in a few hours after. This was the second time that a slave of the Malay race, running a muck, was prevented from falling in with me. Once indeed at Ponamala, in the East Indies, I very narrowly escaped, having been slightly wounded in the arm by a Malay who had attacked some Sepoys; and if I had not been fortunate enough to give him at the first cut so severe a wound as to disable him, he would certainly have put me to death. The kreese he struck me with was poisoned, and my arm in consequence swelled to a very great degree, and for some time it was thought I should have lost it, if not my life. I must here remark, that I received the greatest benefit from the Eau de Luce, which I have every reason to believe is a valuable antidote against poison; it has been found to prevent fatal effects from the most venomous bites of snakes. Doctor Anderson, of Madras, was the first who administered it in those cases, and found out its beneficial effects.

"Another instance of the barbarity of this race of slaves, which happened at the Cape whilst I was there, occurred in a Malay, who, on being refused leave by his master to go out to a festival or merry-making with his fellows, took a knife and stabbed him to the heart, then went to his mistress in the adjoining

adjoining room, and committed on her the ſame barbarous and inhuman act. An old Malabar ſlave who was cutting wood before the door, having obſerved him perpetrate theſe horrid murders, watched the opportunity as he was ruſhing out of the door, and ſtriking him on the head with the axe, with which he was cleaving the wood, killed him on the ſpot. The government was generous enough to reward the Malabar with his liberty, and one hundred dollars. The Malays are certainly the moſt active and laborious race, do a great deal of work, and of every kind; equally uſeful in tilling and cultivating the ground, as at thoſe works which require mechanical dexterity."

The conduct of the Engliſh to the Dutch, after the conqueſt of the Cape, was, we are happy to find, moſt juſt, humane, and honourable. They reſpected their religion, their property, their privileges, and their laws; except, only, ſuch of the latter, as were either oppreſſive or inhuman, ſo that, as Captain P. truly obſerves, "They enjoyed under us a greater ſhare of true liberty than ever they did under their own government." The colony too flouriſhed beyond all former example, and while the Engliſh remained there, Dutch property encreaſed "to more than double its value." Yet, notwithſtanding theſe advantages, and notwithſtanding alſo the evils from which they were reſcued by the arrival of the Engliſh, the Dutch ſhewed no gratitude to their benefactors, but treated them moſt ſhamefully.

"Yet what would their ſituation have been at the Cape if the Britiſh forces had not arrived at the time they did; a period truly critical, and teeming with tragical events. The ſanguinary principles of Marat and Robeſpierre, were by that time not only ſown, but growing to maturity amongſt them. Jacobiniſm was ready to involve the colony in deſtruction, and the cloud was on the eve of burſting when we appeared.

"The Cape Town was on the point of having all the horrors of civil war carried on in the midſt of it. Thoſe republican principles had infected numbers, and the ſlaves were to be made actors in the ſcene by the promiſe of freedom. A ſtrong party of the moſt violent jacobins, and furious republicans had been formed, and every moderate man or any one who expreſſed a diſlike of thoſe violent meaſures which actuated the French, or ſeemed attached to the party of the Prince of Orange, was denounced.—The tumult was on the eve of breaking out both in the town and country, and the government was utterly unable to reſiſt its baneful effects, on the contrary it was in many inſtances inſulted with impunity; and its members themſelves proſcribed who were not already linked with the democrats.—The ſoldiers were in a ſtate of inſubordination and licentiouſneſs, the conſequence of thoſe principles of liberty and equality which had ſpread here, as well as at the Iſle of France and Bourbon. A total emancipation of the ſlaves was to have taken place, and they let looſe againſt their maſters; ſuch a ſcene would have been dreadful, and all the virtuous inhabitants already trembled for their ſafety. But when theſe Jacobins were on the point of throwing off the old form of government, and aſſimilating the new one to that of France, the Engliſh arrived to the ſecret joy of the moſt reſpectable inhabitants, who in them beheld their deliverance at hand and their property ſecured. Some gentlemen informed me whilſt at the Cape,

they did not expect to receive any mercy from their own countrymen, but were truly confident the Engliſh would act generouſly by them. Thoſe gentlemen who had nothing to fear or to apprehend beyond what is allowed by the rules of war between civilized nations, quietly remained with their effects in the town, whilſt many of the others fled into the country amongſt the haughty and turbulent boors, there to regret the miſcarriage of their baſe deſigns, to vent their ſpleen and chagrin in greater ſafety, and hatch new plots againſt us. As ſoon as it was known that our troops had diſembarked at Simon's Town, the diſcontented for the preſent laid by the deſigns they had formed, and began to prepare for their defence. Accordingly they aſſembled from all parts within ſeveral miles of Cape Town, and marched to Muſenberg, where, as I have already related, they ſaw with ſhame and mortification the Britiſh troops their conquerors, though far inferior in point of numbers."

They have now a *French* garriſon, and will, conſequently, have a fair opportunity of aſcertaining the difference between Engliſh enemies and Gallic friends. Poſſibly the ſufferings they will experience from the latter may, at length, teach them gratitude to the former. In the laſt chapter the author recapitulates the advantages to be derived by Great Britain from the poſſeſſion of the Cape, and his obſervations on this head are ſo forcible, and the object is, in itſelf, ſo important, that we ſhall extract pretty largely from it.

" Since writing the above pages, however, events have taken place which juſtify my opinion that the Dutch government is, in its preſent ſtate, utterly incapable, not only of improving, but even of preſerving internal tranquillity in any of its colonies, although threatened with no enemy from without. The rebellious boors of the interior parts of the colony of the Cape, as ſoon as they felt themſelves relieved from their apprehenſions of Britiſh troops, loſt no time in renewing their inſolent oppoſition to government, and their uſual barbarities towards the unfortunate Hottentots and Caffrees. In conſequence the whole colony has been thrown into the utmoſt confuſion, and the inhabitants placed in a continual ſtate of danger and alarm. The Caffrees at length, exaſperated by continual injuries, have joined with the oppreſſed Hottentots, and have produced ſuch devaſtation in the interior parts of the colony, that the inhabitants of Cape Town begin to fear their uſual ſupplies of cattle will be totally cut off.

" In ſuch a ſtate of things it can ſcarcely be doubted that if a Britiſh force were to appear at the Cape, little or no oppoſition would or indeed could be made to its taking poſſeſſion of the colony. The garriſon is too feeble of itſelf to maintain a conteſt, and no ſupport can be expected from the inhabitants, while a great proportion would hail the arrival of their conquerors as their deliverance from the brink of deſtruction. But it is not from the facility of the conqueſts, nor from falſe views of aggrandiſement by the extenſion of territory, that I would point out this colony as a poſſeſſion which ought at the preſent moment to be wreſted from our enemies. Even the proſpect of diſtant advantages might be looked upon as inſufficient to juſtify an extenſion of territory, which might eventually increaſe the burthens of the country, and would at any rate employ a part of thoſe forces which are at preſent ſo much required for the defence of our territories at home and abroad.

The

"The ſituation of the Cape of Good Hope, however, placed as it is directly in the middle between the two great diviſions of the Britiſh empire, forces itſelf upon the attention of Great Britain, as a poſſeſſion which would not only contribute to her proſperity, but which ſeems almoſt eſſential to her ſafety. The Cape in the hands of the tributary republic of Holland, can only be conſidered as a French colony; and when we conſider that Bonaparte looks upon our Indian territories as the great reſource of our national power, we cannot ſuppoſe that he will long neglect to avail himſelf of the advantages which the local ſituation of the Cape preſents for our annoyance. Here he may have an opportunity of gradually throwing in forces and ſtores, and of accumulating, almoſt unperceived, ſuch a force as may prove truly dangerous to our poſſeſſions in the Eaſt. Without a port to retire to for refreſhment or for ſhelter from the ſtorms of thoſe latitudes, it is impoſſible that our cruizers can here watch the motions of our enemy, or blockade his ſquadrons as we do in his European harbours. The forces which he might diſpatch from this ſtation againſt our Eaſt India ſettlements, would be far more dangerous than the ſame, or a much greater number, ſent out direct from Europe. As the climate of the Cape ſeems in a particular manner fitted not only for recruiting the health of the ſoldier, but alſo for preparing him to endure the heats of India, our enemy's troops would on their arrival be enabled to cope with our forces on equal terms, and even with the advantage of unbroken health and ſpirits on their ſide. We may reſt aſſured that the enemy who could undertake the romantic ſcheme of penetrating by Egypt and the Red Sea to our eaſtern empire, will not overlook the eaſier and far more ſure means, of effectuating his purpoſe, which are preſented to him by the Cape of Good Hope.

"To collect ſuch a force, however, at this ſtation as might actually endanger our Indian dominions, may be the work of time: but our enemy has not to look forward to a diſtant period before he can turn the Cape to the purpoſe of annoying us. Thoſe veſſels, which convey the reſources we derive from the Eaſt, muſt of neceſſity paſs the ſeas which may be ſaid to be commanded by the Cape. In the outward bound paſſage, indeed, our ſhips may take a wider range, but it is impoſſible for them to bear ſo far to the ſouth, as to be entirely out of the reach of an enemy's ſquadron ſtationed off the Cape to cruize againſt our trade. When we conſider the loſſes we ſuſtained in the laſt war by the cruizers from the Mauritius, and the Iſle de France, and when we look to the relative ſituation of theſe iſlands and the promontory of the Cape, we ſhall be convinced that with all theſe ſtations at once in their poſſeſſion, our enemies may ſo completely command the track of our Eaſt India merchantmen, that an eſcape to Britain with their cargoes, will be nearly as difficult for them, as to eſcape from the Havannah to Europe is for the Regiſter ſhips during a war between Spain and this country.

"When theſe conſequences of the Cape being in the hands of our enemies are duly conſidered, it will appear a matter abſolutely required by political prudence, that we ſhould loſe no time in regaining this colony.—During a war, the ſafety of our Eaſt India trade can no otherwiſe be ſecured; and equally, in peace and in war, the Cape may be made uſe of for ſuch preparations as may afterwards be employed to wreſt from us our moſt valuable poſſeſſions. If report may indeed be believed, the French have already begun to collect at this point a force, which muſt cauſe the more uneaſineſs, and probably damage, that this is the ſtation, in all the

world, where we can leaſt watch its motions and counteract its operations."

Capt. Percival then proceeds to ſtate other advantages, both of a commercial and a political nature, which would reſult to us from the poſſeſſion of this colony; all of which tend moſt clearly to prove the wiſdom of that able ſtateſman, Lord Melville, in deprecating, in the ſtrongeſt poſſible manner, its reſtitution to the Dutch. We cannot compliment our author on his ſtyle, which is, indeed, in many places, extremely incorrect; but his modeſt apologies preclude the ſeverity of critical cenſure; beſides ſuch cenſure would be highly improper, to ſay the leaſt of it, when applied to a book which contains ſo much uſeful and valuable information, and which diſplays ſo much true Britiſh ſpirit, and Britiſh principles.

An Addreſs to the Public, from the Society for the Suppreſſion of Vice, inſtituted in London, 1802. Part the Second, containing an Account of the Proceedings of the Society, from its original inſtitution. 8vo. Pp. 96. Spragg, Rivingtons, &c. 1803.

WE find, from this ſecond part of the Society's Addreſs, that it has not only completed its internal arrangements, ſo as to methodize the proceedings, but has advanced very far in thoſe plans of utility and public advantages for the execution of which it was originally formed. The management of its concerns is entruſted to a Committee, which is aſſiſted by three Sub-Committees, the attention of which is limited to ſpecific objects, and which make weekly reports to the General Committee. The firſt of the Sub-Committees applies itſelf to breaches of the Sabbath, and to caſes of profane ſwearing; the ſecond to irreligious, licentious, and obſcene books and prints, and to falſe weights and meaſures; and the third, to diſorderly public-houſes, brothels, lotteries, cruelty to animals, &c.

The reſult of the ſociety's labours, as appears by a table annexed to the Addreſs, has been 623 convictions for profanations of the Sabbath; ſeven for vending obſcene books and prints; 11 for riotous and diſorderly houſes, &c. 33 for lotteries and little goes; and four for cruelty to animals; making the total of the convictions, at the ſuit of the ſociety, ſince its inſtitution, 678. That the community has materially benefitted by their labours, no rational man can doubt; and that much good has been done in the way of *prevention*, to which they have always recourſe, before they proceed to puniſhment, is equally certain. But ſtill we cannot but think that the Committee are much too ſanguine in eſtimating the extent of their ſucceſs. They ſay, for inſtance, that "in the caſes of profanation of the Lord's-day, their preventive efforts have been attended with peculiar ſucceſs, and to the effect of ſuch efforts, they aſcribe, in a very great degree, the generally improved appearance which the metropolis exhibits on the

the ſabbath." That theſe efforts may have produced ſome viſible effect, we are not diſpoſed to deny; but we can by no means accede to the juſtice of the obſervation, that the appearance of the metropolis on the Lord's day is materially improved: nor will the members of the ſociety wonder at our ſcepticiſm on this point, when we inform them that, within our knowledge, *ſeventy-two* convictions for profanation of the ſabbath have taken place at one office, in three days, for offences committed in as many pariſhes. Moſt of theſe offences were committed by publicans, who ſuffered perſons to tipple in their houſes during the hours of divine ſervice; and ſo far are we from believing that this practice, and that of perſons exerciſing their calling on the Lord's day, are diminiſhed, that we are fully convinced, not a Sunday paſſes which does not afford in the metropolis alone, and its immediate vicinity, materials for at leaſt one thouſand offences of that deſcription. Nay, in ſome diſtricts, the law is ſet at open defiance: the penalty is paid again and again; the party complains of *oppreſſion*; and threats have even been made to magiſtrates, on the part of perſons convicted, to apply to the legiſlature for a repeal of thoſe *odious* ſtatutes which impoſe reſtrictions on their exertions of *induſtry!!* With theſe facts before them, the ſociety will be leſs cautious in drawing ſuch general inferences, from effects ſo partially ſucceſsful. In fact, the fine for a breach of the ſabbath is ſo ſmall, that traders, who are not reſtrained by principle from a violation of the divine and human laws, which forbid the profanation of the Lord's day, look upon it as the price of a licence for carrying on their trade without interruption, and pay it as ſuch, though not without much grumbling. It is with them a matter of calculation of loſs and gain, and ſo it will continue until virtue enough ſhall be found in the legiſlature to render the law effective. The threatened application for a repeal of the ſtatute will put that virtue to the teſt; meanwhile we would not have the ſociety lie upon their arms, under the falſe notion that the enemy is ſubdued, when, in fact, his power is inexhauſted, and he meditates a ſeverer blow.

The proſecutions for the ſale of obſcene books have opened ſuch a ſcene of iniquity as every friend to ſociety in general, and every *parent* in particular, muſt ſhudder to contemplate. On conſidering it, inſtead of wondering that profligacy is ſo great in the middle and upper claſſes of life, we are aſtoniſhed that it is not infinitely greater. Upon one of theſe trials, it having been inſinuated by the counſel for the defendant that it was *illegal* for perſons to aſſociate for the objects purſued by the ſociety, and particularly for the proſecution of offenders, Lord Ellenborough obſerved, in ſumming up the caſe to the jury—"Something has been ſaid about the perſons who have formed themſelves into this ſociety having acted contrary to the law. It does not appear to me they have done ſo, by any thing they have done in proſecution of the purpoſes of the ſociety. If they have done ſo, that ſhould be brought forward as a crime; and then, when it comes under diſcuſſion as ſuch, it will receive its proper conſideration; but,

looking at this profecution only, ſo far from ſeeing any thing which trenches on the law, *I conceive that they have done very properly in taking an intereſt in the morals and happineſs of ſociety, and in exerting themſelves to prevent the contagion of theſe infamous publications.* It appears to me, that they deſerve the thanks of all men; and I do not know of one rule of law upon which they have at all trenched."

We recollect a ſimilar charge of *illegal* conduct being preferred againſt the *Proclamation Society*, by ſome ſapient ſcribbler in a Morning Paper, although as conſcientious a Judge as ever ſat upon the bench, and as ſound a lawyer as any this country could boaſt, was a member of that very ſociety! The charge was treated as it deſerved, that is, with ſovereign contempt, by the ſociety, who juſtly conſidered it as one of the darts of ignorance thrown by malice; certainly, *telum imbelle ſine ictu*. We ſhould have thought, too, that no man who had diſcovered among the members of the Suppreſſion Society, the names of a Park, a Garrow, and a Richardſon, would have preſumed to charge it with giving its ſanction to *illegal* proceedings. But ſome ſelf-ſufficient gentlemen have gone ſtill farther, and have not ſcrupled to aſſert, that this ſociety is not only *illegal*, but *unconſtitutional*. If it be *illegal*, it certainly is *unconſtitutional*, becauſe every breach of the law is an *unconſtitutional* act; and if it be *unconſtitutional*, it is certainly *illegal*; for every violation of a conſtitutional principle is, of neceſſity, a breach of the law, ſince the conſtitution itſelf conſiſts of the laws of the land. And, if it be unconſtitutional to ſuppreſs vice, and to promote virtue, not by puritanical reforms, or by a rigour beyond the law, but ſimply by enforcing obedience to exiſting ſtatutes; not by the exerciſe of inquiſitorial powers, but by means of the judges and of the magiſtracy of the realm, puniſhing only, and that by legal means, thoſe who have violated the laws of the realm: if this be unconſtitutional, then is the charge founded in juſtice. But ſuch a charge, however confidently advanced, is really too ridiculous and too ſilly to be combated by ſerious argument.

Lord Ellenborough took occaſion, on another of theſe trials, to correct another vulgar error, which, however, we have heard maintained by thoſe who ought to have known better, relative to the means employed for the detection of culprits of a certain deſcription—"As to another thing which has been ſaid about the nature of this diſcovery, I would take this diſtinction.—If a perſon ſeduces another, who is innocent, to commit a crime, that inducement is a crime of the higheſt enormity; but if a perſon be in the *habitual courſe* of committing crimes, and it be *difficult* to detect him, on account of the *ſecret* manner in which he commits them, then to produce a declaration of that which may lead to his detection, and prevent the future commiſſion of the offence, is *no crime, but a beneficial ſervice to the community.*" A diſtinction ſo obvious, we ſhould have thought, had not experience taught us the contrary, could not have eſcaped the moſt ſuperficial obſerver, the moſt ſhallow underſtanding.

A third charge which has been preferred againſt the Suppreſſion Society,

Society, is, that of encouraging informers; and it has even been publicly affirmed, that they kept a whole troop of informers in their pay. The affirmation is groſsly falſe; becauſe, we underſtand, they never had but one agent in their pay, and he had been diſmiſſed long before the affirmation was made. But as to the charge of encouraging *informers*, we have been ſo long accuſtomed to the jacobinical cant on that ſubject, that we ſhall not be ſurprized at laſt to ſee every pariſh conſtable holden up as an object of reprobation, for doing his duty occaſionally as an informer. This queſtion was ably diſcuſſed, ſome years ago, in the Houſe of Commons, particularly by Mr. Pitt and Mr. Windham, in a debate reſpecting the Loyal Aſſociations of 1792; when theſe diſtinguiſhed orators put the parliamentary jacobins, for ſuch there were in thoſe days, to ſhame and to ſilence. Any fool may at any time, and on any pretext, raiſe a popular clamour againſt *informers*; but if *informers* be really ſuch a horrid race of being as, by thoſe vociferating gentry, they are ſtated to be, let the blame attach only where it ought to attach; to the legiſlature, who have not only ſanctioned and encouraged informers, but have rendered them, in many inſtances, the only means by which the laws can be carried into effect. Of this no man, who has the ſmalleſt acquaintance with our penal ſtatutes, can poſſibly be ignorant. The ſociety, in adverting to this charge, in their preſent addreſs, ſhew that this encouragement of informers proceeds from the introduction of no novel principle of legiſlation, but is founded on a principle as old as the conſtitution itſelf. The charge, they obſerve,

"Is founded on the ſuppoſition, that, to give information againſt criminals, is an odious and an unworthy taſk. But this ſuppoſition is at variance both with the ſpirit of the conſtitution, and the principles of morality. According to the firſt, it is not only the right, but the duty, of every individual, to denounce to the magiſtrates thoſe who violate the laws. The great Alfred, who may almoſt be conſidered as the founder of the conſtitution, impoſed this duty upon all perſons in the moſt ſolemn manner, and made the principle of mutual inſpection, and of mutual reſponſibility, the main-ſpring of the adminiſtration of juſtice; and, although the forms, introduced by him, have, in the progreſs of civilization, undergone a material change, the principle on which they were eſtabliſhed is ſtill recognized by our law, which declares miſpriſion (or concealment) of treaſon, or felony, to be a ſubſtantive crime. In a moral point of view, the moſt cenſured character of informer is, on account of its utility, highly meritorious, when it is aſſumed from laudable motives. To drag guilt from its lurking holes, in order to bring it to condign puniſhment, is one of the greateſt benefits that any man can confer on ſociety; and when the performance of this diſagreeable taſk is prompted by a regard for virtue, or a ſolicitude for the general welfare, the individual performing it acts a part, as honourable as it is uſeful."

Thus much, no doubt, their *well-meaning* accuſers, if any ſuch there be, will concede to them; but, they will add, it is a very different thing when a man is prompted, by the hope of gain, to become informer. So that the ſame act which is *virtuous* when proceeding from

from one motive, is, according to this new ſyſtem of ethics, *vicious* when proceeding from another! A pariſh conſtable, we ſhould, no doubt, be told, by theſe ſame reaſoners, when he informs againſt theſe who profane the Sabbath within the limits of his diſtrict, is doing his duty, and therefore is praiſeworthy; but that duty is not the effect of choice, but of compulſion; he is *obliged* to ſerve the office to which the duty attaches. Beſides, in caſes of information, under penal ſtatutes, the conſtable is juſt as likely to be ſtimulated by the proſpect of emolument, as any other informer. The office of conſtable, too, we know, is, very frequently, ſerved by *ſubſtitute*, which ſubſtitute is *paid* for his ſervices; and, in that caſe, even the pretext of a difference between the conſtable and any other informer is removed.

"Thoſe who are impelled to ſuch a taſk by motives of perſonal intereſt have no claim, indeed, to honour; but conſidering that, without the aid of ſuch perſons, the laws would often be a dead letter, their uſefulneſs, nay, their abſolute neceſſity, ſhould, at leaſt, ſhelter them from reproach. Their teſtimony, indeed, on account of the motives by which they are actuated, is generally admitted to ſtand in need of confirmation; but when it is properly confirmed, ſo as to enable a jury to pronounce a verdict of Guilty, its effect is ſo valuable, that all, who take a comprehenſive view of the ſubject, muſt ſurely rejoice that ſuch means are to be found; to effectuate the moſt important object of civil government, *the adminiſtration of juſtice.*"

So neceſſary an inſtrument of juſtice, indeed, is the informer found to be, that in ſome caſes, and thoſe of a nature highly penal, the legiſlature have thought proper to make his unſupported evidence ſufficient to convict the offender. We could here cite, if it were neceſſary, more inſtances than one, in which a *common* informer has rendered very important ſervices to the community, by ſecuring the poor conſumer againſt the frauds of the opulent trader.

The laſt charge againſt the ſociety that we ſhall notice is, that "a combination of that kind is an unjuſtifiable interference with the duty of magiſtrates." But it is rather extraordinary, that although the ſagacious ſatiriſts of the ſociety have made this notable diſcovery, the magiſtrates themſelves, who, we ſuſpect, would be the firſt to reſiſt any encroachment of their rights, or any interference with their duty, have not found it out. They probably concur with the ſociety in thinking, that "ſo far from interfering with the duty, or encroaching upon the provinces of the magiſtrate, they render him the moſt valuable aſſiſtance, and enable him the more effectually to exerciſe his functions, by giving him information reſpecting offenders, whom, otherwiſe, he might never be able to diſcover." This is certainly the caſe; but when it is added, that "it is the appropriate province of magiſtrates to act upon caſes which are *brought* before them, and that, in ſo doing, they are ſufficiently occupied, without *ſeeking* for violations of the criminal law;" though we admit the truth of the firſt part of the ſtatement, we muſt enter our proteſt againſt the laſt; for certainly it is the duty of magiſtrates, of police magiſtrates at leaſt,

and

and indeed, of all magiſtrates who have officers at their command, to *ſeek* for ſuch violators; or, to ſpeak more correctly, to employ their officers in the detection of public offenders againſt the law. The *ſeventy-two* convictions for breaches of the ſabbath, alluded to above, were the reſult of informations by officers ſpecially charged by the magiſtrates, to *ſeek* for ſuch violations of the law. But the fact is, that offenders are ſo numerous, that it is utterly impoſſible for any civil force which the magiſtrates can command, to detect a hundredth part of them; ſo that, but for informers of ſome deſcription or other, the laws would, in numberleſs inſtances, be violated with impunity, to the vaſt injury of individuals, and to the great interruption of public juſtice. Even the extraordinary reſources, in the chief engines of police, men and money, poſſeſſed by the chief magiſtrate of Bow-ſtreet, and employed with as little advantage to public morals as poſſible, and which would be productive of ten-fold good, if they were duly diſtributed among the different police officers of the metropolis; even theſe reſources, we ſay, would, if *properly* applied, be utterly inadequate to the accompliſhment of this object, in a ſingle diſtrict, without other aſſiſtance.

We are happy to find, that the ſociety have been uncommonly active, and uncommonly ſucceſsful, in the detection and puniſhment of a deſcription of offenders, whoſe occupation is particularly ruinous to the lower claſſes of ſociety, but who carry it on with ſuch ſecrecy as to render detection extremely difficult. We mean, perſons who take illegal inſurances in the lottery, or have private lotteries, and little goes. They have been the means of convicting no leſs than *fifty-ſix* of theſe offenders, of whom ten were *principals*, and the reſt *agents*. To thoſe who are acquainted with the very great difficulty of obtaining proofs againſt principals of this deſcription, and indeed againſt the *agents*, this muſt appear an extraordinary exertion of activity, zeal, and perſeverance. By this means they have rendered a very eſſential ſervice to the community.

The cloſing appeal to the upper claſſes of ſociety, is animated, eloquent, and impreſſive. May it produce the deſired effect! So long as this aſſociation ſhall perſiſt in the ſame line of proceeding which it has hitherto purſued, it cannot fail to ſecure the approbation and ſupport of the beſt part of the Britiſh community. As averſe as any man can be, from every thing which has a tendency to the introduction of puritaniſm, in any form or ſhape; as ſtrongly indiſpoſed, as the moſt candid of our modern reformers, to ſanction or commit any act of undue ſeverity, or to impoſe any harſh or unneceſſary reſtraint on our fellow-ſubjects; anxious to ſee the true ſpirit of Chriſtianity operate, in its natural way, to the diffuſion of chearfulneſs, and to the ſpread of virtuous ſatisfaction; abhorrent of *inquiſitorial* meaſures of every deſcription; and deteſting all invaſion of domeſtic privacy: Did we perceive any of theſe effects likely to be produced by the proceedings of the Society for the Suppreſſion of Vice, we ſhould be the firſt to deplore their miſtaken virtue, and miſguided zeal; but though we

have

have watched them with an attentive, an inquiſitive eye, (and ſhall ſtill continue ſo to watch them,) we have hitherto diſcovered nothing of the kind. They have done much good, and prevented much evil. Their claim to our applauſe, therefore, is reſiſtleſs; and we give it, not heartily, but cordially.

Financial and Political Facts of the Eighteenth and preſent Century; with comparative Eſtimates of the Revenue, Expenditure, Debts, Manufactures, and Commerce of Great Britain. By John M'Arthur, Eſq. Fourth Edition, with an Appendix of uſeful and intereſting Documents. The whole reviſed, corrected, and conſiderably enlarged. 8vo. Pp. 400. Miller. 1803.

WE have to apologize to the author, as well as to our readers, for having ſo long neglected to notice this new and enlarged edition of a work ſo well entitled to the moſt ſerious attention of all who feel a deep intereſt in the proſperity and welfare of the Britiſh empire. It is with much ſatisfaction that we find our own opinion of its merits, delivered ſoon after the appearance of the firſt edition,† and again, on the publication of the third, ſanctioned by the concurrent approbation of the public; an approbation not obtained by thoſe adventitious aids which a ſpirit of party ſo frequently affords; but reſulting excluſively from a firm conviction of the accuracy and importance of the facts which the work exhibits, and of its extreme uſefulneſs in the conveyance of correct notions on queſtions of great conſequence, and in the correction of falſe principles and eſtimates of ignorance and prejudice.

Beſides the additions introduced into the body of the work, we have a new introduction to the preſent edition, of ſixty pages, the ſize of a moderate pamhplet. Here the author ſucceſsfully combats an aſſailant, who, it appears, had recently attacked him, and who, though poſſeſſing many excellent qualities, and much information of a particular kind, ſeems unable to bear a rival or competitor, in the ſcience of political economy. But if he be fully determined to ſtand alone and unſupported, we adviſe him to limit his lucubrations to his newly-diſcovered ſcience of *moral arithmetic*, in which, we venture to aſſure him, he will meet with no competition, but reap, ſingle and unaided, all the (undivided) honours which may reſult from the invention or purſuit of it. His firſt eſſay, indeed, in the application of this new ſcience, was not very well calculated to encourage him to proceed to farther reſearches; and we are curious to learn by what rule of that arithmetic the inſtability of the peace which was avowedly founded on it, is to be proved or explained. That peace produced an *addition* to our enemy's reſources; a *ſubtraction* from our own conſequence;

† See ANTI-JACOBIN REVIEW, Vol. VIII. P. 315.

a diviſion

a diviſion in our councils; and a *multiplication* of our difficulties; it has been found bad in *practice*, and deſtructive of our *intereſts*. But this is the language of common arithmetic, and, of courſe, not applicable to the higher claſs of arithmetic diſcovered by Mr. Chalmers. The impediments, however, which we have indicated, though ſufficient to deter an ordinary mind from the purſuit of a ſcience apparently ſo unprofitable, will probably only ſerve to ſtimulate to increaſed exertions, a gentleman who ſeems to prefer the moſt barren ſoils for the exerciſe of his ſkill, and to whom difficulties only impart additional courage.

Tu ne cede malis, ſed contra audentior ito,

is the noble motto which he has evidently adopted, and that he may not want opportunities for acting upon it, he frequently ſolicits what others reject, and courts what others deſpiſe. We have offended Mr. Chalmers, it ſeems, by our commendations of Mr. M'Arthur's book; and have, thence, been the innocent means of drawing down his animadverſions and cenſures on the author, whom he accuſes of having *ſtolen* ſome facts from *his* "eſtimate" reſpecting this depreſſion and ſubſequent increaſe of trade during a war. But let Mr. C. ſpeak for himſelf, "*I was the firſt who diſcloſed to the public, that in every war there is a point of depreſſion in trade beyond which it does not decline, and from which it gradually riſes beyond the extent of its former greatneſs.*" This "conſoling diſcovery" appeared in Mr. C.'s Eſtimate, publiſhed in 1794; and he ſays it has "been adopted with great complacency *as his own*," by Mr. M'Arthur, in the following paſſage: "It is no leſs curious than intereſting to obſerve, that in every war ſince the revolution (except the *preſent* and the *war of* 1756), our exports, compared with an equal number of years in the preceding peace, were always conſiderably diminiſhed, but that ſoon after the return of peace, the value of exports roſe beyond their former level." "But," adds Mr. Chalmers, "*theft is always dangerous! In order to conceal his* purpoſe, he invalidates his own remark, and any diſcovery, by excepting the wars of 1756, and 1793. The former hoſtilities depreſſed the value of cargoes from 12,599,112l. to 11,708,815l. and the late war from 24,905,200l. in 1792, to 20,390,180l. in 1793: *Such are the fairneſs and accuracy which the public may expect from ſuch writers.*" Now, it will be admitted by all, that it behoves a writer who thus directly charges another with unfairneſs and inaccuracy, to be particularly fair and accurate in his own ſtatements. How far Mr. Chalmers has been ſo, we ſhall leave Mr. M'Arthur to ſhew, after premiſing, that he declares, in a note, that he had never ſeen Mr. Chalmers's arithmetic, from which he is accuſed of having ſtolen this wonderful diſcovery, until the ſecond edition of his own work was nearly ſold!

"Mr. Chalmers, with wonderful ſagacity, diſcovers *a point of depreſſion in trade at the beginning of every war*; and proves an undoubted and inſignificant propoſition by quoting the official value of exports the firſt years of the wars

wars of 1756 and 1793, and comparing them with the preceding years of peace!

"If Mr. Chalmers will for once liſten to facts with forbearance and temper, I could tell him that it required no ſupernatural talents to announce to the world ſo ſimple a truth. And may his mind, if not already too much perturbed by the praiſes beſtowed on his cotemporaries, derive every comfort from this conſoling diſcovery! Weak minds indeed will be aſtoniſhed, that among the crowd of writers on commercial and political ſubjects, who from time to time have given their opinions to the world, no one ſhould have hitherto had ſufficient ſagacity to diſcover ſo obvious a fact. A propoſition indeed ſo ſelf-evident, that any ſchool-boy who glances his eye at the table of exports in the Appendix may readily perceive. But why did Mr. Chalmers ſtop ſhort in ediſying his readers, without aſſigning cauſes for *this point of depreſſion in trade at the commencement of every war?* Was it becauſe the charms of his diſcovery would have vaniſhed, ſince the cauſes are as obvious as the effects? Are they not produced by the commercial world being ſtruck with a panic at the commencement of every war? Do not many merchants go out of the freighting buſineſs? Does not a temporary ſtagnation of trade take place, and do not bankruptcies frequently enſue, &c.?

"Let me now aſk any unprejudiced reader by what perverſion of ideas can Mr. Chalmers make a coincidence of my ſentiments with his, even in the mutilated paſſage he has quoted from the Financial Facts? and on what principles can he juſtify the unqualified cenſure he has beſtowed? I have ſaid, page 30, former edition, and retain in the preſent, page 26, 'It is no leſs curious than intereſting to obſerve, that in every war ſince the Revolution *(except the preſent, and the war of* 1756), our exports, compared with an equal number of years in the preceding peace, were always conſiderably diminiſhed; but that ſoon after the return of peace the value of exports, after experiencing ſome fluctuations, roſe beyond their former level.' Here Mr. Chalmers with ſome degree of cunning ſtopped ſhort without giving the context, which the reader will find by turning to the proofs and illuſtrations of my propoſition inſerted in a note on the very next page *; where, by eſtimating the annual average exports for three, four, or five years in peace and in war, at different periods during the century, I have moſt incontrovertibly proved my propoſition, and that with the exception of the war of 1756 and 1793, the exports were invariably leſs than in the preceding peace.

"*Proofs of the Exceptions made in my Propoſition as inſerted in the third Edition, and retained in this.*

	£.
"The annual average of exports for five years in the war of 1756, viz. from 1757 to 1761 incluſive, amounted to —	15,989,552
"Annual average of exports for five years in the preceding peace, viz. from 1750 to 1754 incluſive — —	13,908,479
"Annual average exceſs in five years war —— ——	£. 1,991,073

"* Page 31 third edition, and page 27 of the preſent.

"The

	£.
" The annual average of exports for five years in the laſt war, viz. 1796 to 1800, both incluſive, amounted to —	34,145,076
" Annual average of exports for five years in the preceding peace, viz. 1784 to 1790 incluſive, amounted to —	17,317,703
" Annual average exceſs of exports the laſt five years of the war £.	16,827,373.

" This is nearly double the annual average of exports for five years in the preceding peace.

" After exhibiting ſuch irrefragable proofs from documents as laid before Parliament, and inſerted in my Appendix, how or in what manner have I, according to Mr. Chalmers's vague aſſertion, ' *invalidated my own remark and* HIS DISCOVERY, *by excepting the wars of* 1756 *and* 1793?' This I will challenge any champion of ſophiſtry to demonſtrate. It will indeed require another volume of Apologies and Supplemental Apologies from his proliſic pen to wipe away his nugatory attempt to pervert facts, by reaſoning on a point of depreſſion in trade, inſtead of the fairer mode of average eſtimates, where objects fluctuate at particular periods for any given number of years."

Having thus ſupported his own poſition, and proved, that in letter, ſpirit, and ſubſtance, it is in direct oppoſition to the *conſoling diſcovery* of Mr. Chalmers, Mr. M'A. proceeds to analyze this diſcovery itſelf.

" He makes an unqualified aſſertion, *that in every war there is a point of depreſſion in trade, and from which it gradually riſes beyond its former greatneſs.* But let us firſt examine how he proves this favourite propoſition. It is neither more nor leſs than by ſimply comparing *the point of depreſſion,* as he terms it, of the firſt years exports in the wars of 1756 and 1793, with the years of peace immediately preceding; but at the ſame time he carefully avoids touching upon any other war or peace of the century, as ſimilar, comparative eſtimates would have completely deſtroyed his hypotheſis. He ſtates (and which may be admitted to be correct) that in 1756 the value of cargoes was depreſſed to 11,708,515l. from having been (the year before) 12,599,112l. And in 1793, the firſt year of the late war, the value, he ſays, was depreſſed to 20,390,180l. after having been in 1792, the year preceding, 24,905,200l. But of what import is this diſcovery? or does it in the ſmalleſt degree invalidate, as he roundly aſſerts, my fairer poſition, by arguing on the annual average of five years exports in war, and the annual average of five years in the preceding peace? I have clearly laid down and illuſtrated by facts, *that in every war ſince the Revolution (except the laſt, and the war of* 1756*), our exports, compared with an equal number of years in the preceding peace, were always conſiderably diminiſhed, but that ſoon after the return of peace the value of exports roſe beyond their former level.* This I have already moſt inconteſtably demonſtrated. But now in proving the general fallacy of Mr. Chalmers's poſition, and which by the by is a kind of negative proof that my cauſe does not require, I ſhall make it appear obvious that his doctrine will not ſtand the teſt of fair argument, by comparing the exports of the other wars of the century with years of the preceding peace. But to come to facts: let the reader examine the Table of Exports in the Appendix, and he will find that in the firſt war of the century from 1702 to

1712 inclusive, there is no one year of that long period wherein the value of exports equalled what it had been in a year of the preceding peace. In 1701, a year of peace, the official value of exports amounted to 7,621,053l. but the higheſt *point of elevation* (in contradiſtinction to *his point of depreſſion*) during the war, viz. the laſt year (1712), was no more than 7,468,857l. Hence we perceive that in this war *it never roſe to its former greatneſs*, and which is one period of many that flatly contradicts Mr. Chalmers's *conſoling diſcovery*.

" In the ſhort war of 1718, we alſo find, by ſimilar compariſon; that at no period of it did the value of exports amount annually to more than 8,681,200l.; but in a year of the peace preceding, viz. 1717, the official value amounted to 9,147,700l. In the long war of 1739 with Spain and afterwards with France, his propoſition is *true* in one reſpect, and proved to be *falſe* in another. In the ſecond year of the war (1740) the value of exports was *depreſſed* to 8,869,939l. from having been in 1738, a year of peace, at 12,289,495l. and it gradually roſe in 1743 to 14,623,653l. But in 1744 it was depreſſed to 11,429,628l.; in 1745 to 10,497,329l.; and for the three remaining years of the war the official value of exports fluctuated from eleven to twelve millions. Hence we perceive that the point of depreſſion in trade happened the ſecond year of this war, that it gradually roſe for three years only to its *former greatneſs*; that it was gradually depreſſed again for three years ſucceſſively below what it had been in the preceding peace; and that during the remainder of the war it never roſe to its former greatneſs. But in the war of 1756, as well as 1793 (which are the exceptions I have laid down), we find that in the laſt year of the war ending in 1763, the value of exports amounted to 17,251,617l. whereas in no year of the preceding peace did the value amount to more than 15,132,004l. and which happened in 1750. In the laſt war the value of exports for 1800, amounted to 35,990,000l.; but in no year of the peace preceding did it amount to more than 24,905,200l. and which was in 1792.

" I have therefore doubly proved by incontrovertible facts, without a recurrence to any ſophiſtical or abſtract reaſoning, firſt, poſitively, that in every war during the century, *except the war of* 1756 *and* 1793, our exports, compared with an equal number of years in the preceding peace, were always *conſiderably diminiſhed*: but that ſoon after the return of peace the value of exports *roſe beyond their former level*. Secondly, I have, by the way of negative proof, confirmed unequivocally and incontrovertibly my own poſition, and at the ſame time refuted moſt completely the diſcovery Mr. Chalmers has ſo wiſely made, and which he was pleaſed to ſay, *I had adopted with great complacency as my own*.

" All theſe facts, taken collectively or ſeparately, place this gentleman's *conſoling diſcovery*, and major pretenſions to a knowledge of political reaſoning, in a very aukward predicament, more eſpecially after the ſturdy opinions he has delivered, and the ſplenetic cenſure he has laviſhed throughout his *new Preface* to an *old Eſtimate*: whereby he has unguardedly committed himſelf, and afforded me (though with great reluctance) an opportunity of making a *real diſcovery*; namely, that in printing, as well as in gardening, *young ſhoots* may be graſted on an *old ſtock*. And I leave him to digeſt the two following appropriate lines from his favourite author:

> " *We have ſome old crab-trees here at home,*
> *That will not be* GRAFTED *to your relish.*"—SHAKESPEAR.

If,

"If, however, I may be allowed to conclude metaphorically on this occaſion, and by way of retort courteous, Mr. Chalmers may be ſaid to have *ſtunted* his *laurels* between the *young ſhoots* and *old trunk*; or, in other words, more congenial to his logical nature, he may be ſaid to have placed himſelf *ſtationary*, between the *major* and *minor* of an *abſurd ſyllogiſm*, rather exciting laughter than reproof."

Our author is not leſs accurate in his *political* than he is in his *financial* eſtimates; as appears from his curſory view of the inevitable conſequences of a continuance of the late diſgraceful peace, and of the known projects of Buonaparté; and in his brief examination of this treaty itſelf; the latter of which we ſhall extract.

"In this place let us only in a curſory manner conſider the laſt treaty of peace with France, under the requiſites for a good one, as reduced under three diſtinct heads by that enlightened ſtateſman Mr. Burke in reviewing ſubjects of this nature; viz. 1. Stability; 2. Indemnification; 3. Alliance.

"In examining briefly theſe three heads, it will now be admitted by the Miniſters who neceſſarily made the peace, as well as by the majority of the nation who ſo loudly called for it, and by all parties who tacitly approved of the experiment,

"1. That the ſhort experience of twelve months only, ſince ſigning the definitive treaty, proves the inſtability of the peace, and that the original great objects of the war had not been accompliſhed.

"Has not Bonaparte, by repeated acts of aggreſſion ſince ſigning the preliminaries, violated the ſpirit of the peace? Has he not by his unjuſt encroachments upon the *ſtatus quo* of Europe, and the relative ſtate of the two nations as arranged by the preliminaries, proved the inſtability of the treaty; and that even under any circumſtances of forbearance it was not poſſible to preſerve the relations of peace and amity with a military ruler of an ambitious and revolutionary republic?

"2. Ceylon and Trinidada were the objects of indemnity or compenſation for the Cape of Good Hope, Goree, and Senegal, in Africa; for Pondicherry, Mahe, Cochin, Negapatam, and the Spice Iſlands, in the Eaſt; for St. Domingo, Martinico, St. Lucie, Guadaloupe, Tobago, and Curacao, in the Weſt Indies; for St. Pierre and Miquelon, and the former right of fiſheries, in North America; and for Surinam, Berbice, Demerara, and Eſſequibo, in South America. Hence it is obvious on which ſide of the account the balance of poſitive indemnities is to be placed. But there is ſtill a greater preponderance in the ſcale againſt Great Britain, when the reſult of the treaty has been conſidered with all the collateral compenſations derived from it by the French republic. She has conſolidated her power by attaining the ſovereignty of the Italian republic, ſubjugating Switzerland, and having Elba ceded to her, thereby extending the boundaries of her territory and line of coaſt in Europe to more than Roman magnitude. She has by the ceſſion of Portugueſe Guiana, in South America, obtained a vaſt tract of country, and the command of a moſt important river, giving her at any future period the facility of making an eaſy conqueſt of the Brazils. She has alſo by ſtrange windings of crooked policy cajoled Spain to cede to her Louiſiana in North America, which on one ſide would have put Mexico and Peru within her graſp, and on the other the north-eaſt parts of America to the fartheſt boundaries of Canada. But her gigantic views in this

reſpect have been for the preſent happily fruſtrated, by her being compelled to accept a ſum inadequate to the compenſation from the States of America.

3. As to allies, we were left at the concluſion of the war without any, and it is problematical whether, at the preſent moment, we can gain the alliance of one ſingle power on the continent. Do not the recent inſtances of the invaſion of Hanover, and the ſhutting up of the Elbe and the Weſer, juſtify this concluſion? Bonaparte's intention, no doubt, was ſignified to the courts of Peterſburgh and Berlin, and it may be inferred that he was at leaſt warranted by the tacit conſent of the latter power to put his plan in execution. What his arrangement of indemnifications to this power may be, futurity will diſcover. But that Ruſſia ſhould ſanction ſo manifeſt a violation of its ſolemn engagements is truly incredible; her commercial intercourſe with this country being ſo advantageous, that in this view alone it affords a ray of hope to encourage us to believe ſhe will mediate with energy, or ſtrike with deciſion, in order to check the further progreſs of France in her attempts to paralyze (palſy) and diſmember Europe."

Mr. M'A. concludes his introduction with a manly appeal to Britiſh ſpirit, and with the adduction of hiſtorical proofs of our ſuperiority in arms over our inveterate and unprincipled foe:

"Let Britons reflect on theſe valorous deeds, and hold them conſtantly in view as fit objects of emulation; and we ſhall have little to fear from the menaces of France; but on the contrary, Great Britain at the preſent juncture, with her forces judiciouſly drawn out and put in full exertion, is not only capable of defending herſelf by repelling every foreign attack, but, which is more eſſential for accelerating the purpoſes of warfare, we are from the energies and reſoures of the nation, likewiſe capable of acting offenſively, and carrying the terror of our arms either into the heart of the enemy's country, or to his remoteſt foreign poſſeſſions. If England ſhould unfortunately be compelled to adhere to a defenſive war only, we may bid adieu to the glory and renown hitherto acquired by our anceſtors, and tamely ſubmit to the moſt degrading terms of peace that a ſucceſsful conqueror may dictate."

This truth we have frequently endeavoured to impreſs on the minds of our countrymen; Mr. Burke's comprehenſive mind was fully aware of its importance; and, we truſt, it will have its due weight with thoſe to whom his Majeſty has been now pleaſed to confide the government of the country; for a change of men without a change of meaſures would be productive of little or no good.

We cannot take leave of our author without expreſſing a hope that the talents and information which he poſſeſſes will not be ſuffered to lie dormant, but that they will be again exerciſed in the detection and expoſure of thoſe financial and political errors which are now afloat, and which, if they be ſuffered to remain unanſwered and unconfuted, may be attended with ſerious injury to the ſtate.

4

An Eſſay on Education, in which are particularly conſidered the Merits and Defects of the Diſcipline and Inſtruction of our Academies. By the Rev. William Barrow, L.L.D. and F.A.S. Author of the Bampton Lecture for 1799, and late Maſter of the Academy, Soho-ſquare. The ſecond Edition, corrected and enlarged. 2 vol. 12mo. 9s. 1804. Rivingtons.

WE were among the firſt to pronounce this a work of great and uncommon merit*, and our opinion has been confirmed by the judgment of the public. We ſhould have here contented ourſelves with merely announcing this early appearance of a ſecond edition, had there not been new ſubjects introduced of ſuch intereſt and importance as to demand particular notice. Theſe additions are comprized in two long chapters, the one on *dramatic performances at ſchool*, and the other *on the Engliſh univerſities*; ſubjects ſo connected with education, as to form an eſſential part of the work, and indeed to make us enquire why the former edition was publiſhed without them.

The firſt of theſe chapters we opened with ſome curioſity, to know what defence ſo rigid a moraliſt as Dr. Barrow could ſet up for a practice of immoral tendency; for we fully expected that he muſt defend a practice which had been purſued with ſo much celebrity under his direction in Soho Academy; but we were agreeably diſappointed. Experience ſeems to have decided him totally againſt plays at ſchool; and experiment in moral as well as phyſical ſubjects, is certainly the beſt criterion of truth. We find that the Doctor had changed his plan or ſyſtem with reſpect to plays before he relinquiſhed his academy, and he very candidly ſtates the cauſe and reſult of this change in an intereſting note.

Private theatricals, as well as *ſcholaſtic*, are here wholly condemned on the moſt rational and even liberal grounds; nor has the late unfortunate *Pic Nic Society* eſcaped a portion of chaſtiſement. We might remind the author—*de mortuis nil niſi bonum*; but his ſtrictures may operate as a preventative againſt ſimilar attempts hereafter. Theſe ſtrictures are equally juſt and forcible. We regret, therefore, that our limits will not allow us to give them at length, and they would be injured by being abridged. The concluding part only of the chapter is here quoted, which may ſerve as a ſpecimen of the Doctor's ſentiments as well as ſtyle.

"The greateſt miſchief however to be feared from theatrical performances at ſchool, and conſequently the moſt deciſive objection to them is, that they frequently generate in the minds of the pupils the love of diſſipation, and an attachment to the profeſſion of the ſtage. It is an evil of no

* See ANTI-JACOBIN REVIEW, Vol. XI. P. 387.

trifling magnitude to familiarize our ſons and daughters to that ſplendor of dreſs and decoration, to thoſe hyperboles of ſentiment and language, to that extravagance of paſſion and of action with which our dramatic compoſitions abound, or which the due exhibition of them indiſpenſibly requires. It is to familiarize them to every thing which can inflame the imagination when it is already too ardent, and impair the judgment already too weak to guide their conduct. It is to do all the miſchief of faſhionable novel reading, and to do it with greater rapidity and more certain effect. Nor does the miſchief terminate here; if indeed that can be ſaid to have any termination, of which the extent is indefinite and unknown; and which probably affects their opinions and manners through every future period of their lives. All the *pride, pomp, and circumſtance* of the exhibition to delight their imaginations and exhilarate their ſpirits, the plaudits which they cheaply obtain from the partiality of their friends, and miſtake for the applauſe and the proof of their perſonal merit, ſo faſcinate their minds and inflame their ambition, that they cannot reſiſt the deſire to render them general and perpetual. The little hero of the ſchool aſpires to become the hero of a larger theatre, and a more numerous audience. He is eager to *ſtrut and fret his hour upon the ſtage*, though he ſhould verify the reſt of the ſentence, and *then be heard no more*. I have myſelf witneſſed ſeveral inſtances of a ſpeedy tranſition from the temporary ſtage of an academy to the boards of the Haymarket or Drury-lane. But I have unhappily witneſſed more where the want of talents has driven the miſtaken votary of the buſkin from the ſplendid eſtabliſhments of the metropolis to the purſuit of humbler praiſe or profit in a provincial theatre; and the unfortunate youth who, had there been no plays at his ſchool, might have riſen to opulence and reſpectability by the laudable induſtry of trade, is reduced to wear out life in one of its meaneſt occupations, that of a ſtrolling player. In this and in every other part of the preſent diſquiſition the author begs to be underſtood as neither applauding nor condemning upon his own judgment the profeſſion of an actor; as entering into no ſtatement of its general merits or diſadvantages, into no compariſon between its reſpectability and that of other occupations: but as receiving it according to the eſtimation in which it appears to be uſually held, according to the rank in which public opinion ſeems to have placed it, as one of the laſt purſuits, of all that are conſiſtent with religion and virtue, in which a gentleman would wiſh his ſons or daughters to engage."

We have on a former occaſion expreſſed our cenſure of the plays at Weſtminſter ſchool, and we are concerned to find Dr. Barrow inclined to make an exception in favour of this annual practice; and though we are not convinced by his reaſoning, we muſt allow him the praiſe due to an able advocate. Indeed Weſtminſter has in this inſtance obtained as zealous and as ſkilful a defence as ſhe could reaſonably have expected, even from the moſt dutiful of her own ſons.

The chapter on the Engliſh univerſities is a very maſterly, impreſſive, and ſucceſsful defence of thoſe inſtitutions. The author's objects are thus generally ſtated.

" The deſign of the few following pages, however, is not minutely to diſplay the numerous advantages of our academical inſtitutions, which are ſufficiently

ſufficiently known, and have been abundantly praiſed. It is not to determine at what age a youth ſhould be placed in theſe ſeats of the muſes; by what characteriſtics his college and his tutor ſhould be choſen; upon what ſcale preciſely his expences ſhould be regulated; or to what objects his ſtudies ſhould be principally directed. For the deciſion of points like theſe depends leſs upon general rules than upon the circumſtances of each particular caſe. But it is to refute ſome of the complaints and objections which have been lately and loudly urged againſt this part of our ſyſtem of liberal education; to repel ſome portion of that obloquy, which muſt always impair the utility of our colleges in proportion as it diminiſhes their eſtimation. Our univerſities have been arraigned as criminals at the bar of public opinion, and *I am of counsel for the defendants.* My taſk is not to ſolicit new honours, how well ſoever they may have been deſerved, but to vindicate a character, which I conceive to have been injuriouſly traduced. And it may be proper to add, that my obſervations will be made principally with a view to the univerſity of Oxford, with which I am moſt intimately acquainted: but I doubt not the ſiſter univerſity is equally intitled in every inſtance to the ſame juſtification or apology, which I have to offer for the place of my own education.

"Thoſe who have made the moſt direct and open attacks upon the diſcipline and conduct of our univerſities are Gibbon, Smith, and Knox; a triumvirate with talents and induſtry ſufficient *to make the worse appear the better reason*; but ſurely not ſufficient to overawe the whole literary world: and the champion who in the preſent inſtance preſumes to enter the liſts againſt them places very little reliance upon his own abilities, but the utmoſt confidence in the goodneſs of his cauſe. *God will proſper the right.* And with truth and juſtice in his favour he will not acknowledge any diffidence which he does not feel, when oppoſed to the ſneers of the *hiſtorian of the Roman Empire*, to the cold calculations of the author of *the Wealth of Nations*, and to the blunt honeſty of the maſter of Tunbridge ſchool. The firſt and greateſt of theſe aſſailants indeed has received from the zeal and talents of Dr. Parr a refutation equally elegant and compleat; and we have only to lament that his diſquiſition is too learned and profound for general uſe: that it is decorated with too much Greek for our philoſophers of faſhion. It will be ſufficient honour for the preſent writer if he can mould thoſe elaborate arguments into a more popular form; and convert a few of theſe maſſy ingots into current coin. It is not intended, however, ſeparately to examine every ſentence which appears to be injurious, and to refute in detail every poſition of every antagoniſt; for that would require volumes as large as their own. But I ſhall endeavour to reduce to ſpecific objections or propoſitions the ſubſtance of what theſe authors, or men who think like theſe, have urged in their writings or their converſation againſt our academical eſtabliſhments; and to ſhew that each of them is either wholly groundleſs, or preſſed beyond what candour and truth will warrant; that it is founded either on thoſe imperfections in our univerſities from which no inſtitution of man has yet been exempt; or upon thoſe occaſional abuſes, which will inevitably happen while human nature continues to be what it ever yet has been."

The objections principally anſwered in this defence are thoſe which have been urged againſt the uſual mode of remunerating the tutors; againſt the antiquated exerciſes preparatory to degrees;

againſt the obſolete profeſſorſhips, and the idleneſs of public lecturers; againſt the relaxation of college diſcipline; the luxuries and exceſſes of the reſident members; the extravagant expence of academical education, and the want of excellence in their public ſermons. The refutation of theſe objections appears to us to be candid, liberal, and ſatisfactory. We think that ſuch a vindication was wanted, we hope it may have a favourable effect on public opinion, and we are certain it has laid our univerſities under an important obligation.

We ſhall here conclude, by congratulating our countrymen on the good effects likely to reſult from the extenſive circulation of this work; we have already declared it, in our opinion, the moſt judicious, ſafe, and practical ſyſtem of Britiſh education hitherto publiſhed: It is a ſyſtem founded on experience, and dictated by a vigorous, enlightened, and patriotic mind. A truly Britiſh ſpirit pervades the whole: it is in ſhort a work equally well calculated to inſtruct parents, teachers, and pupils in their reſpective duties, and to propagate the pureſt principles of our Conſtitution in Church and State.

POLITICS.

The Reply of a Near Observer to some of the Answerers of the Cursory Remarks. 8vo. Pp. 102. 3s. Hatchard. 1804.

AFTER a ſilence of many months, obſerved under the ſtrongeſt provocations to break it, and therefore wonderfully characteriſtic of the author's *patience*, the Near Obſerver has, at laſt, deigned to publiſh what he calls a reply to ſome of the anſwers to his firſt pamphlet. But whoever ſhall ſeek in theſe pages for a ſatisfactory vindication of his former poſitions, or for any thing like proof of thoſe aſſertions, for advancing which the Near Obſerver was charged with willful and deliberate falſehood, will be egregiouſly diſappointed. This modeſt gentleman, indeed, cannot perſuade himſelf, that the public "condemns the ſilence and diſregard with which I have treated the folly and violence of *the factions* which have aſſailed me, or that it can be expected at my hands to refute the abſurd and ridiculous accuſation of calumny and miſrepreſentation, which it has been judged expedient by all, or for all, of theſe writers to prefer againſt me."—*Factions*, forſooth! a railing an obſcure and contemptible individual! How we apples ſwim!—It may poſſibly appear *abſurd* and *ridiculous* to this confident gentleman to defend his veracity, when deliberately and formally impeached, on ſpecific facts; but as the public will probably not accede to the juſtice of this remark, they will poſſibly incline to impute ſuch forbearance to inability, and continue ſuch ſilence into a tacit acknowledgment of guilt. That they would do ſo, the Near Obſerver himſelf, we ſuſpect, was aware; and to his dread on that account, more than to any other motive, are we diſpoſed to aſcribe the preſent miſerable attempt to reply. We have here allegations confirmed by allegations, and expreſſions of diſbelief ſubſtituted for grounds of rejection; the whole conveyed in a ſtyle ſo turgid, confuſed, and

and obſcure, that it is as diſguſting to read, as it is difficult to underſtand. Mr. Pitt's advocates are condemned in the lump, for "their own contradictions, their own inadvertent confeſſions, their own palpable frauds, falſehoods, and evaſions, their own intemperate and malicious reſentments," which this writer is pleaſed to call his "credentials!" who would not think that he was here drawing a picture of his own pamphlet! The aſſertions of the Plain Anſwerer, that Mr. Pitt "did not feel a ſufficient deſire to reſume the reins of power;" that he "felt his mind relieved by the failure of the negotiation for his return to office;" that "he made a diſtinct offer to retain his ſituation to the end of the war;" that he limited his promiſe of ſupport to the new miniſters to "*three* conditions;" theſe, with many other facts of a ſimilar nature, which the Plain Anſwerer muſt have had means of knowing, which the Near Obſerver had not, the latter, without ſcruple, peremptorily declares to be "equally falſe and incredible," adding in the ſame ſentence, "of which (as a Near Obſerver) I conſider it as incumbent upon me to declare my total ignorance, and moſt unequivocal diſbelief." We have here a tolerably good criterion for eſtimating the grounds of this writer's poſitive aſſertions; for, after a direct and unqualified charge of falſhood, he avows his *total ignorance* of the facts which he pronounces to be falſe; and even aſſigns ſuch ignorance as one of the grounds of his charge. Surely no man, pretending to addreſs the public, ever diſplayed greater imbecility and greater aſſurance!

In alluding to the ſituation of Europe at the period of Mr. Pitt's reſignation, he tells us of "the victorious Conſul of France, irritated by the *inſolent tone* of Lord GRENVILLE's repulſe, and the dictation of theſe *weak and variable minds*" (forgetting always that Lord HAWKESBURY and Mr. ADDINGTON were then members of the Cabinet) "which had crouched to Barras and Reubell, was preparing to invade us with revengeful arms," &c. This is the place to obſerve, that there appears to be a kind of myſtic conſequence, or taliſman, attached to this character of a *Near Obſerver*, imparting the gift of infallibility, and extorting belief to all its aſſertions without the neceſſity of proof! It is truly ridiculous to obſerve the puerile preſumption of this writer, who really claims credit from his mere aſſumption of the title; knowing, no doubt, that it has its weight with a certain deſcription of readers. But how are we to reconcile his perſeverance in thus ſpeaking with an air of authority, with Mr. Addington's diſavowal of all knowledge of him or his production, even long after the appearance of the Curſory Remarks? In fact he is not a *Near* Obſerver, but, as we truly repreſented him, a *Near-ſighted* Obſerver.

In order to blame Mr. Pitt's adminiſtration (of which it muſt never be forgotten the objects of his panegyric conſtituted a part) he audaciouſly ſtates the *rupture of the treaty of El Arisch* as a crime little ſhort of deliberate murder; and renders the miniſters of that day reſponſible for all the blood that was ſhed after the renewal of hoſtilities in Egypt. And this is advanced in the triumphant tone of exultation. But his prejudice, or rather his malice, renders him ſo blind, that he cannot perceive that the whole of his argument is founded on a falſe baſis; as we ſhall endeavour to ſhew in a few words. It has totally eſcaped him that the miniſters could not poſſibly foreſee that an officer, wholly unauthorized by the government to conclude any treaty whatever with the French General, (and here let us obſerve that we do not mean to caſt the ſmalleſt reflection on Sir Sydney Smith, but merely to ſtate a plain fact) ſhould conclude ſuch a treaty as that

of El Ariſch. They ſent out orders to their commanders to ſign no convention with Kleber which ſhould provide for the unconditional return of the French troops to Europe. The only queſtion then to be decided is; was that order, in the circumſtances under which it was made, right or wrong? We believe, the Near Obſerver is the only man in his Majeſty's dominions, who, being duly acquainted with thoſe circumſtances, would ſay it was wrong. Buonaparté was then about to make a laſt deſperate effort for the recovery of the Milaneſe, and for the defeat of the Auſtrians; and all his exertions were inadequate to raiſe an army ſufficiently formidable for the accompliſhment of his object. We are not here judging by the *effect*, for it is notorious that had General Melas done his duty the military glory of the Corſican uſurper had been at an end; indeed but for the accidental arrival of one of the generals from *Egypt* the very day before the battle of Marengo, the French army had been certainly defeated. Would it not then have been madneſs in our miniſters, an act of the groſſeſt treachery to our allies, the Auſtrians, to ſuffer a veteran army of 40,000 men to be landed in France, in order to ſtrengthen the army of Buonaparté? Oh! but ſays this ſagacious obſerver, Kleber was enraged beyond meaſure at Buonaparté, and ſo were his troops; and the conſequence of their return would have been reſiſtance to his "*green uſurpation*," and "to diſpute his new and tottering authority." Nay more; "if the late miniſters had permitted Egypt to be delivered, Europe had been ſaved; and if Kleber had returned to France, Buonaparté could never have ſeen Marengo." But "all this," he adds, "no doubt is pure malice and miſrepreſentation." No, but it is all ignorance and falſhood. If this would have been the conſequence of the return of the troops to France at that period, how happened it that when they did return, under circumſtances of ſtill greater aggravation, diſcomfited, defeated, by an inferior force, and their laſt glory tarniſhed in the eyes of Europe, they did not reſent the baſe treachery of their leader, and hurl the bloody uſurper from his throne? We believe that on their return to France the ſame ſcene would have been repeated at Paris which had been before exhibited at Cairo after their return, defeated and diſgraced, from the ſhattered walls of Acra. They would have ſung ça ira, they would have ſwallowed compliments for their *victories*, would have been crowned with laurel for their *conqueſt* of Egypt, and would have joined the army the next day. While Kleber, if he had been refractory, would have experienced the fate of Pichegru, or Moreau. The conduct of the army during the whole of this ſtrange revolution warrants this inference. With what conſiſtency the Obſerver can contend that *our* army in Egypt could have ſucceſsfully combated the ſuperior army of the French, if they had met on the plains of Marengo, when he repreſents their victories in Egypt as almoſt miraculous, on account of the inferiority of their numbers, we know not. As it was, the French, though with great difficulty, and after a hard-fought day, obtained the victory; and how, by adding to their numbers conſiderably more than to thoſe of our allies, the victory could have been rendered leſs difficult to the French, with all our admiration of the conduct and courage of our gallant countrymen, we are really unable to conceive.

Our readers muſt be aware, that the rupture of the convention of El Ariſch cannot poſſibly be urged as a ground of accuſation againſt miniſters, who could not poſſibly know or ſuppoſe that it had taken place when they iſſued their orders to Lord Keith; but their rigid attention to honour and good faith

faith muſt be allowed by every impartial man, in ſending out counter-orders, and in ratifying the treaty, the moment they were appriſed of its having been made, though without any authority whatever from them, and contrary to their wiſhes. However malice may labour to pervert, or ſophiſtry ſeek to miſrepreſent, theſe plain facts, they muſt ſpeak home to every man's underſtanding, not, according to this Obſerver, as "a defence or a defiance, and a ſolemn mockery," but as plain, poſitive, unſophiſticated proofs of the wiſdom and integrity of miniſters.

We had marked various paſſages of this reply for remark and expoſure, but we muſt confine ourſelves to a few of them. It will be recollected, that the Near Obſerver was accuſed by us, and by others, and that *on the beſt authority*, with wilful and deliberate falſhood, in aſſerting that Mr. Pitt and Lord Grenville had given Mr. Addington a ſpecific promiſe of unconditional ſupport. Our readers ſhall now ſee his anſwer to this direct and ſerious charge, which forms not the leaſt curious part of his new production, and affords an admirable ſpecimen of his honeſty.

"It is beneath my care to expoſe all the cavil and chicanery which have been oppoſed" (is direct and unqualified contradiction to be called *cavil* and chicanery?) "to the ſtatement of the Curſory Remarks, with reſpect to the *ſpecific* terms of the promiſe of 'conſtant, active, and zealous ſupport.' It is acknowledged that Lord Grenville repeated the words in the Houſe of Lords." Here we muſt ſtop with our quotation, in order to expoſe the deſpicable artifice by which this Obſerver attempts to impoſe upon the public. He would fain make his readers believe that Lord Grenville had juſtified his aſſertion by a ſpeech in the Houſe. It becomes neceſſary then to re-ſtate that aſſertion, and to re-quote his Lordſhip's words, that our readers may have the queſtion plainly before them. We firſt cite the "Curſory Remarks." "I muſt take upon me to aver that his Majeſty's moſt gracious offer of his confidence to Mr. Addington could not have been, and was NOT definitively accepted, until a *ſolemn authentic pledge of honour* had been given by the late miniſters for their "CONSTANT, ACTIVE, AND ZEALOUS SUPPORT;" I do aſſert that Mr. PITT and Lord GRENVILLE did ſacredly and ſolemnly enter into this *exact engagement*, and in *this preciſe form of words*." This aſſertion is ſo plain and unequivocal, that no one can poſſibly miſtake its meaning. Now it has been moſt poſitively contradicted on the part of Mr. Pitt and Lord Grenville, and, therefore, by all the rules of argument and of common ſenſe, it behoved the Obſerver to ſupport his aſſertion by *proof*, and not by another aſſertion devoid of proof. How he has done this we ſhall ſee, after we have given Lord Grenville's words, to ſhew how the acknowledgment to which the author refers will bear him out in his inference. His Lordſhip repreſented, (in the ſpeech adverted to) the miniſters as men "who had both publicly and privately profeſſed their intention of continuing to act upon the ſame general ſyſtem as their predeceſſors;" and *as ſuch*, his Lordſhip declared, they ſhould have his "conſtant, active, and zealous ſupport." Now ſo far from an unqualified, unconditional promiſe, we here ſee the *qualification*, the *condition*, ſpecifically annexed to it. Such is the proof of the *exact engagement* which his Lordſhip is ſaid to have contracted! We now proceed with our quotation: "The Plain Anſwerer pretends, that the promiſe upon Mr. Pitt's part, was not only ſpecific, but that he guarded it with a triple hedge of precaution and ſecurity." "I do indeed think it my duty," to do what? to *prove* the falſhood of *this* ſtatement, and the truth

truth of *his own?* No, but, forſooth! "to proteſt againſt this circumſtance in the ſtatement; but this will not invalidate the admiſſion of Mr. Pitt's counſel, that a ſpecific pledge was abſolutely given. This I inſiſt upon only for my own juſtification, for it is of little conſequence, among men of honour, whether an engagement be formal or implied; Mr. Pitt's panegyric was itſelf a promiſe of ſupport." Never ſurely was the public inſulted with ſuch wretched ſhuffling, ſuch miſerable evaſion, ſuch paltry equivocation as this. He firſt poſitively aſſerts, that an *exact engagement* was entered into, and in *the preciſe form of words* quoted by himſelf; and, when attacked for falſhood, he confounds a *ſpecific qualification* of a *conditional* pledge, with a *ſpecific pledge* without any conditions, and then repreſents it as a matter of little conſequence whether the engagement was *formal* or *implied*; that is, whether he himſelf ſpoke *truth* or *falſhood*; for, if the pledge was only *implied*, he was certainly guilty of *falſhood*. The ridiculous aſſertion, that Mr. Pitt's panegyric was itſelf a promiſe of ſupport is moſt contemptible; if that were the caſe, Mr. Fox's panegyric, for he too panegyrized Mr. Addington when he firſt came into power, was alſo a promiſe of ſupport; and we wonder much that the Near Obſerver has not reproached him with the breach of it. The concluſion of his defence againſt this charge is as curious as the reſt.

"As to the evaſive and litigious propoſitions of the P. A. and others, upon unqualified and unconditional promiſes," let the conduct of the new Miniſters be what it would, "they are wholly out of the queſtion, and their learning is inapplicable and pedantic." So that when a man is reproached with a breach of promiſe, and, in his defence, he urges a violation of the condition on which that promiſe was given, his plea is *evaſive* and litigious! Admirable logician! "There is not an expreſſion," he adds, "in the C. R. which can be tortured into a deſire to hold Mr. Pitt and Lord Grenville to the letter of their engagement, or to claim more than its fair and liberal conſtruction. That interpretation I ſtill contend for; I conſider them as engaged by their promiſe, and ſolemnly pledged as men of honour, and as men, for a ſincere diſpoſition and intention to give general ſupport, friendſhip, and aſſiſtance,"—that is, whether the *general ſyſtem*, the purſuit of which was the *ſpecific condition* of the promiſed ſupport, was purſued or not? Moſt *honourable caſuiſt!* But, if there be any meaning in this *liberal conſtruction* of his, it muſt mean, that Mr. Pitt and Lord Grenville, though bound to ſupport Mr. Addington generally, were certainly at liberty to oppoſe him when they ſeriouſly diſapproved of any meaſure of his adminiſtration. And, indeed, his remarks on Lord Grenville's oppoſition to the Ruſſian convention prove this to be his meaning. How then will our readers be ſurpriſed to hear the ſame writer, and in the ſame pamphlet, declare, "I am firmly perſuaded that there is no *mezzo termine*" (ſurely *his own learning* here is *inapplicable* and *pedantic*) "between his (Mr. Pitt's) ſupport, and his hoſtility to government; and, I muſt ſay, no election between his aſſiſtance and the very worſt ſpecies of hoſtility." *Such* is his deſire to hold Mr. Pitt to *the letter* of his engagement, ſuch his notion of *fair* and *liberal* conſtruction!

Mr. Pitt's conduct on Mr. Patten's motion is here again cenſured with great virulence, and the judicious obſervations on it, in the Plain Anſwer, are, with the uſual modeſty and veracity of this writer, termed "*Jacobin Jargon.*" But on that ſubject we have already ſaid ſo much, in our review of the different pamphlets which have been written upon it, that it is needleſs to add one ſyllable to our paſt comments. All the Obſerver's remarks on the

the Plain Anſwer are diſtinguiſhed by the ſame virulence, deſcending even to the loweſt ſcurrility, and by the ſame perverſion of truth. It having been ſaid in the latter, that 150 members reſiſted a motion of Mr Pitt's one day, and adopted it the next, without aſſigning the ſmalleſt reaſon for the change,—a plain fact, on which we commented at the time, and which is notorious to the whole world, the Obſerver taxes him with *calumny* and *impudence*, and ſeriouſly charges him with "a most deliberate libel on a majority of the Houſe of Commons." He attempts to repel the force of the obſervation, by ſtating, that they voted one day on a mere point of order, and the next on the principle of the motion. But all the Parliamentary reports, unfortunately, give the lie to his aſſertion.

The Obſerver expreſſes a wiſh to ſee Mr. Pitt in power, but, ſtrange to ſay, ſecond to Mr. Addington! But there are ſome of his obſervations annexed to the expreſſion of this wiſh, to which we are happy in being able most cordially to concur.

"I acknowledge, as a part of my own liberty, the free prerogative of the Crown, to place him (Mr. Pitt) and every other of its ſubjects in that ſituation where his virtues or abilities may be most uſeful to the ſtate. I ſay of my own liberty, for I would have it clearly and diſtinctly underſtood, that if my LORD GRENVILLE, or any other family of better pretenſions," (aye, and we will add, or any union of families, intereſts, or parties,) "could ſucceed in dictating to the Sovereign the choice of his Miniſters, the liberty of the ſubject would be as completely overwhelmed as the privilege of the King. It is our right, and *at this moment*, perhaps the most valuable of our rights, to have our affairs adminiſtered by thoſe men whom the King indicates—by thoſe whom he loves and truſts—by thoſe who will be content to be his ſervants, not his maſters and ours."

Entertaining theſe ſentiments, *exiſting circumſtances* afford him an admirable opportunity for the application of his theory, of which, if he would not have his ſincerity doubted, he will not fail to avail himſelf. His attack on Mr. Windham's conduct in oppoſing the peace of Amiens, and in lamenting the renewal of hoſtilities, is moſt impotent, though the ſketch which he has given of that gentleman's private character (rather indeed intended to ſatirize others than to panegyrize him, and proceeding more from malevolent rage, than from a ſenſe of juſtice) is ably drawn.

His repetition of the falſhood, proved to be ſuch by the faithful records of Parliament, that Mr. Addington gave no hopes of the *ſtability* of the late peace, is a ſtretch of impudence, almoſt unparalleled, in the hiſtory of controverſial writing. He ſuffers no opportunity to eſcape of venting his rancour againſt Mr. Pitt, in a manner which ſhews, with a force almoſt equal to mathematical demonſtration, that it originates in a low and ſelfiſh motive. Where mortification and diſappointment have been experienced by a little mind, all public conſiderations are made to yield to SELF, which thenceforth becomes the ruling principle, and the ſecret motive, of the moſt baſe, malicious, and unprincipled hoſtility. After praiſing Mr. Addington for having "*checked* the ardour, and *bridled* the enthuſiaſm of the country," he exclaims, in the ſpirit which we have marked, "how different from thoſe unfortunate and guilty times, which ſome of us may remember, when a diſcontented and alienated people felt ſomething conſoling in the public calamities, from the mortification of inſolence and pride, and the humiliation of arrogant and odious authority!" That he ſo felt we can eaſily believe, acting, as he evidently does, upon the principle which we have deſcribed.

ſcribed. But how does he reconcile his reprobation of this "*odious authority*," with his aſſertion of "the moſt valuable of our rights, to have our affairs adminiſtered by thoſe men whom the King indicates," ſince that authority was certainly *indicated* by the King, and his Majeſty as certainly *trusted* the perſon by whom it was exerciſed? Or how does he reconcile the triumph, from ſelfiſh motives, at national diſaſter, with his profeſſions of loyalty to his Sovereign? He will have time, before the appearance of his next edition, to digeſt theſe queſtions, if not to anſwer them: and poſſibly may then be induced to favour readers of plain common ſenſe with a gloſſary to enable them to underſtand his expreſſions, ſome of which are, no doubt, the quinteſſence of elegant writing. For inſtance,—"without queſtion theſe orders" (to Lord Keith, to prevent the French army in Egypt from returning to Europe, but as priſoners of war) "were of the very *ſeminal eſſence* and *ſublimed ſpirit* of impolicy and imprudence, as the defence of them is the very *caput mortuum*, and *ſediment* of abſurdity and falſhood." p 18. —"I will not aſk the Plain Anſwerer to bluſh upon this occaſion, for he has ſeen Pharſalia." p. 66.—"abſorbed in cryptogamic coalitions"—"the brighteſt pebble of that confuſed Moſaic patchwork of parties." p. 69.—"Some benefit *might have derived* from his ſervices." p. 71.—"My anſwer muſt neceſſarily be conciſe, but I hope *it will be able* to avoid obſcurity." But enough, we now conſign the Near Obſerver to his own meditations, and to the public judgment, with this admonition from another controverſialiſt, whoſe violence he may imitate, but whoſe abilities he can never hope to rival—"Ceaſe viper, you bite againſt a file."

Obſervations on the Importance of a ſtrict adherence to the Navigation Laws of Great Britain. 8vo. Pp. 16. Printed by Daviſon, Lombard-ſtreet, White Friars. 1801.

Extract from the Minutes of the Proceedings of the Society of Ship Owners of Great Britain, inſtituted at London, A. D. 1802. 8vo. Pp. 12. Printed by Daviſon. 1804.

IN our laſt Number we reviewed a very able pamphlet by Lord Sheffield, on the very important ſubject of the navigation laws, to which Great Britain is indiſputably indebted for her maritime and commercial greatneſs, and conſequently, in a great meaſure, for her independence as a nation. The firſt of the two tracts now before us, relates to the ſame topic, and enforces the neceſſity of a ſtrict adherence to theſe laws, from which of late years, ſome deviations have, for temporary purpoſes, been made. It was printed, as it appears by the title-page, three years ago, but it never fell into our hands till the other day. It briefly traces the origin of our navigation laws from the early period of the reign of our ſecond Richard, to the paſſing of Lord Liverpool's act, generally called the Navigation Act, from the comprehenſiveneſs of its proviſions. It appears manifeſt to us, that for no purpoſe either of revenue, or of political accommodation to other ſtates, ſhould we depart from the ſtrict principle of thoſe laws; but, that ſpecial care ſhould be taken that we ſhould carry on our own trade in our own ſhips, and give every poſſible encouragement to fiſheries of every deſcription.

"It is with the deepeſt regret," ſays the author of the Obſervations, "the SHIPPING INTEREST of this country obſerve, that the ſuſpenſion of the navigation laws, during the laſt two years, has already been attended with ſerious inconvenience and loſs; and they fear the continuance of it, unleſs thoſe laws are again ſpeedily permitted to have their free and natural

ral operation; and if, by *new* regulations, or by any further *relaxation* of the preſent navigation-laws, *new* and *foreign* competitors ſhould be admitted to ſhare in the advantages reſulting from them, they apprehend that the MARITIME ſpirit of the country will decline; that the capital of BRITISH OWNERS will lie unemployed, or be employed uſeleſsly, while the SHIPPING of GREAT BRITAIN will lie rotting in her harbours, and her ſeamen emigrate to foreign countries in ſearch of employment; it is, therefore, particularly at this time the intereſt of GREAT BRITAIN, and the duty of her government, to encourage her maritime purſuits. The events of the late war ſhew that many nations look with a jealous eye on the ſuperiority we have gained by our CARRYING TRADE, and that they are ready to uſe every effort to participate in the benefits of our navigation, and to rival us, if poſſible, on our native element. To counteract theſe efforts with ſucceſs, we muſt not loſe the recollection, that, without an extenſive naval commerce, carried on in BRITISH BOTTOMS, we can neither rear nor retain our ſeamen, the grand ſupport of our preſent pre-eminence, nor preſerve our country from falling even below the level of ſurrounding nations.

We truſt this truth will never be loſt ſight of for a moment; but that in this reſpect, as in moſt others, we may ever continue to walk in the good old path of our anceſtors. The aſſociation of owners of Britiſh-built ſhips, for the preſervation of their rights, recommended at the cloſe of this tract, was formed in 1802; and the ſecond pamphlet before us contains an account of their proceedings at one of their meetings in March 1804. It there appears that they had applied to the King's miniſters to prevent any direct tax upon ſhipping, as having a tendency to add materially to the diſtreſſes already experienced by the Shipping Intereſt. To this part of the ſubject we have not paid ſufficient attention to enable us to ſpeak with deciſion, on the policy or impolicy of ſuch a tax. But, from the calm and temperate language of theſe gentlemen, and from the nature of their arguments, we have but little doubt that they had good grounds for their application, which, however, does not appear to have been ſucceſsful. They here complain of the continued ſuſpenſion of the Navigation-Act, and of the emigration of our ſeamen, many of whom they ſtate to be in the ſervice of the American States, or in that of our enemy. This ſurely is an object of moſt ſerious conſideration, and we agree with the ſhip-owners in thinking, that a neceſſity ſubſiſts for a parliamentary inquiry into the actual ſtate of the navigation of Great Britain. Their Committee alſo preferred a complaint to the Board of Trade of the inconvenience ariſing to the ſhip-owners, from the obligation impoſed upon them to take out licences, and give bonds to the Commiſſioners of the Cuſtoms, on account of the particular conſtruction of their ſhips. In their petition to the Board, they indicated a means by which this inconvenience might be removed, and without any injury to the revenue; but the Board rejected the prayer of their petition. Some other grievances of inferior moment occupied the attention of the Committee, who adopted the neceſſary meaſures for removing them. The thanks of the Society were, moſt properly, voted to Lord Sheffield, for his Lordſhip's pamphlet reviewed in our laſt Number. This aſſociation appears to us likely to be productive of much good, by watching over one of the moſt important intereſts of the country, and by calling the attention of the legiſlature and of the public, to any attempt that may be made to trench upon the principles or ſyſtem of our navigation laws.

The

The Letters of Valerius on the State of Parties, the War, the Volunteer System, and most of the political Topics which have lately been under public discussion. 8vo. Pp. 98. Hatchard. 1804.

THESE letters, which were originally publiſhed in "*The Times.*" are chiefly devoted to the moſt unqualified and indiſcriminate commendations of the late miniſters, and to the violent abuſe of their opponents. Freedom of diſcuſſion, that is of the public conduct of public men, has ever been allowed by the law and by the cuſtom of this country, and we truſt ever will be allowed, ſubject only to ſuch reſtrictions as the law impoſes, and as decency preſcribes. But ſome of the abuſe here exceeds all bounds, both of law and of decency; for inſtance, the Grenville party are deſcribed in the following language. "That deſperate faction who would ſell their country, trample on their king; who would invite the enemy to our ſhores; and (from my heart I believe) would, to promote their ſelfiſh ends, endeavour to give him poſſeſſion of the kingdom, &c." This is the very acme of calumny and falſhood. Mr. Pitt's adminiſtration too comes in for its ſhare of abuſe, the author forgetting, like ſome other writers on the ſame ſide, that the very men whom he ſo extravagantly praiſes, were members of it. Of the accuracy of his political ſtatements a competent idea may be formed from this obſervation. "The project of Liſle had defined and limited the demands of England. That we obtained *better* terms than this project contained, is a matter of ſurpriſe, and certainly ought to be placed to the credit of miniſters." If all their credit accounts conſiſt of ſuch items, let them be caſt up and the total will be found *Zero*. We ſhewed, in our laſt number, that the terms of the treaty of Amiens were *better* than thoſe of the project of Liſle, in exactly the ſame proportion as *two* are better than *four*. How much do weak advocates hurt even a good cauſe! We ſhall now exhibit *Valerius* verſus *Near Obſerver*.—Valerius loquitur. "That the peace of Amiens ſhould not prove a laſting peace, was what no politician that ever exiſted could poſſibly have foreſeen."—Near Obſerver reſpondet. "Whoever, with all theſe documents before him, could confide in the duration of the late peace was Nature's fool and not the Chancellor of the Exchequer's." According to this ſentence, Valerius is Nature's fool; and certainly we are one of the politicians, who, whether we ever *exiſted* or not, did foreſee and foretell that the peace of Amiens would not be a laſting peace. We even offered, on the ſignature of the definitive treaty, for the conſideration of one thouſand guineas, to pay a guinea a day ſo long as the peace ſhould laſt.

We were happy in finding one declaration in which we could heartily agree with our author: "No man verſed in our conſtitution, will deny that it is the undoubted prerogative of the KING to appoint his own ſervants." Till within the laſt week we really were ſimple enough to believe that on a point ſo plain there could not be two opinions in the kingdom! It is almoſt needleſs to add, that theſe letters are neither remarkable for extent of political foreſight, acuteneſs of intellect, or brilliancy of talent.

The Day of Alarm; being a progressive View of the Spirit and Designs of the leading Men in France, before and during the War, and principally since the Peace, exhibiting the Plans and Maxims adopted in their Councils, respecting foreign States. With Animadversions upon the Allegations of French Writers against the Government and People of Great Britain, and Historical Strictures on the Conduct of the French in their Intercourse with other Nations. 8vo. Pp. 178. 4s. Hatchard. 1803.

WHOEVER conſiders attentively, and duly appreciates, the preſent ſtate of Europe, muſt, indeed, regard *this* as "the Day of Alarm;" and the author of the tract before us appears ſo to have conſidered and ſo to have appreciated that ſtate. Hence his arguments as to the extent of preſent danger, his aſſignment of the cauſes which have produced it, and his notions of the conſequences reſulting from it are generally correct. This "View," ſuch as it is ſtated in his title page, is tolerably comprehenſive; and his examination of the analogy, ſo much the boaſt of Frenchmen, between ancient Rome and Carthage, and modern France and Great Britain, is highly creditable to his talents and his judgment. He has taken up the ſubject in rather a new light, has ſhewn that it is replete with uſeful inſtruction for ourſelves; that the compariſon, degrading to us, as it appears to the French, is, when deeply inveſtigated, very far from diſgraceful to our national character; and that, if true to ourſelves, we have no reaſon to dread that it will hold good *to the laſt*. He obſerves that, in conſidering the events of the French revolution, ſufficient attention has not been paid to the leading feature in the character of the people of that country, which he deſcribes to be a fondneſs for military glory; and to this cauſe he traces their attachment to or diſlike of their different ſovereigns. It would require more time than we can devote to the ſubject to examine the juſtice of this remark; it is certain, however, that *vanity* is the predominant feature in the French character; to have it thought, by foreigners, that their ruler, whether a murderous uſurper or a mild and lawful ſovereign, is the greateſt man in Europe; that they themſelves are the firſt people in the world; and, to uſe their own vain jargon, qu'il n'y a qu'un Paris au monde; is the firſt object of their care and ambition. So far, then, as military ſucceſſes, however ſtained with blood, or marked by injuſtice, extortion, cruelty, and plunder, tend to the gratification of this leading paſſion, they glory in them; they conſider their victories as proofs of their ſuperiority over all the nations of the globe, and are ever anxious to conceal or to repair their defects, becauſe they interfere with that gratification which is ever neareſt their hearts, the gratification of their vanity. It cannot be denied, that a people ſo diſpoſed, and ſo impreſſed, and governed by a ſucceſsful tyrant, who has waded through blood to the throne, whoſe ambition is boundleſs, whoſe vanity is equal to that of the ſlaves over whom he exerciſes unlimited ſway, and who is reſtrained by no one principle from the accompliſhment of his purpoſes, are a dangerous and formidable enemy.

This book is written with equal temperance, ability, and judgment.

POETRY.

EDUCATION.

An Eaſy Introduction to Meſſrs. Wailly's French Grammar; in two ſeparate Books. 1ſt. Scholar's Book; containing 1. Conciſe Examples of the different Sounds; from which when any word in the Book deviates, it is pointed out in its place. 2. The Uſe of the various Articles and Pronouns, ſo puzzling to Learners, plainly demonſtrated. 3. The Verbs claſſed in the cleareſt Manner, and rendered eaſy by the Compariſon kept up between the two Languages. 4. The leſſer Parts of Speech, and the Indefinite Pronouns facilitated by the Application of them, as alſo of ſome of the Principal Idiomatical Expreſſions on various Verbs; with Exerciſes on each Leſſon. The whole being an ample preparative towards attaining the Syntax in the above excellent GRAMMAR. *Deſigned for the Uſe of young Ladies.* By Blanch Mercy, 12mo. Pp. 86. 2s. Baldwins. 1803.

An Eaſy Introduction, &c. Inſtructreſs's Book, containing the Method of Teaching, and concluding with Inſtructions for Tranſlating. By Blanch Mercy, 12mo. Pp. 64. 2s. Baldwins. 1803.

THE long title pages prefixed to theſe little books of inſtruction ſo fully explain the author's deſign, and the nature of their contents, as to leave but little for us to add, by way of information to our readers. To us they ſeem very well calculated for the purpoſe they are intended to promote, and to be very uſeful, the firſt, in facilitating the acquiſition of the French language to young perſons; and the ſecond, in teaching perſons how to teach others. We have remarked in the former ſome typographical errors, which, though difficult to avoid, ought nevertheleſs to be moſt ſcrupulouſly avoided in all books of education: for inſtance, p. 74, ems for *tems*; p. 85, d'Eſſrai for D'Effroi, &c.

Dialogues Enfantin; En mots courts et aiſés, pour faciliter aux Enfans la Lecture du Français. Juvenile Dialogues in ſhort and eaſy Words, to facilitate the reading of French. By the Counteſs de Fouchecour, Author of "Les Saiſons," &c. 24mo. Pp. 42. Highly. 1804.

THESE Juvenile, or, more properly ſpeaking, *Infantine* Dialogues, are deſigned for the uſe of *very young* learners of the French language, to whom they will certainly render it a more eaſy taſk not only to *read* French, but to acquire the idiom of the language, ſo as to write, and to tranſlate, it accurately, than it will be found by the ordinary modes of teaching.

The New Univerſal Spelling Book, &c. By D. T. Sheridan. Birmingham.

IN the name of children and common ſenſe when are we to have a little more rationality in our ſyſtems of education? Here is another critical whiſkered author promiſing to improve our rudiments of education, and preſents us with a volume of barren words eked out by a medley of leſſons about wolves and lambs to frighten poor little children. We ſmile when we find a man talking about grammatical accuracy, and developing the anomalies of our language, and in the ſame ſentence falling into every error that ignorance and conceit can lead him into. Example, "A mul-

p.city

tiplicity of treatiſes on any art or ſcience *demonſtrate* its nearer approach to perfecti n." Here he miſtakes the noun that governs the verb; he then goes on to correct the orthography of Johnſon, Walker, &c. in honour, favour, vigour, &c. But theſe are not the only things that expoſe him to the laſh of reviewers. He talks about *youthful miſery, youthful calamity*, &c. meaning the miſery and calamity of youth, forgetting, or never having learnt, that *youthful* means *young, frolickſome*, or *gay*. He uſes the plurals, matters, caprices, which no good writers, or bad ones either, that we remember, ever uſed before. He has given the pronunciation of difficult words in the margin, ſome of which are extremely erroneous. Mr. S. ought to have known that the general way of teaching ſpelling in our beſt ſeminaries is from books that contain the meaning of words, and recommending the pupils to give the application of the words they ſpell in ſentences.

MEDICINE, &c.

Practical Obſervations on Herniæ; illuſtrated with Caſes. By B. Wilmer, Surgeon in Coventry. *Second Edition, enlarged.* 8vo. Pp. 106. Longman and Rees

THE very extenſive practice of Mr. Wilmer has enabled him ſo to correct *theory* by *experience* as to enſure ſucceſs in many doubtful and difficult caſes, where, without ſuch advantages, a practitioner would very frequently fail. The reſult of his experience in the diſtreſſing complaint of ſtrangulated Hernia is here communicated to the public; accompanied with a variety of judicious obſervations and directions, that will be extremely uſeful, not merely to the young practitioner, but to the more experienced ſurgeon, who will be able to decide for himſelf how far they are warranted by the caſes out of which they ariſe. Though Mr. W differs in ſome points from very able men, he moſt candidly ſtates the grounds of his difference; and the effect of the treatment purſued in conſequence of ſuch difference, in various inſtances. In order to reduce the tumour, in ſtrangulated herniæ, he uſes cold applications inſtead of warm, a treatment we apprehend, at preſent in general uſe; and, indeed, the utility of it is here ſo completely demonſtrated as to remove every poſſible doubt on the ſubject. Mr. W. has frequently found it impoſſible to return the contents of the herniæ after the operation; on account of a ſtricture in the neck of the hernial ſac; but on dividing this ſtricture with the knife, the impediment has inſtantly been removed, and the inteſtine returned into its proper ſituation.

A Conciſe and Syſtematic Account of a painful Affection of the Nerves of the Face, commonly called Tic Douloureux. By S. Fothergill, M. D Phyſician to the Weſtern Diſpenſary. Crown 8vo. Pp. 106. Murray. 1804.

THE object of Dr. Fothergill, in this publication, is ſo to deſcribe this diſeaſe as to diſtinguiſh it from ſome others with which it has been occaſionally confounded; and to ſhew what modes of treatment have been adopted by different practitioners, with their ſucceſs or failure. He objects, and very properly we think, to the name which has been hitherto given to it, and propoſes in lieu of it, Faciei morbus nervorum crucians,

which certainly marks the diſeaſe with greater accuracy, though, as the Doctor himſelf obſerves, it may be deemed objectionable on account of its length. Still, till ſome other can be found more conciſe and equally expreſſive, this ſhould be allowed to obtain. The learned author has conſulted a great number of authorities, with a view to collect all the important facts which have been recorded on the ſubject of his inquiry; and he certainly has ſucceeded in giving a more ſyſtematic account of the diſeaſe, than had been given before; and has performed an eſſential ſervice to the medical world by reducing into a ſmall compaſs a maſs of information which could not be acquired without extenſive reading. The reſult of his reſearches, in reſpect of the cure of the diſeaſe, is very far from ſatisfactory; the only remedies which appear likely to effect even a temporary removal of it, are the *ſection of the nerves*; *electricity*; and the excitement of *mental ſtimuli*; the laſt of which ſeems to have been too much neglected, though Dr. F. cites one remarkable inſtance of its efficacy.

DIVINITY.

An earneſt Exhortation to a frequent Reception of the Holy Sacrament of the Lord's Supper, particularly addreſſed to young Perſons. By a Layman. 12mo. Pp. 24. 3d. or 2s. 6d. per dozen. Hatchard. 1804.

SUCH is the lamentable profligacy of the times, that the exhortations of a clergyman, in the diſcharge of his duty, though ſpeaking *authoritatively*, and conſequently with greater force than any unauthorized perſons, are generally leſs attended to, from motives which are too diſgraceful to human nature for us to particularize, than the admonitions of a *layman*. Hence thoſe laymen who endeavour, by example and by precept, to enforce the duties of a Chriſtian life, are entitled to a double portion of praiſe; and hence alſo they have a double ſtimulus to exertion, and a double duty to perform. A more impreſſive, ſalutary, and truly Chriſtian exhortation than that now before us, is not to be found even in the writings of our good old divines. Its peculiar excellence, in our eſtimation, conſiſts in the admirable adaptation of the arguments to the perſons for whoſe benefit they are deſigned.—The ſubject, one unqueſtionably of the very higheſt importance which can be ſubmitted to the contemplation of a Chriſtian, is diſcuſſed in a manner at once ſo familiar and ſo dignified, the arguments are preſſed with ſo much temperance yet with ſo much ſtrength, the authorities are urged with ſuch candour and yet with ſuch firmneſs, and the whole matter is placed in ſo clear and conſpicuous a point of view, that no man of common ſenſe and honeſt intentions can poſſibly refuſe his aſſent to any of the inferences drawn by the intelligent and pious author. In the following wiſh (as, indeed, in every one of his ſtatements) we moſt cordially agree with him.

"I could wiſh that theſe invitations (to receive the ſacrament) were given by ſome of our clergy, in a more ſolemn and earneſt manner than at all times prevails, and that the whole exhortation were read, as it is in many churches in the north of England. I ſhould think, alſo, it would be attended with a very happy effect; which, indeed, I have known to be produced by it, if notice of the ſacrament were ſometimes given, by reading the

the *ſecond* exhortation, addreſſed '*to thoſe who are negligent to come to the holy communion*;' the uſe of which I am afraid "(his fears, alas! are but too well founded)" the ſtate of moſt congregations in this country will fully warrant. And if always, after uſing either of theſe exhortations, the kind and affectionate paſtor would, in the courſe of his ſermon, pathetically and earneſtly entreat his congregation to attend the enſuing ſacrament, to which they have juſt been invited, as they value their ſoul's health, I am confident the happieſt effects would frequently follow.

The neceſſity of ſuch exhortations and entreaties muſt be obvious to every one who is in the habit of receiving the ſacrament. The mode in which the author combats the ſcruples of the young friend whom he addreſſes, is particularly happy, and the effect of it, we ſhould ſuppoſe, moſt ſucceſsful. "Still I hear you perſiſt in expreſſing your fears, leſt, after having received this bleſſed food, you ſhould *relapſe* into ſin. Probably you may; and ſo have the beſt of men that have lived before you. But I am convinced of this (ſuppoſing you not to be an *habitual* ſinner), that the *oftener* you attend this holy ſacrament, purpoſing to amend your life, and to walk from thenceforth in God's holy ways, though you ſhould ſtill *occaſionally* fall, the leſs and leſs frequent will theſe relapſes be, till they *altogether* ceaſe: and be aſſured, that he who, with pious diffidence, *forces* himſelf, as it were, to approach that table, in obedience to God's will, and becauſe he finds that, *without it*, he is unable to cleanſe his way, is better prepared than he is aware of. *Come unto me all ye that travel, and are heavy laden, (with the burden of your ſins) and I will give you reſt*, is Chriſt's gracious invitation and promiſe unto ſinners. And if you deſire to be relieved from ſuch occaſional relapſes, you ought, undoubtedly, to obey this merciful call; for the denunciations againſt the unworthy reception of this ſacrament apply only to thoſe, who, at the moment of reception, not only have not ſo taken their ſins, but are *continuing* in the *wilful and habitual* commiſſion of *known* ſins."

We believe the dread, here ſo ably combated, operates more generally than is imagined, to deter men from obeying the call of their Saviour. Not only the duty of obedience, in this reſpect, is moſt ſtrongly enforced, but the dangers and puniſhment of diſobedience are clearly unfolded to view. The author cloſes his reflections with an admirable paſſage from a ſermon, preached at the Magdalen, by one whom he juſtly terms "as bright a luminary of our venerable Church this day," as Biſhop Jeremy Taylor was in the ſeventeenth century. This well timed eulogy reflects equal honour on the perſon by whom it is beſtowed, and on him who beſtows it.

Sacred Hours; or Extracts for private Devotion and Meditation: comprehending the Pſalms arranged and claſſed under various Heads: together with Prayers, Thankſgivings, Hymns, &c. &c. principally ſelected from Scripture; the whole intended as a Compendium of Divine Authority, and a Companion for the Hour of Solitude and Retirement. 12mo. Pp. 688. 10s. 6d. Ginger. 1804.

SUCH of theſe ſelections as are not taken from ſcripture are extracted from authors of approved piety and orthodoxy; and the whole forms an uſeful and inſtructive companion for the ſerious and devout Chriſtian.

A Word to the Wife and a Hint to the Unthinking. 24mo. Pp. 11. 2d. or 1s. 6d. per dozen. Hatchard. 1804.

HE will not be a *wife* man who can treat ſuch a *word* as this with contempt; and he muſt be worſe than *unthinking* who will not take this *hint*. This little book contains a ſalutary admonition to follow only the lawfully appointed miniſters of God's church, and to avoid the ſin of ſchiſm. Never was admonition more neceſſary; for ſtrange teachers ſpring up like muſhrooms, and ſchiſmatics daily increaſe and multiply.

The moſt important Truths and Duties of Chriſtianity ſtated. Deſigned chiefly for Perſons in the lower Stations of Life. 24mo. Pp. 20. Hatchard. 1804.

MUCH good inſtruction comprized within a ſmall compaſs, and therefore very well adapted to the purpoſe which it is deſigned to anſwer.

An Antidote to the Alarm of Invaſion; a Diſcourſe delivered at the Meeting-Houſe in the Old Jewry, on Wedneſday, October 19, 1803, being the Day appointed for a General Faſt. By Abraham Rees, D. D. F. R. S. 8vo. Pp. 23. 1s. Longman and Rees. 1803.

FROM a text choſen, from its extreme appoſiteneſs, by ſo many preachers on the ſame occaſion, Nehemiah iv. 14, Dr. Rees enters into a methodical inveſtigation of the nature of the preſent conteſt; the character and views of the enemy; the infinite importance of the objects which we are called upon to defend; the advantages likely to reſult from our ſucceſs; the means of our defence; and, laſtly, the juſtice of our cauſe, and the conſequent grounds of our hope of divine aſſiſtance. The learned preacher expoſtulates on theſe different heads with great ability and animation; he draws a true picture of the preſent ſtate of France and her dependencies; and of the effects of her Uſurper's paſt conqueſts, and of his future ambitious views; and, after eloquently exhorting his congregation manfully to ſtand forth in defence of their country, and of all that is dear and valuable to them in this life, he directs their attention to the Lord as their ſheet-anchor, conjuring them to conciliate his favour by repentance of their paſt ſins, and by an earneſt reſolution to pay in future the ſtricteſt obedience to his word and commandments. This is one of the beſt diſcourſes which we have read, on the occaſion of the late faſt.

A Sermon, preached at the Pariſh-Church of Gillingham, in Kent, on Sunday, July the 31, 1803, on occaſion of the united exertions of his Subjects being called forth by his Majeſty, againſt the threatened Invaſion. By William Chaſy, M. A. Fellow of Sidney Suſſex College, Cambridge, and Curate of Gillingham. Publiſhed by requeſt. 8vo. Pp. 20. 1s. 6d. Rivingtons. 1803.

"*HONOUR all men: love the brotherhood: fear God: honour the King.*" This is Mr. Chaſy's text, and on each of theſe precepts of the Apoſtle Peter, he expatiates with equal zeal and judgment, in reference to exiſting circumſtances; ſhewing that, by a rigid obſervance of them all, anarchy may be avoided, and order preſerved and perpetuated, while, from their violation, rebellion, regicide, and war, with all their concomitant evils, muſt neceſſarily reſult.

By

By his command to *love the brotherhood*, ſays the preacher, the Apoſtle "means to imply, that it is the duty of the good and virtuous, to love and admire, to comfort and ſuccour, thoſe who, in conſequence of their adherence to right principles of faith and piety, are often expoſed to the ſcorn and deriſion of the thoughtleſs, the worldly-minded, and profane. This was the caſe with the primitive Chriſtians, and melancholy it is to obſerve, that, even in theſe days, the iron dart of perſecution, envenomed with the poiſon of malice, ceaſes not to wound and lacerate thoſe amongſt us, who are moſt eminent for piety and virtue." There is, unhappily, but too much truth in this obſervation! The ſufferings of France, with all the horrors of her revolution, and its miſerable effects, moſt naturally ſuggeſted themſelves to the preacher's mind as the immediate conſequence of a flagrant violation of the Apoſtolic precepts; and, of courſe, afforded him one of the beſt illuſtrations of his principle. Theſe he has depicted with becoming indignation, and with Chriſtian feeling.

A Sermon adapted to the Circumſtances of the preſent intereſting Criſis, preached at Chiſwick, on Sunday, September 4th, 1803. *Published by particular deſire, and dedicated to the Society for the Suppreſſion of Vice.* By the Rev. Thomas Horne, D. D. Maſter of Chiſwick School. 8vo. Pp. 32. 1s. Rivingtons. 1803.

IN a well-written dedication to the Society for the Suppreſſion of Vice, Dr. Horne "cannot forbear expreſſing his warmeſt wiſhes, that it may daily become more flouriſhing in its numbers, and more efficient in its reſources; and that the great and opulent, in particular, will never ſuffer its views to be diſappointed, for want of either countenance to encourage and animate its exertions, or pecuniary aid for the ſupport of its expences, by a reaſonable repleniſhment of its exhauſted treaſury."—Since the publication of this Sermon, we underſtand, the Dr.'s wiſhes have been gratified; for, by the active exertions of a Nobleman, who at once does honour to his profeſſion, and reflects luſtre on his rank, who, in the higheſt circles of faſhion, preſerves his religious principles uncontaminated, and his morals uncorrupted, illuſtrating by his conduct the excellence of the principles which he zealouſly inculcates, this Society has gained an addition of nearly two hundred moſt reſpectable members. From Romans viii. 31. '*If God be for us, who can be againſt us,*' the preacher takes occaſion to point out the inadequacy of human exertions, without the ſupport and protection of God; to enquire how far we are entitled to expect that ſupport; and to indicate the means of acquiring it. This neceſſarily leads him into an examination of the prevailing vices of the age, which he enumerates and condemns. On one claſs of theſe vices he comments in the following words.

"If, in the next place, we direct our inquiry to the vices of intemperance, fornication, and adultery, how much greater ſatisfaction will it afford us? Have they attained a leſs rank and luxurious growth? Has not their familiarity to the eye rendered it almoſt inſenſible to their deformity? Yes; varniſhed over with a ſpecious language, which licentiouſneſs hath invented to veil their obliquity, we are accuſtomed to hear them ſpoken of without emotion, and to ſee them practiſed without remorſe; and the ſame actions are imputed to the frailty and infirmity of nature by the world, which are ſtigmatiſed as damnable ſins by the law of God; which is thus made of no effect by the traditions of ſuch as yield themſelves up to the luſts which war in their members, that they may enjoy *the pleaſures of ſin for a ſeaſon.*"

season." It is a lamentable proof of the growing depravity of the age, that the ſins here noticed daily increaſe in frequency and publicity. The moſt reſolute adultreſſes in the kingdom, ſupported by the moſt elevated rank, now openly brave public decency and decorum; riot in luxury, the means for gratifying which have been procured by their ſins; give routs and entertainments, announced, in our baſe and proſtituted prints, in language the moſt bombaſtic and ridiculous, and with adulation the moſt ſulſome and profligate; entertainments which are numerouſly and *faſhionably* attended, even by women of virtue who have a reputation to loſe; and to ſuch an extent is this abandoned ſyſtem now carried, that we may ſoon expect to ſee virtue rendered a ſubject of deriſion, religion become a butt for the finger of ſcorn to point at, and vice exulting in her triumph, and glorying in the multitude of her votaries!!!

The preacher is equally pointed in his animadverſions on "the alarming decay of religion, and ſcandalous profanation of the Sabbath, which ſo unhappily characteriſe the preſent times." In a former article, we have noticed the increaſe of ſuch profanation; but we ſhould have been truly glad to know what grounds Dr. Horne has for aſſerting, that it is "ſheltered under the connivance, and, as far as that goes, the ſanction of the magiſtrate: for a forbearance to execute the laws in thoſe whoſe office it is to enforce them, ſeems to be much the ſame as not to condemn the offence; at leaſt the difference is ſo trifling, as hardly to be perceptible."—If it be meant, that a magiſtrate refuſed to execute the law, when an information was brought before him for a profanation of the Sabbath, and the charge ſubſtantiated by evidence; the accuſation is one of a very ſerious nature indeed, and, in our view of the ſubject, involves a charge of no leſs magnitude than that of perjury; for as a magiſtrate is bound, by his oath, *to adminiſter juſtice according to law*, his refuſal to execute the law is a violation of his oath. It is not optional with a magiſtrate to receive or reject informations, when all the legal forms are duly obſerved; nor to inflict or withhold puniſhment; nor, in any way, to diſpenſe with the execution of the laws. God forbid any ſuch diſcretion ſhould be veſted in magiſtrates, or even in judges! The law is alike imperative, on thoſe whoſe duty it is to execute it, and on thoſe who break it; and, if a magiſtrate neglect, or refuſe to perform, any part of his duty, an application to the Court of King's Bench would ſupply a ſpeedy and effectual remedy for the evil.—"The ſtudied modes by which the Great diſplay their *irreligion*, by their Sunday routs, concerts, and card-tables, &c. &c." and the exceſſes and imprecations of the vulgar, on the Lord's day, are ſtrongly and juſtly ſtigmatized. The growth of ſchiſm, the preacher conſiders as another "ſtriking feature in the corruption of the *laſt days*; and the *ſhameful* abuſe of the Toleration Act, by which the *loweſt of the people* are permitted to invade the prieſt's office, (and wonderful, ſure, it is they *ſhould* be ſo permitted) is that ſin of Jeroboam, in which God feels his honour *peculiarly* intereſted, and which he therefore never will ſuffer to eſcape the ſeverity of his diſpleaſure. And how *can* he, when it has ſo direct and powerful a tendency to ſink that holy religion into contempt, by which he purpoſed *to ſave the world.*" It is, indeed, moſt ſtrange, that, in a Chriſtian country, a man who ſhall preſume to exerciſe in the city of London the meaneſt of trades, without having ſerved the given number of years to it, and being poſſeſſed, moreover, of other qualifications, is liable to the ſevereſt penalties; while, if he only venture to exerciſe the office of an appointed miniſter of Chriſt, to become the guardian

dian of Chriſtian conſciences, to inſtruct men in their religious duties, and to point out to them the way to ſalvation; if he *only* do this, without any other qualification whatever than ſuch as is derived from the mere act of taking an oath, he is ſubject to no penalty, but is protected, and even *encouraged*, by the law! It is ſurely high time to eradicate ſo ſcandalous an abuſe.

Having pointed out the prevailing ſins of the age, the preacher concludes by ſhewing the indiſpenſable neceſſity of a ſpeedy and radical reform, as well for our political as for our eternal ſalvation.

The Fear of God a ſure ground of Confidence and Hope. Two Sermons preached October 19, 1803. By the Rev. Sir Adam Gordon, Bart. M. A. Rector of Weſt Tilbury, Eſſex, and Prebendary of Briſtol. 8vo.

THE text, Luke xii. 4. 5. Two plain and animated diſcourſes, well ſuited to the ſolemn occaſion. We ſhall make an important extract as a ſpecimen, which juſtly condemns a practiſe which we are certain that *ſome* who practiſed it, now as cordially condemn it, as does the reverend Baronet.

"Inſtead of taking warning by the ſore chaſtiſements of the *ſtill* wretched nation, which labours under the moſt oppreſſive tyranny that people ever felt; the unrelenting ſcourge of a STRANGER, who can have no feeling for the natives of the land, and has but one view, the ſlavery and ruin of millions to gratify his own inſatiate rage of power, and which the hopes of conquering this iſland would complete; inſtead I ſay of profiting by ſo woeful an example of the anger of the Almighty againſt the crimes that have reduced them to this ſtate of wretchedneſs and deſertion, we have madly preferred their dreſſes, their entertainments, and even their mode of feeding; and what is worſe than all, a taſte for that licentiouſneſs of education to which their modern and infidel philoſophy has artfully and moſt deſtructively paved the way. Nay, ſo dead have many of our deluded countrymen been to that laudable dignity of manners, that proper contempt of diſhonourable, baſe, and cruel conduct (when found even in the higheſt ſtation) and which formerly marked the honeſt and truly noble character of Britons, that they have meanly paid court to a common aſſaſſin of the human race; a wretch without a ſingle virtue or liberal accompliſhment to recommend him: in ſhort, the occaſional inſtrument of the fell rage of Heaven againſt the ungodly. Would a genuine Chriſtian hold adulatory converſe with an apoſtate Judas? p. 20, 21.

We believe that this will meet the eye of ſome who bowed before the idol of the day, and told him that their reaſon for travelling ſome hundreds of miles out of the way was merely for the honour of ſeeing the greateſt man on the face of the earth. Had all theſe been detained to feel the greateſt of his tyranny, and to languiſh in miſery and ſcorn at Valenciennes, we ſhould have but little pity for their fate, and have thought that the Engliſh nation could ſpare them well.

MISCELLANIES.

An Inquiry into the real Difference between ACTUAL MONEY, *conſiſting of Gold and Silver, and paper Money of various deſcriptions. Alſo an Examination into the Conſtitution of Banks; and the Impoſſibility of their combining the two Characters of Bank and Exchequer.* By Magens Dorrien Magens, Eſq. 8vo. Pp 68. 2s. 6d. Aſperne, at the Bible, Crown, and Conſtitution!!! 1804.

BEFORE we ſay a word of the author or of his tract, we muſt congratulate him on having diſcovered a bookſeller who has had the ingenuity to invent a *ſign* which had never before been thought of—*the ſign of the Conſtitution!* Good heavens! what an age of invention, and of improvement is this! But let us obſerve, however, in favour of our leſs ingenious anceſtors, that if they never invented ſuch a ſign, the reaſon is plain; the thing was impoſſible, becauſe their ſigns exhibited a viſible mark or ſemblance of the thing intended to be repreſented; and even Mr. Aſperne's ingenuity, we conceive, would be puzzled to give to any painter ſuch a deſcription of the *Conſtitution* as would enable him to exhibit it on a ſign. We beg pardon, however, of Mr. Magens, for thus giving precedence to his publiſher.

We have read this inquiry with that degree of attention which the importance of the ſubject diſcuſſed ſeemed to require. But we confeſs that to us it appears, that a very large proportion of it is devoted to the purpoſe of *defining* that which is obvious to every man's underſtanding; and which, therefore, ſtands no more in need of *definition*, than the difference between a loaf and a bun. A Lombard-ſtreet critic, however, would probably be of a different opinion. On the ſubject of *accommodation notes* Mr. Magens is, we think, more correct than Mr. Thornton; his diſtinction between their uſe and abuſe is accurate; and his notion of the deception contained in the *value received*, where, in point of fact, *no value* is repreſented, is perfectly juſt. Not ſo, his cenſure of the government for a meaſure which to us, and to every perſon whom we ever heard mention the ſubject, appeared a meaſure not more expedient in its application, than wiſe in its principle; we allude to the iſſue of Commercial Exchequer Bills in 1793, for the relief of the commercial world, then diſtreſſed by extraordinary and unforeſeen preſſure. The cenſure is grounded on a ſuppoſition not very ſolid, that the iſſue of thoſe bills tended to encourage commercial ſpeculations, and to force trade beyond that conſumption and demand which ſhould invariably regulate its extent

In p. 25. Mr. Magens claſſes a *livre* among the current coins of Europe, whereas he ſhould have known that it is only a *nominal* coin; like our pound ſterling.* The chief object of his tract is to prove, what, to our underſtanding, at leaſt, he has completely failed to prove—that if the Bank were to make no advances to government, payments in ſpecie might immediately be reſumed. As it is, he denies that any danger would accrue from ſuch payments; and contends that if money ſhould in the firſt in-

* The pound ſterling was formerly a real coin; and ſo was the livre; but for ſeveral centuries no ſuch money has been coined; though, for the convenience of calculating the names are ſtill retained.

ſtance

ſtance be exported, it would ſpeedily return with intereſt. But however clear this may appear to him, he certainly has not made it clear to others. We ſhall lay the burden of his ſong before our readers.

" Separate, therefore, the Exchequer from the Bank; let the former depend upon itſelf alone, and let the Bank maintain its own ſphere, as a houſe of agency for government, and of *accommodation and convenience to the mercantile part of the community*." To our dull *unmercantile* underſtanding it ſeems ſtrange that the ſame writer who deprecates the relief of commercial men by the accommodation of Exchequer Bills advanced by government, ſhould recommend a ſimilar relief by the *accommodation* of note advanced by the Bank of England! There may be an eſſential difference in the nature and principle of theſe modes of relief, but we are ſo ſtupid as not to perceive it. And, indeed, to ſay the truth, it looks as if the grand objection to the advance of money by the Bank to Government were founded on the inconvenience reſulting from ſome limitation of the accommodation uſually afforded by the Bank to individuals. " By ſuch means it may ſpeedily be enabled to reſume its payments in ſpecie; the government will be more ſecure, and general confidence better eſtabliſhed. Nothing is wanting, but a reſolution, on the part of the miniſter, to conſider the Bank only as an agent; and never to borrow from it, or interfere with its concerns, unleſs ſome violent convulſion overturns all ſyſtem, and renders meaſures neceſſary which no circumſtances would juſtify Maintaining this plan, both would be ſtrengthened, and the national wealth encouraged and increaſed. Purſuing the ſyſtem of the laſt ten years, nothing but weakneſs and eventual diſgrace can be expected to occur." If we may be allowed to judge of the future by the paſt, there is no foundation whatever for any ſuch expectation.

Reflections proper for the preſent Times. 18mo. Pp. 36. 6d. or 5s. per dozen. Hatchard. 1804.

In his previous Addreſs to the public, the ſenſible author of this uſeful little book obſerves—" Throughout the greater part of the following pages are extracts from authors of eſtabliſhed reputation, which I could not refrain from ſubmitting to the public, judging that they might not be without their uſe if in this form they were offered to its inſpection); more eſpecially, ſince it muſt be notorious to the obſervation of every one, that, in theſe our days, the ſentiments they contain, and the duties they inculcate, are very much upon the wane amongſt us."

We fear this laſt remark is but too true, and a lamentable conſideration it is; for theſe ſentiments are ſuch as every true chriſtian and good ſubject ought to entertain, and theſe duties are ſuch as every man ought to diſcharge. In the firſt part of the " Reflections," a conciſe view is taken of the puniſhments inflicted by God on the nations of antiquity, for their vices and ſins, for the laudable purpoſe of ſhewing that the ſame cauſes may produce the ſame effects in the preſent times. The author thus cloſes this part of his book:

" It is, therefore, no leſs uſeful than curious, in reading hiſtory, to mark the different diſpoſitions manners, and characters, of nations and their rulers; ſince theſe are the inſtruments, working under the direction of Providence, for the accompliſhment of its deſigns, without any infringement of man's free will. If you behold a nation diſtinguiſhed by irreligion and contempt of things ſacred, by licentiouſneſs, faction, luxury,

ury, diſſipation, and effeminacy, be aſſured, that, *without reformation*, the conqueſt of that nation by ſome other is becoming more and more feaſible every day. Such were the characteriſtics of the ancient people of God, in the times preceding their ſeveral captivities. Such was the caſe when the old Aſſyrian Empire periſhed with Sardanapalus; when Babylon was ſurpriſed by Cyrus; when Darius was overthrown by Alexander; when Greece fell under the dominion of the Romans; when theſe laſt were overwhelmed by the Northern Nations; and when Conſtantinople was taken by the Turks. Let theſe *inſtances* ſuffice, and let every man who has the proſperity of his country at heart, *very ſeriouſly* conſider how far theſe *tokens* are to be found upon ourſelves; what can be done to prevent the farther ſpreading of the infection, and to eradicate the ſeeds of the diſorder. Thoſe in the higher ranks of life have a moſt brilliant example of virtue held forth to them from the Throne. Happy would it be for themſelves, happy for the community, would they ſtudy to reflect its luſtre in the wide extended circles of their inferiors and dependents.

The ſecond part of the Reflections exhibits ſome of the moſt prominent features of the French Revolution, which, during the late "hollow-armed truce," men ſeemed diſpoſed to conſign to oblivion, and ſo to deprive the world of the moſt uſeful leſſon, and the moſt uſeful example, that were ever offered to it. The author has drawn a tolerable ſketch of the character of the Corſican Uſurper; and he truly remarks, "With this moſt extraordinary man we have now tried the *experiment* of peace, and we find by that experiment that he cares not for public faith or juſtice; that he regards not either the laws of nations or thoſe of hoſpitality; that he is governed by no principle but *ambition*, and acknowledges no other law but that of his *own will*. Let it not be imagined that this is an exaggerated picture; *every trait* will be found in the *decrees*, the *reports*, the *public records*, of French infamy and wretchedneſs."

No, it is not an exaggerated picture; nor is it in the power of the pen or the pencil, we will not ſay to *overcharge*, the picture of this monſter of iniquity and guilt, but to give any thing like an adequate repreſentation of the original. The author is entitled to the thanks of every religious mind for this laudable effort to direct the attention of the people to objects which they ought inceſſantly to contemplate.

A New Dictionary of Ancient Geography, exhibiting the Modern in addition to the Ancient Names of Places; designed for the Use of Schools, and of thoſe who are reading the Claſſics, or other ancient Authors. By Charles Pye. P. 7. Longman and Rees. 1803.

The ſtudy of ancient geography, though eſſentially neceſſary to a knowledge of hiſtory and claſſics, is not generally cultivated with that aſſiduity which its importance ſeems to demand. Indeed the numerous contradictions which abound in ancient writers with reſpect to the names and boundaries of places, may have deterred many from this uſeful and intereſting ſtudy. Theſe contradictions are thus noticed by Mr. Pye in his Preface. "In the time of Strabo, Mela, and other ancient writers, the ſcience of geography was in its infancy, and therefore it is not ſurprizing that they ſhould have aſſigned different boundaries to the ſame diſtricts; but we are alſo to conſider that the continued warfare which ſubſiſted between contending nations, frequently extended the limits of one region, and of courſe contracted thoſe of another. Hence we may find a town repreſented by one perſon as ſituated in Macedonia, and by another as in Theſſaly,

Theſſaly, yet both may be right according to the time they reſpectively wrote The ſame remark is applicable to other diſtricts, as is clearly demonſtrated in the preſent times, for which reaſon the boundaries are generally omitted in this publication."

The author here ſeems to decline any attempt to reconcile the various contradictions on theſe ſubjects. His avowed object is to arrange the ancient and modern names in a clear and methodical manner, ſo as to give a ready reference to each; and in addition to this arrangement of ancient appellations, both of people and places, with the modern names, he has given concise chronological hiſtory of the principal places; by which the book alſo ſerves in many caſes as a Gazetteer.

The author, in his Preface, profeſſes to lay claim to no other merit than that of induſtry, and in all caſes to have taken his materials from the moſt approved documents. But while we allow this ſtatement to be generally correct we have to point out ſome inaccuracies, which we recommend to his notice and correction in a future edition.

We do not always find even all the ancient names detailed which places bore at different periods. It is not ſtated here that Scotland was once called Albania, and at another period *Scotia Minor*, to diſtinguiſh it from Ireland, which was then called *Scotia Major*. In giving references, likewiſe, the places or names referred to are not always inſerted: ſuch are the following: *Brightſtow*, ſee *Briſtol*; *Scoti*, ſee *Scots*; *Campus Martius*, ſee *Campus Tibernus*, &c.

To enter into a minute detail of the inaccuracies of a work of this nature, would be tedious and difficult, and in ſome caſes invidious, where the ſubjects are of the moſt vague character. In ſuch inſtances the errors are often either doubtful or unimportant. We find, upon the whole, a clear and practical arrangement of articles which are diſperſed in more voluminous works. Mr. Pye has here condenſed within a narrow ſpace the ſubſtance of *Cellarius*, *Lamprier*, *Macbean*, &c. In ſhort, the work will be found very uſeful and convenient to all perſons reading the Claſſics, or ſtudying modern geography, and, indeed, to all readers of hiſtory, whether ſacred or profane.

REVIEWERS REVIEWED.

EXTRACTED FROM AIKIN'S ANNUAL REVIEW FOR 1803, PAGE 510.

Art. XV.—*The Revolutionary Plutarch; exhibiting the most diſtinguiſhed Characters literary, military, and political, in the recent Annals of the French Republic: the greater part from the original information of a Gentleman reſident at Paris. To which, as an Appendix, is reprinted entire, the celebrated Pamphlet of "Killing no Murder."* 2 vols.

Art. XVI.—*Hiſtory of the French Conſulate under Napoleon Bonaparte: being an authentic narrative of his Adminiſtration, which is ſo little known in Foreign Countries. Including a ſketch of his Life. The whole interſperſed with curious anecdotes, and a faithful ſtatement of intereſting tranſactions until the renewal of hoſtilities in* 1803. By W. Barre, *witneſs to many of the facts related in the narrative.* 8vo.

"FEAR is always cruel. The Romans had once been driven to the very brink of ruin by the abilities of Hannibal, and never after thought themſelves ſecure till their perſecutions had driven the exiled warrior

rior to ſelf-deſtruction. The ambition of Louis XIV. was ſtopped in the midſt of his career by William III.; and when the victorious arms of the confederates were on the point of inflicting on France the deſolation which had attended the march of her troops through the ſtates of Germany, and the provinces of Belgium, a plot to aſſaſſinate the redeemer of the liberties of Europe was contrived by the French miniſtry, and ſanctioned by its monarch. The ungenerous policy of England filled Ireland with diſaffection, and her alarmed Miniſters of torture were let looſe to quell, by means which would have diſgraced even an Alva, the commotions of her own raiſing. Bonaparte has threatened us with invaſion, and Engliſhmen have been found to propoſe an atrocious and unſparing warfare, which in modern times has been commanded only by Robeſpiere, and has been practiſed by none.

"In the late war, and in the preſent, the Britiſh Miniſtry *has* been loudly accuſed of participating in, and encouraging, thoſe plans of aſſaſſination which have been directed againſt the perſon of the Chief Magiſtrate of France. Let the Miniſtry, if *they* can with truth, vindicate themſelves from ſo black a charge, by ſolemn and authentic diſavowal; and let the Britiſh public ſhew the high honour and intrepid courage for which they have long been renowned, by conſigning to merited contempt and abhorrence all works, together with their authors, whoſe direct tendency is to degrade the generous and high-ſpirited patriot into the lurking aſſaſſin."

We ſhould have taken ſome pains to expoſe the writer of this miſerable jargon, miſcalled criticiſm, who ſeems not to underſtand the Engliſh grammar, and his vile Jacobinical principles, as manifeſted in his commendations of a man, loaded with more crimes than any other individual whoſe actions are recorded in hiſtory, if a correſpondent had not ſpared us the trouble. We ſhall inſert *his* remarks, therefore, inſtead of our comments.

TO THE EDITOR.

SIR,

YOUR known loyalty and candour make me hope that you will not refuſe a place for the incloſed ſhort review of Arthur Aikin's Annual Review. The copy of his review of the Revolutionary Plutarch, ſhews you his manner of reviewing loyal productions. Mine, I hope therefore, is neither illiberal nor unjuſt. I am, Sir,

AN ANTI-JACOBIN.

Jacobins are always cruel. Under Robeſpierre they crowded the priſons and ſcaffolds with victims; and every man who deteſted their crimes, or abhorred their principles, was impriſoned as ſuſpected, and executed as a conſpirator againſt the French republic. Jean de Brie, now Buonaparté's preſect at Beſançon, propoſed, when a member of the national convention, to erect a corps of regicides, whoſe employments were to be the murderers of all lawful princes. Guſtavus III. the king of Sweden, was killed by the Jacobins; Louis XVI. was murdered by them, and Louis XVII. was poiſoned by them.

The vigorous policy of England prevented the deſtruction of liberty in Ireland, and preſerved that country from the worſt of all tyrannies, that of Jacobins. Buonaparté has threatened us with an invaſion, and Engliſhmen have

have been found baſe or wicked enough to defend or palliate the atrocities of this uſurper; atrocities ſurpaſſing even thoſe of his *worthy* predeceſſor, Robeſpierre.

Unable to enſlave or conquer this country, the French revolutionary rulers have, in their diſappointed rage, invented a ſyſtem of regular calumny againſt the Britiſh miniſters; and the death of every rebel or regicide, whom the vengeance of individuals or of factions plotted or inflicted, have by them been aſcribed to Britiſh counſels. The known moral characters of Engliſh ſtatesmen wanted no juſtification, and they deſcended therefore to none. Let the miniſters continue their dignified and becoming ſilence, and let the Britiſh public evince their high honour, intrepid courage, and unſhaken loyalty, for which they have long been renowned, by conſigning to merited contempt and abhorrence all works like the Annual Review, and all authors like Arthur Aikin, whoſe direct tendency is to praiſe Jacobins, and to extol the lurking aſſaſſin Buonaparté into the high ſpirited patriot.

Since the preceding obſervations were put into our hands, we have received the following Letter, which we inſert without alteration, premiſing only that we have never yet ſeen Mr. Barré's publication; and reminding that gentleman that *we* neither vouched for the authenticity of all the facts ſtated in the *Revolutionary Plutarch*, nor beſtowed unqualified praiſes on the *Sketches on the intrinsic Strength, military and naval Force, of France and Russia, &c.*

TO THE EDITOR.

SIR,

IT is generally underſtood that the honourable functions of Reviewers, ſo eſſential to the progreſs of literature, are thoſe of analyſing new publications, contradicting and refuting erroneous and falſe ſtatements, pointing out the grammatical faults of a vicious narrative, and of beſtowing due praiſes on, or attaching blame to, ſuch works as they deſerve. But, above all, the duty of Reviewers is that of being *rigorously impartial.*

When, therefore, ſuch Reviewers are found who, inſtead of ſtrictly fulfilling thoſe honourable functions, either through *ignorance, negligence,* or *malice,* condemn works and authors without attempting or condeſcending to contradict or refute *one ſingle fact* ſtated in their narrative, it muſt be candidly acknowledged that ſuch pretended Reviewers can only be conſidered as *blind party-men,* devoted, and perhaps tools, to a faction; or that their voluminous Reviews are, to uſe their own words concerning Dr. Wittman's work, only *intended to pick the pockets of the public*; diſgracing thereby the profeſſion. That ſuch are the Reviewers who have undertaken the talk of *The Annual Review, and History of Literature for* 1803; *Arthur Aikin, Editor. Vol. II. London: Printed for T. N. Longman and O. Rees, Paternoſter-row,* 1804; the following facts will completely prove:——In Page 510. Art. 15 and 16, thoſe *ſapient* and *impartial* Reviewers, after noticing an *anonymous* publication entitled *The Revolutionary Plutarch*, and my *History of the French Conſulate under Napoleon Buonaparté*, have thought proper to compriſe theſe two *widely different* publications under one ſingle remark, beginning with the words *—Fear is always cruel,* which are followed by ſome obſervations on ancient and modern hiſtory, *totally unconnected* with the object of their review

view, as far as it relates to my work. They then go and terminate their pretended analyſis by ſaying: *In the late war and in the preſent, the Britiſh miniſtry has been loudly accuſed of participating in, and encouraging thoſe plans of aſſaſination, which have been directed againſt the perſon of the chief magiſtrate of France. Let the miniſtry, if they can with truth, vindicate themſelves from ſo black a charge, by a ſolemn and authentic diſavowal; and let the Britiſh public ſhow the high honour and intrepid courage for which they have long been renowned, by conſigning to merited contempt and abhorrence all works, together with their authors, whoſe direct tendency is to degrade the generous and high-ſpirited patriot* (BUONAPARTE) *into the lurking aſſaſſin.* I have already ſaid, that *The Revolutionary Plutarch*, with the celebrated pamphlet of "Killing no Murder," is a publication widely different from mine; and ſeveral reſpectable perſons can bear ample teſtimony of my having blamed many of the erroneous and exaggerated ſtatements contained in this work, which I ſhould certainly have contradicted and refuted, had it appeared before the publication of my book. How then could theſe publications ſo *totally* different in their nature, be confounded under one head? I have poſitively diſclaimed being a party-writer; and the peruſal of my book may eaſily convince the candid reader that I have been impartial. I have ſtated facts, the moſt important of which I have, and muſt have witneſſed, ſince it is well known that I have ſerved in the French army, and that I lately held a ſituation in Paris under the French government. I have faithfully detailed the boaſted adminiſtration of the *great* Buonaparté, as the ſure means of *degrading that generous and high-ſpirited patriot into*, what he really is, *a lurking aſſaſſin.* And I do poſitive affirm and acknowledge, that ſuch has been the *direct tendency* of my work, which perhaps the Reviewers have *never* read. I have ſaid that my narrative was grounded on authentic documents which I had brought from France eighteen months ago, when Buonaparté was at Havre-de-Grace, where I ſaw him laſt. And, above all, I have offered to produce thoſe documents when required; after having completely refuted many erroneous ſtatements of an anonymous publication, upon which the Reviewers have beſtowed many praiſes. This anonymous publication is called *Sketches on the intrinſic Strength, Military and Naval Force, of France and Ruſſia, &c.* ſaid to be printed at the Hague, 1803. And I truſt that my refutation is ſuch as to leave no poſſibility of a reply. But theſe *enlightened* Reviewers have thought proper to ſay that *his* (the anonymous writer's) *ſtatements are entitled to confidence, from the pledged aſſurance that he ſpeaks "from ocular evidence, having within theſe twenty months viſited every department of that vaſt republic."*

Is there any thing that can more fully evince the unaccountable partiality of theſe Reviewers? *The ſtatements* of an anonymous writer, whoſe work is ſaid to be printed in a foreign country, and which bears no name of either publiſher or printer, *are entitled to confidence* from his bare *pledged aſſurance*, whilſt the ſtatements of a man who openly and frankly gives his own name, acknowledges the ſituation he has held under the French government, and offers to produce authentic documents, are to be *conſigned to merited contempt and abhorrence!* Who has aſſured the Reviewers that their favourite anonymous writer has not impoſed upon the public? I leave them to anſwer this queſtion. But, Sir, I cannot diſmiſs this ſubject without lamenting the want of memory and conſiſtency, as well as *capacity*, on the part of thoſe who have aſſumed the high and important office of *literary* cenſors. In their firſt volume for 1802, they have beſtowed praiſes on the work of Sir Robert Wilſon,

Wilſon, who has been the firſt man in England to expoſe to merited abhorrence *the generous and high ſpirited patriot*, Buonaparte, whom he *degraded into the lurking aſſaſſin*, for having maſſacred the priſoners of war, and poiſoned the French ſoldiers ſick at Jaffa. I haſtened to tranſlate this work into French. It is true, that in their analyſis of Sir Robert Wilſon's work, theſe Reviewers took little *notice* of its moſt important contents, which had even attracted the attention of Buonaparte, and of his ambaſſador in London, as it is proved by his diplomatic note of the 29th of March, 1803, addreſſed to Lord Hawkeſbury, and to which Sir Robert Wilſon made a ſpirited reply. But theſe gentlemen have deemed it expedient to treat as a *tale* thoſe heinous crimes of Buonaparte, when published by Dr. Whittman in 1803. Doubtleſs they were *better* informed.—I leave them to decide on this well known fact. Indeed, Sir, in addition to what I have ſtated in my narrative, the attrocious murder of the unfortunate Duke d'Enghuien has conſtituted Buonaparte a real *lurking aſſaſſin*. Reviewers ſhould know, that the law againſt emigrants condems to death only thoſe who are found on the French territory without a permiſſion from the French government.—How could then the Duke d'Enghuien be condemned to death, when he was ſeized in a foreign country? Is then not Buonaparte a *lurking aſſaſſin?* They will, perhaps, anſwer this queſtion. I ſhall now conclude by obſerving, that in theſe hints I wiſh it to be underſtood that I do not wave the right of ſubmitting to an Engliſh court of juſtice and an Engliſh jury, whether this unjuſt and unwarrantable conduct to me does not deſerve another ſort of admonition. And I ſhall terminate this letter by altering only a few words of their laſt ſentence, by ſaying—*And let the British public ſhow the high honour and intrepid courage, for which they have long been renowned, by conſigning to merited contempt and abhorrence all works, together with their authors, whoſe direct tendency is to extol the lurking aſſaſſin* (Buonaparte) *into the high-ſpirited patriot.*

I am, Sir, your very humble ſervant,

W. BARRE.

No. 2, King-ſtreet, Iſlington,
May 16, 1804.

MISCELLANEOUS.

TO THE EDITOR.

SIR, *Condemned Cells, Shrewſbury Caſtle, April* 27, 1804.

IGNOBLE muſt be that mind which does not glow with the love of fame. The character of an hero has ever been my aim, and had not the ſmell of gunpowder been particularly offenſive to me, I might perhaps have proved a great military character. Stratagems and ambuſh, plots and midnight ſchemes were my delight, and while Ulyſſes and Diomede, Niſus and Euryalus have lived in poetic hiſtory, I ſee no reaſon why my name ſhould not be tranſmitted to poſterity, with honourable eulogy. Indeed the Newgate Calendar, the Annals of the Old Bailey, and many other learned publications have, with honeſt zeal, endeavoured to perpetuate the daring exploits and bold adventures of our honourable fraternity. Though an hero, I have, as my abode teſtifies, been unfortunate, and my career has been rather abruptly terminated. A few unenlightened citizens, under the influence of prejudice, have rather miſtaken my conduct, and by their error, am I deſtined, on Saturday next, to the cord. As the days of chivalry are not quite paſt, it is ſome conſolation that Shrewſbury Caſtle gives eclat to my confinement,

confinement, and I do not feel aſhamed as if my letter had been addreſſed from a gaol. While t is affords me muc conſolat on, and my mind anticipates, w th m ch ſatisfact on, the idea of being handed do n to poſterity as no c mmon robber, the pe uſal of a poem lately publiſhed, and criticiſed in your rev ew for March, has cr ated me much uneaſineſs he intimate fr end of Haynes, whom on my laſt excurſion I ſaw dang ing on Hounſlow Heath, had a ſoul congenial to my own; fame was his darling object; and frequent'y, when the myrmidons of Juſtice Bond, the knights of Bow-ſtreet, had nearly arreſted our daring ſteps, frequently h ve we derived co nſolation, from the hope that our hair-bre adth eſcap s and numerous perils would re der us equally conſpicuous as the illuſtrious Jack Shepherd, or Sixteen-ſt ing Jack. Vain however was all our expectations, groundleſs all our hopes; for Aberſhaw has uſurped the glory of Haynes, and all his honours are blaſte', all his glory forgotten That the gentleman who publiſhed the ſuppleme tary epiſtle to the correſponde e between Mr. Bowles and Mr. Adams, was the friend of Aberſhaw and the rival of Haynes, is a matter of notoriety; but I thought t e lion preyed not on carcaſes, and that enmity was buried in he grave, with the remains of our foe; but, alas! poor Haynes was not buried, and enmity ſtill lives. Pray, Sir, i make it part of my laſt dying ſpeech, p ay, Sir, inf rm that gentleman, he has been guilty of a fatal miſtake, and as it may miſlead ſome future Newgate Annaliſt, I beg to correct him thus:

"Thus a determined Aberſhaw we ſee."

"Till in due time his juſt deſerts he gains,
And Hounſlow Heath receives the miſcreant's laſt remains."

Read,

Where ſtill the *robber* hangs in iron chains,
Whoſe name, Sir, was not Aberſhaw, but Samuel Haynes.

If a reprieve ſhould extend my days beyond the pub ication of your next number, to know that you have done juſtice to the memory o my dear unfortunate friend, and reſcued his name from oblivion, it will much oblige,

Your's, until death,
WILLIAM FORFEIT.

TO CORRESPONDENTS.

"Quondam Cognitus" is informed, that it is perfectly conſiſtent with the plan of our work, to admit letters and eſſ ys on miſcellaneous ſubjects.

We are obliged to a correſpondent who has directed our attention to an obſcure publication, in which we are attacked.

TO OUR READERS.

Our readers are referred for our *Summary of Politics* to the Preface to our Seventeenth Volume, which appears in the Appendix, publiſhed on the *Firſt of June*, and containing a Review of Foreign Literature, with a Table of the Titles, Authors' Names, &c. of the publications reviewed in the volume.

THE ANTI-JACOBIN Review and Magazine;

&c. &c. &c.

For JUNE, 1804.

Urbem Romanam a principio *Reges* habuere. *Libertatem* et *consulatum* L. Brutus inſtituit. *Dictaturæ* ad tempus ſumebantur; neque *Decemviralis* poteſtas ultra biennium, neque *Tribunorum* militum conſulare jus diu valuit. Non Cinnæ, non Sullæ longa dominatio; et Pompeii Craſſique potentia citò in Cæſarem; Lepidi, atque Antonii arma in Auguſtum ceſſere; qui cuncta diſcordiis civilibus feſſa nomine *Principis* ſub *Imperium* accepit.

Tac. Ann. in principio.

ORIGINAL CRITICISM.

An Account of the Iſland of Ceylon, containing its Hiſtory, Geography, Natural Hiſtory, with the Manners and Cuſtoms of its various Inhabitants; to which is added the Journal of an Embaſſy to the Court of Candy. Illuſtrated by a Map and Charts. By Robert Percival, Eſq. of his Majeſty's nineteenth Regiment of Foot. Quarto. Pp. 420. 1l. 8s. Baldwin's. 1803.

THIS account of the Iſland of Ceylon was written before the Hiſtory of the Cape of Good Hope, by the ſame author, which was reviewed in our laſt Number, though it did not fall into our hands till after the publication of that hiſtory. It contains a very elaborate and intereſting deſcription of the iſland, which ſeems calculated to become one of the moſt valuable appendages to the Britiſh empire in the Eaſt. Captain Percival, having reſided three years at Ceylon, and having directed his attention, in a particular manner, to the beſt means of acquiring every ſpecies of information, that could throw any light upon its hiſtory; upon its actual ſtate; upon its ſtrength; its natural productions; its commercial advantages; its local circumſtances; its military and political importance; the cultivation of its ſoil; and the manners and diſpoſitions of its inhabitants; and having, moreover, enjoyed the beſt opportunities of perſonal obſervation; qualified himſelf, in the beſt poſſible way, for the compoſition of an authentic, and moſt uſeful, account of a ſettlement, at leaſt as valuable and important, as any of our late acquiſitions in India; and which, with proper cultivation and improvement, may increaſe, very conſiderably, in value and importance.

In the firſt chapter the hiſtory of this ſettlement is briefly traced from its firſt conqueſt by the Portugueſe in 1505, whoſe cruelty and fanaticiſm exaſperated the natives, and led them to favour the attacks of the Dutch, who eſtabliſhed their dominion in the iſland in 1656, to its reduction by the Engliſh in 1795. While Ceylon was in poſſeſſion of the Dutch they had numerous wars with the Candians, from whom they, ſucceſſively, wreſted many valuable portions of territory; until, at length, the latter were entirely driven from the vicinity of the ſea coaſt, and retired to their almoſt impenetrable woods and faſtneſſes in the interior, where they ſtill remain, preſerving, and not without reaſon, the utmoſt dread and jealouſy of their European neighbours.

The ſucceeding chapters give an accurate deſcription of that part of Ceylon, comprehending the whole of the ſea coaſt, which is in our poſſeſſion; then follows an account of the native Ceyloneſe; and of a race of ſavages, who reſide in the woods, called *Bedahs* or *Vaddahs*; then comes a deſcription of the king of Candy's dominions; and the laſt chapters are devoted to the natural hiſtory of the iſland. The whole is written with impartiality and intelligence; the author having evidently aimed rather to be authentic, uſeful, and perſpicuous in his narrative, than eloquent, elaborate, or profound. We ſhall ſelect ſome few paſſages, that our readers may be enabled to form a judgment of the degree of information and amuſement which they may expect to derive from a peruſal of this volume. Our firſt extract ſhall be Captain Percival's account of the pearl fiſhery, in the bay of Condatchy, which affords occupation to ſome thouſands of perſons, during the ſeaſon, which begins in February and ends in April. The boats employed in this fiſhery carry twenty men, ten of whom are divers and ten boatmen, beſides a chief, who acts as pilot. Five only dive at a time; when theſe come up, the five others go down, and leave them to recruit their ſtrength.

"In order to accelerate the deſcent of the divers, large ſtones are employed: five of theſe are brought in each boat for the purpoſe; they are of a reddiſh granite, common in this country, and of a pyramidal ſhape, round at top and bottom, with a hole perforated through the ſmaller end ſufficient to admit a rope. Some of the divers uſe a ſtone ſhaped like a half-moon, which they faſten round the belly when they mean to deſcend, and thus keep their feet free.

"Theſe people are accuſtomed to dive from their very infancy, and fearleſsly deſcend to the bottom in from four to ten fathom water, in ſearch of the oyſters. The diver, when he is about to plunge, ſeizes the rope, to which one of the ſtones we have deſcribed is attached, with the toes of his right foot, while he takes hold of a bag of net-work with thoſe of his left; it being cuſtomary among all the Indians to uſe their toes in working or holding as well as their fingers, and ſuch is the power of habit that they can pick up even the ſmalleſt thing from the ground with their toes as nimbly as an European could with his fingers. The diver thus prepared, ſeizes another rope with his right hand, and holding his noſtrils ſhut with the left, plunges into the water, and by the aſſiſtance of the ſtone ſpeedily reaches the bottom.

tom. He then hangs the net round his neck, and with much dexterity, and all poſſible diſpatch, collects as many oyſters as he can while he is able to remain under water, which is uſually about two minutes. He then reſumes his former poſition, makes a ſignal to thoſe above by pulling the rope in his right hand, and is immediately by this means drawn up and brought into the boat, leaving the ſtone to be pulled up afterwards by the rope attached to it.

"The exertion undergone during this proceſs is ſo violent, that upon being brought into the boat, the divers diſcharge water from their mouth, ears, and noſtrils, and frequently even blood. But this does not hinder them from going down again in their turn. They will often make from forty to fifty plunges in one day; and at each plunge bring up about a hundred oyſters. Some rub their bodies over with oil, and ſtuff their ears and noſes to prevent the water from entering; while others uſe no precautions whatever. Although the uſual time of remaining under water does not much exceed two minutes, yet there are inſtances known of divers who could remain four and even five minutes, which was the caſe with a Caffree boy the laſt year I viſited the fiſhery. The longeſt inſtance ever known was that of a diver who came from Anjango in 1797, and who abſolutely remained under water full ſix minutes."

The only cauſe of dread to the diver during this terrific operation, is the ground ſhark; and with a view to avoid his attacks they conſult their conjurer before they begin to dive, and pay a religious attention to all his directions. Theſe directions, however, as our readers will naturally ſuppoſe, are not always efficacious; and when, in ſpite of them, any diver meets with an accident, the ingenuity of the conjuror is exerciſed in the invention of a plauſive excuſe for the failure.

"The addreſs of theſe fellows in redeeming their credit, when any untoward accident happens to falſify their predictions, deſerves to be noticed. Since the iſland came into our poſſeſſion, a diver at the fiſhery one year loſt his leg, upon which the head conjurer was called to account for the diſaſter. His anſwer gives the moſt ſtriking picture of the knowledge and capacity of the people he had to deal with. He gravely told them, 'that an old witch who owed him a grudge, had juſt come from Colang on the Malabar coaſt, and effected a counter-conjuration, which for the time rendered his ſpells fruitleſs; that this had come to his knowledge too late to prevent the accident which had happened, but that he would now ſhew his own ſuperiority over his antagoniſt by enchanting the ſharks and binding up their mouths, ſo that no more accidents ſhould happen during the ſeaſon.' Fortunately for the conjurer the event anſwered his prediction, and no further damage was ſuſtained from the ſharks during the fiſhery of that year. Whether this was owing to the prayers and charms of the conjurer, I leave my European readers to decide; but certainly it was firmly believed to be the caſe by the Indian divers, and he was afterwards held by them in the higheſt eſteem and veneration. His merits however in this tranſaction might be diſputed, for there are many ſeaſons in which no ſuch accidents occur at all. The appearance of a ſingle ſhark is indeed ſufficient to ſpread diſmay among the whole body of divers; for as ſoon as one of them ſees a ſhark he inſtantly gives the alarm to his companions, who as quickly communicate it to the

other boats; a panic ſpeedily ſeizes the whole, and they often return to the bay without fiſhing any more for that day. The ſharks which create all this alarm ſometimes turn out to be nothing more than a ſharp ſtone on which the divers happen to alight. As falſe alarms excited in this manner prove very injurious to the progreſs of the fiſhery, every means is employed to aſcertain whether they are well or ill founded; and if the latter be the caſe, the authors of them are puniſhed. Theſe falſe alarms occurred more than once in the courſe of the laſt two or three ſeaſons."

The following is the mode obſerved in extracting the pearls from the oyſters.

"As ſoon as the oyſters are taken out of the boats, they are carried by the different people to whom they belong and placed in holes or pits dug in the ground to the depth of about two feet, or in ſmall ſquare places cleared and fenced round for the purpoſe; each perſon having his own ſeparate diviſion. Mats are ſpread below them to prevent the oyſters from touching the earth; and here they are left to die and rot. As ſoon as they have paſſed through a ſtate of putrefaction, and have become dry, they are eaſily opened without any danger of injuring the pearls, which might be the caſe if they were opened freſh, as at that time to do ſo requires great force. On the ſhell being opened, the oyſter is minutely examined for the pearls: it is uſual even to boil the oyſter, as the pearl, though commonly found in the ſhell, is not unfrequently contained in the body of the fiſh itſelf.

"The ſtench occaſioned by the oyſters being left to putrefy is intolerable; and remains for a long while after the fiſhery is over. It corrupts the atmoſphere for ſeveral miles round Condatchy, and renders the neighbourhood of that country extremely unpleaſant till the monſoons and violent ſouth-west winds ſet in and purify the air. The nauſeous ſmell however is not able to overcome the hopes of gain: for months after the fiſhing ſeaſon, numbers of people are to be ſeen earneſtly ſearching and poring over the ſands and places where the oyſters had been laid to putrefy; and ſome are now and then fortunate enough to find a pearl that amply compenſates their trouble in ſearching after them. In 1797 while Mr. Andrews was collector, a Cooly, or common fellow of the loweſt claſs, got by accident the moſt valuable pearl ſeen that ſeaſon, and ſold it to Mr. Andrews for a large ſum.

"The pearls found at this fiſhery are of a whiter colour than thoſe got in the gulph of Ormus on the Arabian coaſt, but in other reſpects are not accounted ſo pure or of ſuch an excellent quality; for though the white pearls are more eſteemed in Europe, the natives prefer thoſe of a yellowiſh or golden cast. Off Tutucoreen, which lies on the Coromandel coaſt, nearly oppoſite to Condatchy, there is another fiſhery; but the pearls found there are much inferior to thoſe two ſpecies I have mentioned, being tainted with a blue or greyiſh tinge."

The ſcene diſplayed during the fiſhery, as deſcribed by the author, exhibits no bad ſpecimen of Indian manners.

"Before we leave the bay of Condatchy, it may be amuſing to take a view of the various objects which moſt attract the attention of a ſtranger during the pearl fiſhery. The remarkable diſplay of Indian manners, which are here ſeen in all their varieties, is, perhaps, the moſt ſtriking of theſe. Every caſt has its repreſentatives; the arts practiſed by ſome, the ceremonies

monies performed by others, and the appearance of all, preſent the richeſt repaſt to the curioſity of an European. In one place he may ſee jugglers and vagabonds of every deſcription practiſing their tricks with a degree of ſuppleneſs and ſkill, which appear ſupernatural to the inhabitant of a cold climate; in another he may obſerve Fakeers, Brahmins, Prieſts, Pandarams, and devotees of every ſect, either in order to extort charity, or in conſequence of ſome vow, going through the most painful operations with a degree of obſtinate reſolution, which I could ſcarcely have believed or even conceived, had I not been an eye-witneſs. I hope it will not be thought an improper digreſſion from my narrative, if I mention a few of thoſe circumſtances which moſt attracted my notice: they are not particularly connected with a deſcription of Ceylon, but they will certainly afford one ſource of amuſement to the traveller who viſits it.

" The moſt painful acts of penance which the Indians undergo, are in order to regain their caſt, when they have lost it either by eating things forbidden by the rules of their ſect, or by having ſuch connection with people of a different deſcription as is ſuppoſed to defile them. In this ſtate they are held in abhorrence by perſons of their own ſect, debarred from all intercourſe with them, and prohibited even to touch them. From ſuch a dreadful ſtate of defilement they can be purified only by paying a large ſum of money, or by undergoing the moſt incredible penances. Among thoſe which I obſerved, I ſhall mention a few of the moſt remarkable. One of them will vow to hold his arm elevated over his head for a certain number of years, without once letting it down; and this he will actually continue to do, till the arm can never afterwards be recovered to its natural poſition. Another will keep his hand ſhut till the nails on his fingers abſolutely grow into the fleſh, and appear quite through at the back of his hand. Many never ſuffer their hair to be combed, or their beards to be ſhaved: in this ſtate the hair of their heads, which is of a brown or burnt colour, gets matted, and appears not unlike the mops we uſe in Europe; or hangs down in long diſhevelled ſtrings, ſimilar to that which grows on a ſpecies of French lap-dogs. Some will vow never to lie down; while, at the ſame time, they wear round their necks a large iron inſtrument not unlike a gird-iron without a handle.

" But one of the most extraordinary of theſe ceremonies which I have witneſſed is, ſwinging for their caſt, as it is termed. A very high and ſtrong poſt, or cocoa-tree, is planted firmly in the ground, croſſways; on its top, another beam is placed in ſuch a manner as to turn round on a pivot, and made faſt to the upright poſt by ropes reeved through both, like the yards to the maſt of a ſhip: and from the end of the tranſverſe beam, ropes and pullies are ſuſpended to hoiſt up the devotee. He then is brought out, attended by a number of people dancing before him; and is led thrice round the ſwinging poſt by the Brahmins and his relations, with loud ſhouts, accompanied by muſic. In the mean time a ſheep is ſacrificed, and the blood ſprinkled about on the ſurrounding multitude, who are eager that it ſhall fall upon them. Barren women, in particular, are anxious to catch the drops, in hopes of being by this means rendered fruitful; and with a view to ſecure the efficacy of this charm, they contrive to work themſelves up, during the ceremony, to the higheſt pitch of religious delirium, tearing their hair and ſhrieking in the moſt dreadful manner. After the ſacrifice is performed, the devotee is placed on his belly flat on the ground; and two very large hooks, which have been previouſly fixed to the ropes ſuſpended

from the end of the croſs-beam, are inſerted deep into the fleſh of his back juſt under the ſhoulders: other ropes are alſo placed under his breaſt and acroſs his thighs, to help to ſuſtain the weight of his body. He is then by means of the ropes and pullies, hoiſted up to the croſs tree, immediately under which he continues ſuſpended; and in this poſition he is drawn round the poſt two or three times. During this painful ceremony he repeats a certain number of prayers, and continues to throw among the crowd flowers which he had taken up with him for the purpoſe; theſe are conſidered as ſacred relicks, which will keep away all diſeaſe, and enſure happineſs ever after; and the ſurrounding multitude ſcramble for them as eagerly as an Engliſh mob for money thrown among them."

"This ceremony is by no means unfrequent, and I have had occaſion to be preſent at more than one, during my ſtay in Ceylon. The laſt I ſaw performed was at Columbo in 1799, when the croſs beam broke, and the man falling to the ground was killed on the ſpot. A moor of the Moply caſt had previouſly obſerved to the crowd, who were principally Malabars of the ſame ſect with the devotee, that the timber was not ſtrong enough to bear the man, and would certainly break. This proving actually to be the caſe, the Malabars affirmed that the Moor had by his prediction bewitched it; and in revenge they attacked him with ſuch fury, that he would certainly have been killed, had not I with a few other European officers and Sepoys whom curioſity had brought to the ſpot, interfered and reſcued him out of their hands."

In the account of the capture of Ceylon by the Engliſh, the puſillanimity and baſeneſs of the Dutch appear in a very prominent point of view. After a minute deſcription of the capital, Columbo, the author obſerves;

"Columbo taken all together is, for its ſize, one of the moſt populous places in India. There is no part of the world where ſo many different languages are ſpoken, or which contains ſuch a mixture of nations, manners, and religions. Beſides Europeans, and Cinglefe, the proper natives of the iſland, you meet ſcattered all over the town almoſt every race of Aſiatics: Moors of every claſs, Malabars, Travancorians, Malays, Hindoos, Gentoos, Chineſe, Perſians, Arabians, Turks, Maldivians, Javians, and natives of all the Aſiatic iſles; Perſees, or worſhippers of fire, who would ſooner have their houſes burnt and themſelves periſh in the flames, than employ any means to extinguiſh it. There are alſo a number of Africans, Cafrees, Buganeſe a mixed race of Africans and Aſiatics; beſides the half-caſts, people of colour, and other races which proceed from a mixture of the original ones. Each of theſe different claſſes of people has its own manners, cuſtoms, and language.

"The language ſpoken moſt univerſally both by the Europeans and Aſiatics who reſort to Columbo, is the Portuguſe of India, a baſe corrupt dialect, altogether different from that ſpoken in Portugal. It may indeed be conſidered as a barbarous compound of a number of Indian languages combined with ſeveral European, among which the French is very diſtinguiſhable. Though this dialect be conſidered as the moſt vulgar of any, yet it is a very uſeful and even neceſſary acquiſition, as in moſt of the ſettlements on the coaſt, particularly thoſe which have been in the poſſeſſion of the Dutch, it is common to meet with both Moors and Malabars who ſpeak it. On Ceylon it is particularly uſeful to be underſtood; and indeed without

out it, a perſon finds it impoſſible to maintain any converſation with the Dutch ladies, as they ſeldom addreſs one in any other. This laſt circumſtance a good deal ſurpriſed me, as in every other place I always found every thing accounted vulgar, the particular abhorrence of the ladies. And yet the Dutch ladies at Columbo hardly ever attempt to ſpeak even in their own families and to their own connections in Dutch, although it is reckoned the polite language. I am apt to attribute their adherence to the vulgar Portugueſe, to their habits of frequent and familiar intercourſe with their ſlaves, who all ſpeak this dialect.

Notwithſtanding the difficulty of acceſs to Columbo, and its total want of a ſecure harbour for large veſſels, ſtill the richneſs of the diſtrict where it is ſituated, and the variety of articles which it affords to commerce, render it a place of very conſiderable trade. It is much frequented on this account both by Europeans and the natives of the different coaſts of India; and the duties on imports and exports bring a revenue of ſome conſequence to Government. It is from this diſtrict that large quantities of cinnamon and pepper, the ſtaple ſpices of the iſland are yearly tranſported to Europe in veſſels, which touch here on purpoſe on their voyage from Madras and Bengal. A great quantity of arrack is made in the neighbourhood of Columbo, and the other diſtricts along the weſt coaſt. This liquor is ſent to our ſettlements of Bengal, Madras, and Bombay; and in return theſe ſend rice and other articles with which Ceylon is not able to ſupply its own conſumption. A large quantity of coya rope, or cordage, is alſo manufactured here, and ſupplies of it are ſent to our ſhips on the various ſtations in thoſe ſeas. A number of inferior articles, the produce of this quarter of the iſland, are exported by the Moors and Malabars who reſide here for that purpoſe. Theſe articles are betel-leaf and areka-nut, jaggery, a ſort of coarſe blackiſh ſugar, cocoa-nuts and oil, honey, bees-wax, cardamoms, coral, ivory, fruit, and a variety of other leſſer articles. In return they import coarſe cotton cloths and calicoes, pieces of printed or painted cloths for women's apparel, coarſe muſlins, handkerchiefs, palampoes, ſtockings, china-ware, tin, copper, and a variety of toys; alſo bomeloes, a ſpecies of fiſh peculiar to Bombay, and onions from the ſame place, where they are remarkably good.

"The Dutch exacted a duty of five per cent. on all theſe exports and imports, which is ſtill continued by our Government."

The very important harbour of Trincomalé is ſituated on the oppoſite ſide of the Iſland to Columbo.

It is a fact, unfortunately but too well eſtabliſhed, that the Dutch have, almoſt invariably, whenever actuated by revenge, ſtimulated by jealouſy, or impelled by intereſt, diſplayed a cruel, ferocious, and vindictive diſpoſition, moſt diſgraceful to the Chriſtian name and character. But the inſtance of their barbarity, recorded in the following paſſage, may poſſibly be *new* to our readers.

"The Dutch Government at Ceylon had always a regiment of Malays in their ſervice. That corps for a conſiderable time paſt ſeemed to form the ſtrength of their garriſons, and were the only troops which either kept up diſcipline, or diſplayed any ſort of bravery in the field. I have already mentioned that it was from them alone our troops met with any oppoſition, either at Columbo or Trincomalee. They ſeemed, indeed, to have imbibed ſuch a rooted averſion for the Engliſh, that there was at firſt little appear-

ance of their ever becoming our friends. This hatred had been inſpired by the ungenerous policy of the Dutch, who endeavoured to ſecure their colonies by cheriſhing among the natives an implacable deteſtation of the other European nations, and in particular by repreſenting the Engliſh as a nation of cruel and inhuman tyrants, who carried deſtruction and oppreſſion wherever they came. Theſe baſe and unjuſtifiable arts were not however always confined to mere miſrepreſentation; but the maſſacre of foreigners was at times had recourſe to as a meaſure of precaution. The infamous affair at Amboyna has through the whole world circulated the eternal diſgrace of the Dutch name. There is another inſtance of their abominable policy which is leſs known in Europe, but has excited general indignation in the Eaſtern world. In the year 1798, Captain Packenham of the Reſiſtance happening to be with his ſhip at Timar, one of the Spice Iſlands which we have lately conquered, he was invited, along with his officers, by the Dutch Governor to an entertainment. Some circumſtances prevented the Captain from accepting the invitation: his officers however went, and found with aſtoniſhment and horror, that the Dutch had made hoſpitality a pretext to obtain an opportunity of aſſaſſinating them. They were ſet upon without the leaſt warning, and the firſt Lieutenant and one or two more infamouſly murdered with ſome Sepoys who attempted to defend their officers. The ſurgeon, however, who was a very ſtrong man, with the aſſiſtance of a couple of Sepoys, fought his way to the beach, and made good his retreat to the ſhip. Upon the ſurgeon's repreſenting this barbarous conduct of the Dutch, Captain Packenham inſtantly gave orders to fire upon the town, and it was in conſequence ſoon reduced to aſhes. The Dutch inhabitants, and all thoſe who were concerned in the maſſacre, fled precipitately into the interior of the iſland. Several of the perpetrators of the crime were afterwards taken, and ſuffered for their treachery.

"In the ſame year, an unfortunate affair took place at Amboyna, where the Malays murdered Lieutenant M'Crae of the Company's ſervice, who happened to be quartered there; and ſeveral more of the Engliſh officers would have ſhared his fate, had they not been reſcued by the troops. I will not take upon me to ſay how far the Dutch were implicated in the crime; but from their uſual policy, and their conduct on other occaſions, it was ſtrongly ſuſpected that they had inſtigated the Malays to perpetrate this ſavage act."

Captain Percival thus deſcribes the preſent territory of the King of Candy.

"The dominions of the native prince are completely cut off on all ſides from thoſe of the Europeans by almoſt impenetrable woods and mountains. The paſſes which lead through theſe to the coaſts are extremely ſteep and difficult, and ſcarcely known even by the natives themſelves. As ſoon as we advance from ten to twenty miles from the coaſts a country preſents itſelf greatly differing from the ſea-coaſt both in ſoil, climate, and appearance. After aſcending the mountains and paſſing the woods, we find ourſelves in the midſt of a country not advanced many ſtages beyond the firſt ſtate of improvement, and which we are aſtoniſhed to find in the neighbourhood of the highly cultivated fields which ſurround Columbo. As we advance towards the centre of the iſland, the country gradually riſes, and the woods and mountains which ſeparate the ſeveral parts of the country become more ſteep and impervious.

"It

"It is in the midſt of theſe faſtneſſes that the native Prince ſtill, preſerves thoſe remains of territory and power which have been left him by ſucceſſive invaders. His dominions are now much reduced in ſize; for beſides the whole of the ſea-coaſts which were of any value, the Dutch, in their various attacks during the laſt century, have contrived to get into their power every tract from which they could derive either emolument or ſecurity. Thoſe provinces which ſtill remain to him are Nourecalava and Hotcourly towards the north and north-weſt; while Matuly, comprehending the diſtricts of Bintana, Velas, and Panoa, with a few others, occupies thoſe parts more to the eaſtward. To the ſouth-eaſt lies Ouvah, a province of ſome note, and giving the king one of his titles. The weſtern parts are chiefly included in the provinces of Cotemal and Hotteracorley. Theſe different provinces are ſubdivided into corles or diſtricts, and entirely belong to the native prince. It is needleſs to recount the names of thoſe diviſions which ſtretch towards the ſea-coaſt, and are now chiefly in our poſſeſſion.

"In the higheſt and moſt centrical part of the native king's dominions lie the corles or counties of Oudanour and Tatanour, in which are ſituated the two principal cities. Theſe counties take the pre-eminence of all the reſt, and are both better cultivated, and more populous than any of the other diſtricts, and are diſtinguiſhed by the general name of Condé Udda; *condé* or *candé* in the native language ſignifying a mountain, and *udda* the greateſt or higheſt.

"This province of Conde Udda is even more inacceſſible than the others, and forms as it were a ſeparate kingdom of itſelf. On every ſide it is ſurrounded by lofty mountains covered with wood, and the paths by which it is entered ſeem little more than the tracts of wild beaſts. Guards are ſtationed all around to prevent both entrance and eſcape; for defence they might ſeem entirely ſuperfluous, did we not recollect that the perſeverance of the Dutch overcame all theſe obſtacles, and forced a way into the very centre of this natural fortification.

"In the diſtrict of Tattanour lies Candy, the royal reſidence and the capital of the native prince's dominions. It is ſituated at the diſtance of eighty miles from Columbo, and twice as far from Trincomalee, in the midſt of lofty and ſteep hills covered with thick jungle. The narrow and difficult paſſes by which it is approached are interſected with thick hedges of thorn; and hedges of the ſame ſort are drawn round the hills in the vicinity of Candy like lines of circumvallation. Through them the only paſſage is by gates of the ſame thorny materials, ſo contrived as to be drawn up and let down by ropes. When the Candians are obliged to retreat within theſe barriers, they cut the ropes, and then it is impoſſible to force a paſſage except by burning down the gates, which from their green ſtate, and the conſtant annoyance of the enemy ſheltered behind them, would prove an enterpriſe of time and difficulty. Theſe hedge-rows form the chief fortifications of Candy. The Mali-vagonga alſo nearly ſurrounds the hill on which it ſtands: the river is here broad, rocky, and rapid; a very ſtrict guard is kept on it, and every one who paſſes or repaſſes is cloſely watched and examined.

"The city itſelf is a poor miſerable-looking place, ſurrounded by a mud wall of no ſtrength whatever. It has been ſeveral times burnt by Europeans, and was once deſerted by the king, who retired to a more inacceſſible part of his dominions. It is upon occaſion of the embaſſy of General Macdowal,

Macdowal, an account of which is ſubjoined to this volume, that any information concerning the preſent ſtate of Candy has been obtained; and even then it could be little more than gueſſed at, as the embaſſador and his ſuite were admitted only by torch-light, and always retired before break of day. From what could then be obſerved, the city conſiſts of a long ſtraggling ſtreet built on the declivity of a hill; the houſes mean and low, but with their foundations raiſed in ſuch a manner above the level of the ſtreet that they appear quite loſty to paſſengers. The reaſon of this extraordinary taſte is to enable the king to hold his aſſemblies of the people and to have his elephant and buffalo fights in the ſtreet, without interfering with the houſes. When the king paſſes along the ſtreet, none of the inhabitants are allowed to appear before their houſes, or the paths on a level with them, as that would be attended with the heinous indecorum of placing a ſubject higher than the prince deſcended of the ſun.

"At the upper end of this ſtreet, ſtands the palace, a poor manſion for the abode of a king. It is ſurrounded with high ſtone walls, and conſiſts of two ſquares, one within the other. In the inner of theſe are the royal apartments, and it is there that the court is held and audiences given. The exterior of the palace and the reſt of the city could be but very partially obſerved by thoſe who attended General Macdowal, owing to the preſſure of the crowd, and the dazzling geare of the torches. By every account indeed which I have heard, Candy contains nothing worthy of notice, and from the want of either wealth or induſtry among the inhabitants it is not indeed to be expected that any thing could be met with in this ſtraggling village to attract the attention of the traveiler."

The other towns and parts of the Candian territory exhibit the ſame appearances of wretchedneſs and miſtruſt; the prince's authority is abſolute; his will is law, and his people are inſulted, degraded, and oppreſſed, in every poſſible way. The natives of Ceylon are divided into four caſts, the members of which never intermarry with each other.

"All theſe four caſts, according to the Indian cuſtoms, continue unmingled: the ſon purſues the profeſſion of his father from generation to generation, and love as well as ambition is confined to the caſt in which a man happens to be born. But beſides theſe caſts, there is here as in other parts of India, a wretched race of outcaſts, the martyrs from age to age of this barbarous and unnatural inſtitution. Thoſe who by any crime, or neglect of ſuperſtitious rites, have, according to the decree of the prieſts, forfeited their caſt, are not only condemned to infamy themſelves, but their children and childrens' children to all generations are ſuppoſed to ſhare in the guilt and contamination. No one of another caſt will intermarry with them; they are allowed to exerciſe no trade or profeſſion, nor to approach any of the human race but the partners of their miſery; nay if they even by accident touch any thing, it is reckoned polluted and accurſed. As they are not allowed to work, they are obliged to beg continually for ſuſtenance, and thus from generation to generation become a dead weight on ſociety. As theſe wretched people are by the iron ſceptre of ſuperſtition already degraded to a ſtate which cannot be exceeded in vileneſs and infamy, and cannot by any good conduct ever retrieve their condition; ſo they have no reſtraint to prevent them from being guilty of the moſt deteſtable crimes,

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It would certainly be an object worthy the attention of any government to attempt converting this loſt body of men to ſome uſeful purpoſe; and it is plain that the diſpelling their ſuperſtitious notions by the introduction of another ſyſtem of religion, muſt be the firſt ſtep towards effecting this ſalutary improvement.

"Theſe people of no caſt are obliged to pay the loweſt of the other Canadians as much reſpect and reverence as eaſtern ſervility ordains the latter to pay to the king. As tradition among barbarous nations never wants a legend to account for the origin of every inſtitution, the cruelty exerciſed towards the outcaſts is juſtified by the recital of a crime ſaid to have been anciently committed by them. It is told that this race of people once formed a particular caſt, who were employed as the king's hunters; that upon ſome provocation they ſupplied his table with human fleſh in place of veniſon; and that upon the diſcovery of this atrocious act, the king doomed them to be outcaſts from ſociety for ever. This ridiculous fable, I mention merely to ſhew the extent to which the natives of the iſland imagine the king entitled to carry his authority."

The manner of catching elephants in Ceylon is very different from that obſerved in Africa, or in any other country of which we recollect to have read. It diſplays a degree of ingenuity, perſeverance, and courage, on the part of the Ceyloneſe, which inſpires a favourable idea of their character.

"For a month or two previous to the elephant-hunt, the natives are employed in encloſing a large ſpace of ground in the midſt of a tope of cocoa-trees, and adjoining, or perhaps encompaſſing a tank or pond of water. The encloſure conſiſts of large, ſtrong poſts, uſually of cocoa-wood, driven firmly into the ground, and faſtened and connected together by ſtrong ropes and the branches of the contiguous trees interwoven. The incloſure is covered with buſhes and boughs, ſo as to prevent the poſts or the ropes from being ſeen. The way leading into this incloſed ſpace is by long, narrow, and circuitous paths fenced on each ſide in the manner already deſcribed, and approaching in every different direction. Beſides theſe paths, which are ſufficiently large to admit the elephant, there are various other very narrow ones to allow the hunters to advance towards him and retreat occaſionally without his being able to purſue them. Within the large encloſure are ſeveral ſmaller compartments formed with paths leading into them; and one ſtraight path is prepared at the further end to lead out the elephant when he is ſecured. The whole has the appearance of one large labyrinth; and its conſtruction diſplays a very conſiderable degree of ingenuity.

"As ſoon as all this work, which occupies ſome time, is finiſhed, the Moodeliers and other principal men among the Cingleſe ſet about collecting the peaſants from every quarter; and a vaſt number of men, women, and children, furniſhed with drums and other noiſy inſtruments, are ſpeedily aſſembled. The woods are immediately beſet on all ſides by this multitude; when day light fails them they find their way through the thicks by torch-light, and they are furniſhed with fire arms to defend themſelves from any ſudden attack of the beaſts of prey which infeſt the foreſts. The elephants are by this time reduced to great extremities by thirſt, as guards have been for ſome days previous ſtationed at all the lakes and ponds of water to frighten them away; and now they find themſelves rouſed from their

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haunts in all directions by loud noiſes and the glare of torches. One quarter alone, the encloſure I have deſcribed, remains undiſturbed, and here they are preſented both with a peaceful retreat and plenty of water. To this ſpot therefore they all repair, and are frequently compelled to haſten their ſteps by the approaching noiſes which continually aſſail them from the rear. On coming to the entrance of the paths leading to the encloſure, their natural ſagacity enables them to perceive the altered appearance of the place: the fences and narrow paths, where ſo little room is left for their natural exertion, makes them ſuſpect that danger is at hand and a ſnare laid for them; and they begin to ſhew every ſymptom of dread and conſternation. No time however is left them for deliberation, nor any opportunity of retreat; from the right and the left, as well as from behind, the noiſe and clamour of enemies immediately preſs upon them.

"Urged on in this manner, they at length enter the paths, and puſh forward till they reach the large ſpace of the encloſure. As ſoon as they are thus ſecured, tame elephants are ſent in after them, and all the avenues ſhut, except thoſe narrow paths by which the natives are to approach them. The hunters now advance by theſe in all directions, and uſe every means to ſeparate the elephants, and drive them ſingly into the ſmaller compartments which are contained within the large encloſure. On this being effected, the only thing that remains is to ſecure them with ropes. The tame elephants are here of the moſt effectual ſervice to the hunters, and greatly aſſiſt them in throwing ropes round the legs and neck of the wild animals. As ſoon as the wild elephant is made faſt with ropes, he is led out by the ſtraight path prepared for the purpoſe, and made faſt to the ſtrongeſt trees on the outſide of the labyrinth. The hunters then renew the ſame proceſs with the reſt, till all the elephants within the encloſure are ſucceſſively ſecured.

"It frequently happens that the elephants when firſt caught are very unruly and violent; in which caſe it is neceſſary to have recourſe to the powers and ſagacity of the tame ones. The latter, when they perceive their wild brother is unmanageable, fall to joſtling him, and belabouring him with their trunks, till ſuch time as they have rendered him perfectly calm and compliant. They are alſo very aſſiduous in watching all his motions, and prevent him from making any ſudden attack on their keepers.

"In 1797, no leſs than one hundred and ſeventy-ſix elephants, taken in this manner, were ſent over by Adam's bridge from Ceylon to the Continent. On their way I had an opportunity of ſeeing theſe immenſe animals at the Grand Paſs beyond Columbo. One of them was exceedingly large and tall, and ſurpaſſed in ſize even the royal elephant in the poſſeſſion of the Nabob of Arcot, which I ſaw near his palace of Chepauk. Theſe animals, though ſo lately taken in a wild ſtate, appeared quite tractable, ſhewed no ſymptom of being miſchievous, and readily obeyed their keepers.

"The ſuperiority of the elephants of Ceylon does not conſiſt in their ſize, (for they are in general not ſo tall as thoſe on the Continent;) but in their greater hardineſs and powers for exertion, in their docility and freedom from vice and paſſion. The natives are ſo poſſeſſed with the idea of the excellence of their own elephants, as to affirm that the elephants of all other parts of the world make obeiſance before thoſe of Ceylon, and thus inſtinctively acknowledge their ſuperiority.

"Theſe lords of the foreſt, though from their ſize and ſtrength formid-

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able to all its other inhabitants, themſelves live in continual apprehension of a ſmall reptile, againſt which neither their ſagacity nor their proweſs can at all defend them. This diminutive creature gets into the trunk of the elephant, and purſues its courſe till it finally fixes in his head, and by keeping him in continual agony, at length torments the ſtupendous animal to death. So dreadfully afraid are the elephants of this dangerous enemy, that they uſe a variety of precautions to prevent his attacks; and never lay their trunks to the ground, except when to gather or ſeparate their food.

"The ſtruggles which the elephants make to prevent themſelves from being ſecured, and the violence employed to render them tame, produce a number of accidents of which ſome of them die while others are rendered completely uſeleſs. Not above the half of thoſe driven into the encloſure, or otherwiſe taken, can be preſerved from injury ſo as to be afterwards brought to ſale. The hunt in 1797 was the greateſt ever known."

The ichneumon of the Eaſt is another curious and valuable animal, as will appear from the following account of it.

"The Indian ichneumon is a ſmall creature, in appearance between a weazel and a mungooſe. It is of infinite uſe to the natives, from its inveterate enmity to ſnakes, which would otherwiſe render every footſtep of the traveller dangerous. The proofs of ſagacity which I have ſeen in this little animal are truly ſurpriſing, and afford a beautiful inſtance of the wiſdom with which Providence has fitted the powers of every animal to its particular ſituation on the globe. This diminutive creature, on ſeeing a ſnake ever ſo large, will inſtantly dart on it and ſeize it by the throat, provided he finds himſelf in an open place where he has an opportunity of running to a certain herb, which he knows inſtinctively to be an antidote againſt the poiſon of the bite, if he ſhould happen to receive one. I was preſent at an experiment tried at Columbo to aſcertain the reality of this circumſtance. The ichneumon, procured for the purpoſe, was firſt ſhewn the ſnake in a cloſe room. On being let down to the ground, he did not diſcover any inclination whatever to attack his enemy, but ran prying about the room to diſcover if there was any hole or aperture by which he might get out. On finding none, he returned haſtily to his maſter, and placing himſelf in his boſom, could not by any means be induced to quit it, or face the ſnake. On being carried out of the houſe, however, and laid down near his antagoniſt in an open place, he inſtantly flew at the ſnake and ſoon deſtroyed it. He then ſuddenly diſappeared for a few minutes, and again returned as ſoon as he had found the herb and eat of it. This uſeful inſtinct impels the animal to have recourſe to the herb on all occaſions, where it is engaged with a ſnake, whether poiſonous or not. The one employed in this experiment was of the harmleſs kind, and procured for the purpoſe."

Among the *birds* of Ceylon, the *honey-bird* and the *tailor-bird* are the moſt curious, particularly the former.

"Among a great variety of ſmaller birds, we particularly diſtinguiſh the honey-bird. It is ſo called from a particular inſtinct by which it diſcovers the honey concealed in trees. As if deſigned for the ſervice of the human ſpecies, this bird continues to flutter about and make a great noiſe till it has attracted the notice of ſome perſon, and induced him to follow the courſe it points

points out to him. It then flutters before him, till it has led him to the tree where the bees have lodged their treaſure. The man then carries off the honey, leaving a little for the uſe of the bird, which ſilently and contentedly watches till it is permitted to enjoy its reward. As ſoon as it has eaten up its portion, it renews its noiſe, and goes in queſt of another tree, followed by the man, who finds a guide here provided for him by nature.

"The tailor-bird is particularly remarkable for the art with which it conſtructs its neſt. This bird is of a yellow colour, not exceeding three inches in length, and ſlender in proportion. To prevent the poſſibility of its little neſt being ſhaken down, it contrives to attach it in ſuch a manner to the leaves of the tree, that both muſt ſtand or fall together. The neſt is formed of leaves which it picks up from the ground; and it contrives, by means of its ſlender bill and ſome fine fibres, which it uſes as needle and thread, to ſew theſe leaves to thoſe growing on the tree with great dexterity. Hence it receives the name of the tailor-bird. The lining, which conſiſts of down, adds little to the weight of the neſt, which is ſcarcely felt on the twig that ſupports it."

Poiſonous ſnakes and alligators abound in the woods and rivers of Ceylon. But on the other hand, the iſland produces abundance of many of the neceſſaries and luxuries of life. Cinnamon may be called its ſtaple produce; it yields pepper; the *tea-plant* has been found wild in the woods, of a kind equal to the beſt tea-plants of China; the ſoil and climate are congenial to the growth of ſugar and coffee; rice is plentiful; fruits and vegetables of all kinds flouriſh here; and many of the valuable *woods* are natives of Ceylon. Captain Percival offers many uſeful ſuggeſtions for the improvement of this important ſettlement, in various reſpects, which are entitled to, and will no doubt experience, the attention of our government; and we conſider his work as a valuable addition to the accounts already publiſhed of different parts of our Eaſtern Empire.

Michaelis's *Introduction to the New Teſtament.*

(*Continued from P.* 13.)

OUR author having eſtabliſhed the authenticity of the books of the New Teſtament, proceeds, in his third chapter, to inquire into their inſpiration. With reſpect to the hiſtorical books, he juſtly obſerves, that this is not a matter of ſo much importance as their authenticity; becauſe a man of veracity may, without the aid of inſpiration, faithfully record what he has ſeen and heard. The miracles performed by our Saviour would be complete evidence of his divine miſſion, whether the hiſtorian of thoſe miracles were inſpired or not; and the doctrines which he taught would be the doctrines of God, though committed to writing by the powers of mere men. He contends, however, that the goſpels of St. Matthew and St. John are undoubtedly inſpired, becauſe they were written by apoſtles, to whom our Lord had promiſed that the Holy Ghoſt ſhould "teach them all things, and bring all things to their remembrance, whatſoever he had

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ſaid unto them;" but he abandons the inſpiration of the goſpel by St. Luke, and ſeems more than inclined to give up that of St. Mark.

It is very difficult to enter into argument with him on this ſubject; becauſe he has not defined what he means by *inſpiration*, and the omiſſion is not well ſupplied by the editor; but whatever be the import of that word, there is no good reaſon to conſider it as denoting a gift, which was beſtowed on the apoſtles *alone*. The number of diſciples, on whom the Holy Ghoſt deſcended on the day of Pentecoſt, was a hundred and twenty; and had St. Mark and St. Luke been of that number, every argument which is here urged for the inſpiration of the firſt and laſt goſpels, would have proved, with equal force, the inſpiration of the ſecond and third. But there is no reaſon to ſuppoſe that the miraculous gifts of the Holy Ghoſt were confined even to thoſe hundred and twenty men. They ſeem to have been very generally beſtowed on the firſt converts to the faith; for the apoſtles could not, otherwiſe, have deſired the *multitude of diſciples* to look out among *themſelves* ſeven men *full of the Holy Ghoſt*, whom they might appoint to the office of deacon. Nor were theſe effuſions of the Spirit peculiar to the *Jewiſh* Church. Lord Barrington has proved with the force of demonſtration,* that the various gifts of the Spirit enumerated by St. Paul were very plentifully beſtowed upon all the firſt churches of the Gentiles; and, therefore, granting that St. Mark and St. Luke were converted long after our Lord's aſcenſion, it is much more than probable, that thoſe gifts were beſtowed upon them, ſince it is paſt diſpute that they were *helps* to St. Peter and St. Paul in the performance of their apoſtolical duties. But if this be granted, ſurely it is incredible that the degree of inſpiration, which enabled them to *preach* the goſpel to *individual* aſſemblies, was withdrawn from them, when they ſat down to *write* that goſpel for the uſe of the *church* in every age and in every nation.

Our author's reaſoning on this ſubject is often inconcluſive, and ſometimes contradictory; and the whole chapter, when compared with that in which he treats of the authenticity of the New Teſtament, is a piece of very crude compoſition indeed. Even the notes of the editor are leſs ſatisfactory than uſual; and on one occaſion, when he differs from his author,† he ſeems to have forgotten, that St. Paul received the goſpel, which he preached, from none of the evangeliſts, but by immediate revelation from Jeſus Chriſt. He has, however, enumerated various authors whom the ſtudent of theology will do well to conſult for that information which he will not receive from Michaelis, reſpecting the inſpiration of the books of the New Teſtament; and on that account his notes are valuable.

Their value, however, is very inconſiderable, when they are com-

* See his *Eſſay on the Teaching and Witneſs of the Holy Spirit*, in Biſhop Watſon's Tracts. Vol. IV.

† See P. 86, and Pp. 386, 387.

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pared with the notes ſubjoined to the fourth chapter. In that chapter Michaelis treats of the language of the New Teſtament; but though he diſplays much ingenuity and conſiderable erudition, truth compels us to ſay that ſome of the ſections, into which the chapter is divided, would be worſe than uſeleſs, were not the raſh conjectures of the author corrected by the ſound judgment and ſolid learning of the editor, who never contents himſelf with *index*-reading.

In the firſt ſection ſome very good reaſons are aſſigned why the New Teſtament, or, at leaſt, the greater part of it, was written in Greek rather than in Latin, or any other language which was ſpoken at the commencement of the Chriſtian æra. In addition to them we beg leave to obſerve, that the Greek was then more generally underſtood than any other language; that the Holy Ghoſt foreſaw that it would be of longer duration, as a *living* language, than the Latin, which alone had any pretence to rival it; and that it is poſſible to write, on abſtract ſubjects, with greater preciſion in Greek than in Latin, or any other language, perhaps, that has yet been ſpoken by man. The number of books too that have been preſerved in the Greek language, to which thoſe in the Latin tongue bear a very ſmall proportion, gives the modern interpreter of the ſacred text much aſſiſtance, which he could not otherwiſe have had, in aſcertaining the ſenſe of an obſcure paſſage.

The Greek of the New Teſtament, however, is not always pure; and Michaelis points out, with conſiderable accuracy, the various ſources whence its unclaſſical words and phraſes have been derived. This, ſo far from being an objection to its authenticity, or to the inſpiration of its writers, he ſhews to be a very ſtrong argument in ſupport of both. Of the advocates for the purity of the New Teſtament Greek, Mr. Marſh enumerates only *Pfochenius*, *Stolberg*, *Schmid*, *Georgi* and *Blackwall*; and no other at preſent occurs to us, who has any claim to be conſidered as a ſcholar. On the other hand, *Eraſmus*, *Luther*, *Melanchthon*, *Camererius*, *Beza*, *Druſius*, *Caſaubon*, *Glaſſius*, *Gataker*, *Solanus*, *Olearius* and *Voſſius*, together with *Origen* and *Chryſoſtom*, expreſsly admit that the language of the New Teſtament is not claſſical, but Jewiſh Greek, abounding with Hebraiſms, Rabbiniſms, and Syriaſms. The attempts which have been made by modern infidels to deduce from this fact an argument againſt the inſpiration of the apoſtles and evangeliſts, are ſhewn by our author to have no force; but perhaps the ſubject has never been more ably handled than by Warburton in his *Doctrine of Grace*. In that work the ſophiſms of Shaftesbury and Dr. Middleton are completely expoſed, and what they urged as objections is ſhewn to be the ſtrongeſt proof that the New Teſtament can be nothing elſe than what it profeſſes to be.

From this account of the language of the New Teſtament our author infers the great importance of oriental learning to the Chriſtian divine; and he urges in particular on every clergyman, as a duty indiſpenſable, the ſtudy of the Septuagint tranſlation of the Old Teſtament,

ment, of the works of Joſephus and the elder Rabbins, and of the Syriac verſion of the New Teſtament. To evince the importance of ſuch ſtudies, he actually interprets, through the ſeveral ſections of this long chapter, a variety of texts, which he conſiders as unintelligible to him who is ignorant of Hebrew, Syriac, and the other dialects of the eaſt; but, unfortunately, his learned editor proves, with the force of demonſtration, that nine-tenths of his interpretations are erroneous. Indeed the ſuperiority of the annotator over the author is here ſo conſpicuous, that we truſt no preaching baron, for the ſake of courting the favour of ſuch men as Boetteger, or the late Herder, will henceforth have the impudence to repreſent the learning of England as inferior to that of Germany; for had we not other proofs of the erudition of Michaelis, we ſhould have been tempted, by the peruſal of this chapter, to conſider him as one of thoſe, who, with the help of indexes, make a great diſplay of literature by quoting works which they never read. He talks of *Ciliciſms* with as much confidence as if he had read a number of books written by natives of *Cilicia*, who underſtood no other dialect than their mother-tongue; and he pronounces words and phraſes to be barbarous, though grammatical, only becauſe *he* never met with them in a claſſical author!

His general arguments, however, in behalf of oriental literature are unanſwerable; and though, truſting to his own knowledge of it, he has certainly fallen into many errors, it has yet, in one or two inſtances, as certainly conducted him to truth. We recommend the following interpretation of a moſt important word to our methodiſts and *true churchmen.*

"*Regeneration*—παλιγγενεσια—admits, in the Greek, of ſeveral ſignifications, viz. 1. The Pythagorean tranſmigration of a ſoul into a new body, which, in the proper ſenſe of the word, is a new birth. 2. The reſurrection of the dead. 3. A revolution, ſuch as took place at the deluge, when a new race of men aroſe. 4. The reſtoration of a ruined ſtate. The word is uſed in one of theſe ſenſes, Matth. xix. 28, but not one of them is applicable to Tit. iii. 5, or the converſation of Chriſt with Nicodemus in the third chapter of St. John, who has uſed, inſtead of the ſubſtantive, the verb γεννηθηναι ανωθεν. In both theſe paſſages the regeneration is aſcribed to water, which circumſtance alone might have led a commentator, acquainted with the language of the Rabbins, to the right explanation; eſpecially as Chriſt himſelf implies, by his anſwer to Nicodemus, Ch. iii. 10, that he is ſpeaking of a regeneration, that might be expected to be underſtood by a Rabbi. Various have been the conjectures on the meaning of this expreſſion, and opinions have been formed on ſo important a ſubject and ſo unuſual an expreſſion, without knowledge of the language of the Rabbins, or a due regard to the connexion. It has been imagined that Chriſt intended to expreſs a total alteration of religious ſentiments and moral feeling, that was to be effected by the influence of the Holy Ghoſt and of baptiſm. But how could Nicodemus ſuppoſe that this was the meaning? By what motive could Chriſt have been induced to have uſed (to uſe) a term not only figurative, but even taken in a new ſenſe, to expreſs what he might have clearly explained in a literal and ſimple manner? And with what juſtice could he cenſure Nico-

demus for his ignorance on a ſubject, of which, according to this explanation, he could never have heard. It would occaſion a long and tedious inquiry to enter into a minute detail of the various explanations of this paſſage, and it will be ſufficient to mention that which naturally follows from a knowledge of the Rabbinical doctrines. In the language of the Rabbins, "to be born again," ſignifies "to be accepted of God as a ſon of Abraham, and by following the example of his faith to become worthy of that title." In this ſenſe the connexion is clear, the language is ſuch as might be expected towards a maſter in Iſrael, and the water, to which Chriſt alludes, is that uſed in the baptiſm of a proſelyte, to which the Rabbins aſcribed a ſpiritual regeneration." (Pp. 132, 133.)

If this be a juſt interpretation of the paſſage, and the arguments urged for it ſeem to be unanſwerable, all modern pretenſions to ſudden converſion—to inſtantaneous regeneration, or what, among the methodiſts, is called the *new birth*, are as directly contrary to Scripture as to experience. Regeneration is thus proved to be, what the doctrine of our church and of the antient fathers uniformly repreſents it—"admiſſion into the church or family of Chriſt by baptiſm."

In the fifth chapter our author conſiders the quotations which appear in the New Teſtament from the writings of the old. Of theſe many are introduced, he thinks, merely from habit, or as embelliſhments; and are accommodated to the writer's purpoſe as we accommodate our quotations from the claſſics of antiquity. Others are urged in proof of doctrines; and theſe are always quoted in the words of the original author, and in the ſenſe in which he employed thoſe words.

This diſtinction ſeems to be well founded, and the reader will find ſome good rules by which he may aſcertain to which of the two claſſes any particular quotation belongs. But when the author contends that no prophecy in the Old Teſtament had a *double* ſenſe, he ſeems to have forgotten that the Jewiſh and Chriſtian diſpenſations are but two parts of one great whole, of which the unity could hardly be diſcovered, but for their *primary* and *ſecondary* ſenſe of ſome prophecies. The ſame thing may be ſaid of the typical adumbration of the Chriſtian religion under the rites and ceremonies of the Moſaic law, an idea which he likewiſe rejects, without, as it appears to us, having duly conſidered the ſubject. That much nonſenſe has been written on types, and the double ſenſe of prophecy, by a ſet of cabaliſtic critics who find Jeſus Chriſt pourtrayed in the character of every good man mentioned in the Old Teſtament, muſt indeed be acknowledged; but that there is a logical truth in ſome types, and in the ſecondary ſenſe of ſome prophecies, has been proved by Biſhop Warburton and others, with a ſtrength of evidence which nothing in the chapter before us will ever ſhake. Our author indeed, with a candor which does him honor, admits, that—

"Great diffidence is requiſite on our part in our critical explanations of the Old Teſtament, nor muſt we immediately conclude, that an apoſtle has made

made a falſe quotation, becauſe he has applied a paſſage in the Old Teſtament in a ſenſe, which, according to our judgment, it does not admit. Our own ignorance may be the cauſe of the ſeeming impropriety, and having found by actual experience, and a more minute inveſtigation of the ſubject, that many paſſages, which other critics as well as myſelf had taken for falſe quotations, were yet properly cited by the apoſtles, I truſt that future critics will be able to ſolve the doubts in the few examples which remain." (P. 210.)

In the courſe of this diſquiſition the author proves that the Old Teſtament is very frequently, though not always, quoted from the verſion of the ſeventy. He informs us, that Schulz inferred, from this circumſtance, that *part* of the Old Teſtament verſion, called the Septuagint, was not made in the days of the apoſtles and evangeliſts; but he ſhews, what is indeed known to every ſcholar, that this hypotheſis has not the ſhadow of a foundation. Erneſti, on the other hand, contends that the apoſtles have never quoted from the Septuagint; but as the examples in which their words agree with thoſe of the ſeventy are too manifeſt to be denied, he ſuppoſes that ſuch paſſages in the Septuagint have been purpoſely corrected, according to the New Teſtament, by the Chriſtian tranſcribers. This hypotheſis is ſhewn to be equally groundleſs with the former; and very ſatisfactory reaſons are aſſigned why the Septuagint verſion was generally quoted where it gives the ſenſe of the original Hebrew. The apoſtles, however, according to our author, have ſometimes quoted from a text which agrees neither with the preſent Hebrew, nor with the Septuagint verſion; but the proofs which he urges in behalf of this poſition evince nothing but his own extreme inaccuracy. Indeed ſuch are his quotations, even from works of his own, that we never can implicitly depend upon them; and this chapter, like the former, would be of very little value, were it deprived of the learned tranſlator's notes. The following paſſage betrays a degree of inattention almoſt without a parallel.

"The New Teſtament, therefore, affords ſufficient evidence that our Maſoretic text is in many places corrupted, and ſupplies in many caſes the means of correcting it. But we muſt not, therefore, conclude that corrections of this kind are at all times allowable. Though Stephen, in the ſpeech recorded in the ſeventh chapter of the Acts, has twice departed from the Hebrew text, preferring verſe 14, the Greek reading, and verſe 4, the Samaritan, a verſe which in other reſpects is exceptionable, no inference can be made to the diſparagement of the Hebrew, for though Stephen was a martyr, *he was not inſpired*, and St. Luke has delivered it, not as a commentator, but as a *faithful hiſtorian*." (Pp. 221, 222.)

Though we are not accuſtomed to think with much veneration of the labours of the Maſorites, we are ſatisfied that, if their vowel points be ſet aſide, their text of the Hebrew ſcriptures will be found ſufficiently correct. But what appears to us moſt worthy of animadverſion in this extract, is the aſſertion that St. Stephen was not inſpired. He was one of the ſeven whom the multitude muſt have *per-*

ceived to be "full of the Holy Ghoſt and of wiſdom; he did great wonders and miracles among the people; and he is expreſsly *ſaid* to have been *full* of the *Holy Ghoſt*, and to have ſeen the glory of God and Jeſus ſtanding on the right hand of God." This is the record of a *faithful hiſtorian*, and if it be not ſufficient evidence of Stephen's inſpiration, we know not how the inſpiration of any man could be proved. The reader, however, needs not be under any apprehenſion of the diſparagement of the Hebrew text; for, as Mr. Marſh obſerves, in the paſſage, where St. Stephen is here ſaid to have preferred the Samaritan, "the Hebrew, the Samaritan, and the Greek texts all agree;" and Whitby has proved,* to the conviction of every unprejudiced perſon, that in *apparently* following the Septuagint (v. 14), he has not in *reality* deviated from the Hebrew.

"In the writings of Moſes, ſays our author, *to croſs the ſea* ſignifies to go the *iſlands of the happy*, or *the region of departed ſpirits!*" (P. 224.)

When he hazarded this ſtrange aſſertion, to which nothing in the pentateuch gives the ſlighteſt countenance, it is probable that he had been thinking of Moſes, as of a mere Egyptian philoſopher, and had hence inferred, without conſulting his writings, that he employed certain phraſes as they are ſaid to have been employed in the moſt antient myſteries.

"The Egyptians, ſays Warburton, like the reſt of mankind in their deſcription of the other world, uſed to copy from ſomething which they were well acquainted with in this. In their funeral rites, which was a matter of greater moment with them than with any other people, they uſed to carry their dead over the Nile, and through the Marſh of Acheruſia, and there put them into ſubterraneous caverns; the ferry-man employed in this buſineſs being, in their language, called Charon. Now in their *myſteries*, the deſcription of the paſſage into the other world was borrowed, as was natural, from their funeral rites. So that the Charon *below* might very well refuſe to charge his boat with thoſe whom his nameſake *above* had not admitted."†

We recommend to our readers, with ſome confidence, the laſt ſection of the chapter under review. They will find it proved there that the Rabbinical mode of quotation was adopted by the writers of the New Teſtament, and that it accounts for many of the apparent inaccuracies with which infidels have ſo often charged their quotations.

There was lately a race of very pious perſons, and perhaps it is not even yet extinct, who were greatly alarmed on hearing that in the various manuſcripts and antient verſions of the New Teſtament, many thouſands of different readings are to be found; and that it is often difficult to decide which reading is that which was written or

* See his annotations on the ſeventh chapter of *the Acts of the Apoſtles.*

† *Divine Legation*, Book II. Sect. IV.

dictated

dictated by the inſpired author. To ſuch perſons we recommend an attentive peruſal of the ſixth chapter of the work before us. They will there find it proved, in a very ſatisfactory manner, that the *autographa* of the New Teſtament muſt have been very ſoon loſt or rendered utterly illegible; that, as ſome of the apoſtles dictated to an amanuenſis, their writings, even in their original ſtate, were not probably free from trifling errors; and that of all the various readings, which have been diſcovered by the induſtry of criticiſm, there is not one which affects the eſſential principles of Chriſtianity.

"No book is more expoſed to the ſuſpicion of wilful corruptions, than the New Teſtament, for the very reaſon that it is the fountain of divine knowledge; and if in all the manuſcripts now extant, we found a ſimilarity in the readings, we ſhould have reaſon to ſuſpect that the ruling party of the Chriſtian Church had endeavoured to annihilate whatever was inconſiſtent with its own tenets, and by the means of violence to produce a general uniformity in the ſacred text. Whereas the different readings of the manuſcripts in our poſſeſſion afford ſufficient proof that they were written independently of each other, by perſons ſeparated by diſtance of time, remoteneſs of place, and diverſity of opinions. They are not the works of a ſingle faction, but of Chriſtians of all denominations, whether dignified with the title of orthodox, or branded by the ruling church with the name of heretic; and though no ſingle manuſcript can be regarded as a *perfect* copy of the writings of the apoſtles, yet the truth lies ſcattered in them all, which it is the buſineſs of critics to ſelect from the general maſs." (Pp. 263, 264.)

Our author admits that the *number* of paſſages urged in ſupport of certain doctrines may have been diminiſhed by our knowledge of the various readings; but he contends that there is not one doctrine of which the proof is *weakened* by thoſe readings; and in very ſignificant language he mentions the effect which this circumſtance has produced among his illumined countrymen, whilſt he ſhews that the greateſt part of the variations are of no importance.

"We are certain, ſays he, that 1 John v. 7, is a ſpurious paſſage,* but the doctrine contained in it is not therefore changed, ſince it is delivered in other parts of the New Teſtament. After the moſt diligent enquiry, eſpecially by thoſe who would baniſh the divinity of Chriſt from the articles of religion, not a ſingle various reading has been diſcovered in the two

* This language is certainly too confident; but we have no heſitation to ſay, with Biſhop Horſley, that ſuppoſing the text genuine, the unity of the Father, the Word, and the Holy Ghoſt, which it teaches, appears not to us to be the unity implied in the Catholic doctrine of the Trinity. The diſputed text of St. John, taken by itſelf, affords, at leaſt in our opinion, no proof at all of that doctrine, which, however, is eſtabliſhed by the concurring evidence of many paſſages beſides the two quoted by our author. It is eſtabliſhed completely by the form of Chriſtian baptiſm, which, on the Arian hypotheſis, would be an impious form, and, on the hypotheſis of Sócinus and his followers, a combination of impiety with abſurdity.—Rev.

principal paſſages, John i. 1, and Rom. ix. 5, and this very doctrine, inſtead of being ſhaken by the collections of Mill and Wetſtein, has been rendered more certain than ever. This is ſo ſtrongly felt by *the modern reformers in Germany*, that they begin to think leſs favourably of that ſpecies of criticiſm which they at firſt ſo highly recommended, in the hope of its leading to *diſcoveries* more ſuitable to their maxims, than the antient ſyſtem!

"The moſt important readings, which make an alteration in the ſenſe, relate in general to ſubjects that have no connexion with articles of faith, of which the Cambridge manuſcript, that differs more than any other from the common text, affords ſufficient proof. By far the greateſt number relate to trifles, and make no alteration in the ſenſe, ſuch as καγω for και εγω, ελαττων for ελασσων, Κυριος for Θεος, which in moſt caſes may be uſed indifferently." (Pp. 266, 267.)

"The various readings in our manuſcripts of the New Teſtament have been occaſioned by one of the five following cauſes, 1. The omiſſion, addition, or exchange of letters, ſyllables, or words, from the mere careleſſneſs of tranſcribers. 2. Miſtakes of the tranſcribers in regard to the true text of the original. 3. Errors or imperfections in the antient manuſcript, from which the tranſcriber copied. 4. Critical conjecture, or intended improvements of the original text. 5. Wilful corruptions to ſerve the purpoſes of a party, whether orthodox or heterodox."

The author ſhews that very few paſſages indeed have been wilfully corrupted even by Marcion and his followers, who, of all the ſects of antiquity, ſeem to have been moſt guilty of this fraud. It was the practice of theſe, and other heretics, to reject *in toto* ſuch parts of the New Teſtament as did not harmonize with their preconceived opinions, rather than alter them; which, to any great extent, would indeed have been impoſſible. The various ſects into which the Chriſtian Church was, at an early period, divided, hated each other too cordially, and kept too vigilant a watch over each other's conduct to permit any great or glaring corruption of what all profeſſed to conſider as the fountain of truth; and ſuch alterations as ſeem to have been wilfully made, were probably at firſt marginal notes explanatory of the paſſages oppoſite to them; which, through the ignorance or careleſſneſs of tranſcribers, were gradually transferred into the ſacred text. The author gives ſome admirable directions for collating manuſcripts, as well as ſome very cautious rules for deciding on the various readings; and the whole "chapter has been written, as the learned tranſlator obſerves, with the coolneſs and impartiality," to which we may add accuracy, "of a truly learned critic," regardleſs of every intereſt, but the intereſts of truth.

Much the ſame character may be given of the next chapter. It is replete with learning; but the ſubjects of diſcuſſion are little intereſting to the generality of readers, even of readers whoſe labours are devoted to the ſervice of the church. In thirty eight ſections the author gives a critical view of the moſt celebrated antient verſions of the New Teſtament, viz. The Syriac, Coptic, Arabic, Ethiopic, Armenian, Perſian, Latin, Gothic, Ruſſian or Slavonian, and Anglo-Saxon. Of theſe verſions he ſays that,

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"In caſes where the ſenſe is not affected by different readings, or the tranſlator might have taken them for ſynonimous, the evidence of the Greek manuſcripts is to be preferred to that of an antient verſion. The ſame preference is due to the manuſcripts, wherever the tranſlator has omitted words that appeared of little importance, or a paſſage in the Greek original is attended with a difficulty, which the tranſlator was unable to ſolve, and therefore either omitted or altered, according to the arbitrary dictates of his own judgment. On the other hand, there are caſes in which the antient verſions are of more authority than the original itſelf. The greateſt part of thoſe, which will be examined in this chapter, ſurpaſſes in antiquity the oldeſt Greek manuſcripts that are now extant; and they lead to a diſcovery of the readings in the very antient manuſcript that was uſed by the tranſlator. By their means, rather than from the aid of our Greek manuſcripts, none of which is prior to the ſixth century,* we arrive at the certain knowledge that the ſacred writings have been tranſmitted from the earlieſt to the preſent age without material alteration; and that our preſent text, if we except the paſſages that are rendered doubtful by an oppoſition in the readings, is the ſame which proceeded from the hands of the apoſtles. Whenever the reading can be preciſely determined, which the tranſlator found in his Greek manuſcript, the verſion is of equal authority with a manuſcript of that period; but as it is ſometimes difficult to acquire this abſolute certainty, great caution is neceſſary in collecting readings from the antient verſions." (Vol. II. p. 2.)

Few of our readers perhaps will ever employ themſelves in making ſuch collections; but many of them may be called upon by duty to compare the collections made by authors with the common printed text. We beg leave, therefore, to caution them againſt receiving with implicit credit all the various readings which may be offered to them even by collaters of eſtabliſhed reputation; for we have here ſeveral inſtances of different accounts of the very ſame paſſage of the very ſame manuſcript, given by men deſervedly eminent in the republic of letters. Thus, Aſſeman, in his catalogue of the Medicean library, publiſhed at Florence in 1752, aſſerts that the ſtory of the adultereſs, John viii. is contained in the Codex Florentinus of the Philoxenian Syriac verſion, while Adler, who carefully examined that manuſcript, aſſerts the direct contrary. "Deeſt certe, ſays he, et in noſtro, et omnibus quæ vidi utriuſque verſionis Syriacæ exemplis."† Speaking of this paſſage, Storr, according to our author, obſerves that, as it ſtands in the Paris manuſcript, it differs from the text of Uſher's manuſcript, from which it was taken for the London Polyglot. (P. 71.) But Mr. Marſh, after aſſuring us that Archbiſhop Uſher's manuſcript has never been heard of ſince the publication of the London Polyglot, ſays,‡ "I have collated the Syriac text, John viii. 1—11, as printed in the London Polyglot from Archbiſhop Uſher's manuſcript, with

* This is probably a miſtake.—Rev.

† See Mr. Marſh's 31ſt note on Sect. xi. of this chapter.

‡ Note 41, b, Sect. ii. of this chapter.

the text of the Paris manuſcript of the Philoxenian verſion, printed in Adler's Verſionis Syriacæ, p. 57, and found that the ſix firſt verſes agree, *word for word*, and *letter for letter*, and that in the following verſes are only four trifling differences in ſingle words." Storr indeed ſays, that the difference between the Paris manuſcript and Uſher's, with reſpect to this paſſage, is only *trifling*; ſo that the inaccuracy of the report muſt here be laid principally to the charge of our author; but when ſuch men as he are ſo very inaccurate, and when Aſſeman and Adler, with other collators of manuſcripts, directly contradict each other, it is ſurely prudent to receive with ſome heſitation the various readings with which they preſent us.

Still we are decidedly of opinion that the Greek text of the New Teſtament may often be corrected from antient verſions, more eſpecially from the Syriac; the Sahidic, of which there are two copies in the Britiſh Muſeum; the Armenian; and the Latin. Among theſe our author gives the preference to the old Syriac, called *Peſhito*; though, from his own view of both verſions, we ſhould greatly prefer the Latin. Both are certainly of very high antiquity, not lower, as it appears to us, than the ſecond century; and where they differ from other verſions, they generally agree with each other, as well as with the moſt approved Greek manuſcripts. Of the various Latin verſions, of which there was certainly one in the days of Tertullian, we have here an inſtructive account. They had become numerous before the age of St. Auguſtine, who greatly prefers one of them to the reſt; but that verſion, which has been called the *Itala*, or old *Italic*, if it ſtill exiſt, cannot now be diſtinguiſhed from the others. We think, indeed, with our author, that it could not be the verſion which was uſed in Italy that the biſhop of Hippo preferred; for it is not probable that he was acquainted with an Italian verſion; and the word *Itala*, which gave riſe to the ſuppoſition, is here ſhewn, by very plauſible criticiſm, to be an error of the tranſcribers. The ſtyle of all the antient verſions, which is ſtill viſible in the Vulgate, is certainly far removed from claſſic elegance;

"But, ſays our author, the Latin of theſe verſions is not therefore to be treated with contempt, for though no ſcholar would attempt to imitate their ſtyle, he may learn by their means the language in a greater extent. For it is certain that no man can know more than the half of a language, nor have an adequate notion of its etymology, who is acquainted only with the ſmall portion that is preſerved in elegantly written books. Thoſe phraſes of common life, which are uſed by men of liberal education at fartheſt in epiſtolary correſpondence, and even the expreſſions of the illiterate, are not unworthy the notice of philology." (P. 115.)

We have quoted this paſſage in ſupport of the cenſure which we have paſſed on the author's preſumption in pronouncing barbarous or Ciliciſms, certain words or phraſes in the New Teſtament, only becauſe *he never* found them in a Greek claſſic. For the reſt; his account of theſe antient Latin verſions; of the collection of them by Jerom; and of the preſent Vulgate, is equally learned and juſt.

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"The Church of Rome, and the Proteſtant Church, conſider this Vulgate in a very different light. By ſome it is extolled too highly, by others unjuſtly depreciated, who ſpeak with contempt of an antient and excellent verſion, upon the emendations and editions of which ſo great care and pains have been beſtowed. Few have preſerved a proper medium. The Church of Rome is obliged to treat this verſion with the utmoſt veneration, ſince the council of Trent, in the ſixth ſeſſion, declared the ſame to be authentic, and to be uſed whenever the Bible is publicly read, and in all diſputations, ſermons, and expoſitions. Hence ſeveral bigotted divines of that Church, conclude that the Vulgate is abſolutely free from error, and that no one is at liberty to vary from it in a tranſlation or expoſition. But the moſt ſenſible part is of a different opinion, and interpret the words in a moderate ſenſe. According to their explanation, *authentic* ſignifies not *infallible*, but *legal** ; and the council has not declared this verſion to be authentic in all caſes, but only in public readings, diſputations, ſermons, and exhortations; that is, no other verſion ſhall be read in the Church. The words being thus explained, the council of Trent did no more than every church has a right to do, with reſpect to a tranſlation that contains no errors of faith; and the Church of Rome is the more to be juſtified, as it has given the preference to a verſion of the higheſt antiquity." (P. 128.)

The eighth chapter is employed on the manuſcripts of the Greek Teſtament, which were written before the invention of printing. Theſe are undoubtedly of very great importance; for though our common text may be, and probably is, more correct on the *whole* than any *one* manuſcript now exiſting, yet, as our author obſerves, no *printed* edition can be held as *authority* to decide on the *genuineneſs* of a *controverted* text. Some over-zealous proteſtants, by endeavouring to convict the Church of Rome of altering the Greek manuſcripts in order to bring them to a cloſer agreement with the Vulgate, have done what they can to deprive even the manuſcripts themſelves of this authority, and of courſe to undermine the foundations of the doctrine of Chriſt; but it is here completely proved that this charge againſt that Church is a groundleſs calumny. Some ſuch alterations may have been introduced into modern manuſcripts by thoſe Greeks who took refuge in Italy from the fury of the Turks, and who, with the ſycophantiſh ſpirit of their degenerate nation, wiſhed to gain the favour of the court of Rome; but there is not even the ſhadow of evidence that any deſign was entered into at the council of Florence to corrupt the antient manuſcripts. Thoſe manuſcripts were indeed ſo diſperſed, and many of them, at that period, ſo utterly unknown, that no ſuch deſign could have been effectually carried into execution.

Of antient manuſcripts there appears to our author to have exiſted four principal editions.

"1ſt. The Weſtern edition, or that formerly uſed in countries where the Latin language was ſpoken, for our modern manuſcripts have been

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* This was unqueſtionably the meaning of the council.—REV.

chiefly

chiefly brought from Greece. With this edition coincide the Latin verſion, which was made from it, more eſpecially as it ſtood before the time of Jerom, and the quotations of the Latin fathers, not excepting thoſe who lived in Africa, though Jerom, in his correction of the Vulgate, made frequent uſe of manuſcripts that were written in Greece.

" 2d. The Alexandrine or Egyptian edition. With this, as might be naturally expected, coincide the quotations from Origen, which Grieſbach has collated with very particular care, as alſo the Coptic verſion.

" 3d. The Edeſſene edition, which comprehends thoſe manuſcripts from which the old Syriac verſion was made. Of this edition we have at preſent no manuſcripts, a circumſtance by no means extraordinary, when we recollect that the Syriac literati had an early prejudice for whatever was Grecian, and that the Eaſt, during many ages, that elapſed after the fifth century, was the ſeat of war and devaſtation. But by ſome accident, which is difficult to be explained, we find manuſcripts in the Weſt of Europe, accompanied even with a Latin tranſlation, ſuch as the Codex Bezæ, which ſo eminently coincide with the Syriac verſion, that their relationſhip is not to be denied. All theſe three editions, though they ſometimes differ in their readings, harmonize very frequently with each other. This is to be aſcribed in a great meaſure to their high antiquity, for our oldeſt manuſcripts belong to one [or other] of theſe editions, and the tranſlations themſelves are very antient. A reading, confirmed by the evidence of all theſe three editions, is ſupported by the very higheſt authority, but it muſt not be conſidered as infallible, ſince the true reading may be ſometimes found only in the fourth.

" 4th. The Byzantine edition, or that in general uſe at Conſtantinople, after this city was become the capital and metropolitan See of the eaſtern empire. With this edition thoſe of the neighbouring provinces were cloſely allied. To it are likewiſe to be referred the quotations of Chryſoſtom, and Theophylact, biſhop of Bulgaria, with the Slavonian, or Ruſſian verſion." (Pp. 175, 176, 177.)

Of theſe four editions, our author and his learned tranſlator have deſcribed no fewer than 469 manuſcripts, which have been wholly or partially collated; and of theſe manuſcripts the Codex Alexandrinus, the Codex Vaticanus, and the Codex Bezæ or Cantabrigienſis have attracted moſt of their attention. To this theſe codices are indeed well entitled; for they are certainly the moſt antient manuſcripts which are now known to exiſt; and two of them comprehend, each, the whole Bible. Both Michaelis and Mr. Marſh conſider the Codex Alexandrinus as the leaſt antient of the three; but we are far from being converted to their opinion. Whether it be more or leſs valuable than the Codex Vaticanus, as we have not collated them, we have no right to ſay; but taking for granted the facts here ſtated, or data on which critics form their judgment of the antiquity of manuſcripts, we ſhould conclude the Alexandrinus to be of at leaſt equal antiquity with the Codex Bezæ, which both critics admit to be more antient than the Codex Vaticanus. If the extracts which Mr. Marſh gives in page 898, from an inſcription on a monument erected in the time of the Peloponneſian war, and in page 899, from the antient ſarcophagus preſerved at Florence, be *fac-ſimiles*, we muſt conclude the Codex

Codex Alexandrinus to be of the higheſt antiquity; for there is no perceptible difference between it and them, though the letters of Codex Bezæ have very little reſemblance to either.

To the arguments of Grabe and Woide for the high antiquity of the Codex Alexandrinus, which arguments are not here confuted, Michaelis oppoſes the following as determining his judgment.

"I confeſs that there is a circumſtance which excites a ſuſpicion, that the Alexandrine manuſcript was written after Arabic was become the native language of the Egyptians, that is, one, or rather two centuries after Alexandria was taken by the Saracens, which happened in the year 640. The tranſcriber confounds, and that, if I am not miſtaken in many inſtances, the two letters M. and B. an exchange which frequently takes place in Arabic." (P. 207.)

But does ſuch an exchange as this take place in no language but Arabic? We have ſeen a Greek manuſcript written where Arabic was never the native language, in which the letters M P were frequently ſubſtituted for B; and who knows that ſome ſuch confuſion of letters was not frequent in Egypt before the taking of Alexandria by the Saracens? It ſeems likewiſe to be very little probable, that after Mahommedaniſm had become the dominant religion of Egypt, and when there is reaſon to believe that the Chriſtians of that country were deeply infected with the hereſies of the age, the writer of the Alexandrine manuſcript would have prefixed to the pſalms the epiſtle of *Athanaſius* on their value and excellence. No doubt, this *might* have been done by ſome good Catholic, who, amidſt the apoſtacy of the age, ſtill revered the memory of the orthodox father; but how many chances are there againſt the individual Codex Alexandrinus being, in the eighth or ninth century, written by ſuch a Catholic?

In our author's account of this manuſcript we have a wonderful inſtance of German prolixity in the compoſition of books. He had publiſhed, in the third edition of his introduction to the New Teſtament, a deſcription of the Codex Alexandrinus, which he afterwards diſcovered to be defective, and, in ſome particulars, erroneous; and he was deſirous, as became a lover of truth, to correct his errors in the fourth edition. In ſuch circumſtances, an Engliſhman would either have written a new deſcription of the codex, or have altered and enlarged the deſcription which he had formerly publiſhed; but Michaelis adopted a method of correction different from both theſe. He publiſhed his former deſcription without the ſlighteſt alteration or improvement of any kind; but *prefixed* to it a new deſcription ſupplying its defects, and correcting its errors; by which means he directly contradicts himſelf, oftener than once, when treating of the ſame ſubject, in the ſame ſection of the eighth chapter of his work! This clumſy contrivance is noticed by Mr. Marſh, though he felt not himſelf at liberty, in performing the duties of a tranſlator, to improve the plan of his author.

Since the ſects of modern miſſionaries and *true churchmen* aroſe, we have

have repeatedly had occaſion to exhort our national clergy to pay more attention, than ſeems generally to be paid, to the works of antient Chriſtian writers, whether deemed orthodox or heretical. In the ninth chapter of the work before us the reader will find ſome very cogent arguments to enforce our exhortations. Michaelis, who values the fathers, as we do, not for their *opinions*, which are often erroneous, but for the teſtimony which they bear to important *matters of fact*, has proved, with complete evidence, that the true reading of a particular text of ſcripture may often be aſcertained, with greater confidence, from the writings of an *Origen*, a *Clemens Alexandrinus*, or an *Ephrem*, than from the moſt antient manuſcript of the New Teſtament, which is now in exiſtence. To this excellent chapter we have nothing to object: it is learned, rational, and candid.

To the tenth chapter the ſame character cannot be allowed. The ſubject under diſcuſſion is *conjectural emendation of the Greek Teſtament*; a deſperate remedy, to which, as the learned tranſlator well obſerves, recourſe ought never to be had, but when the diſeaſe is otherwiſe incurable. Such was the caſe of the very few manuſcripts which the editors of the firſt printed Bibles had an opportunity to collate; but it is far otherwiſe now; and no reading ought to be admitted which is not authorized by ſome antient manuſcript, ſome antient verſion, or the teſtimony of ſome eccleſiaſtical writer of eſtabliſhed character. It is true that our author reprobates in the ſevereſt terms *theological conjecture*, or profeſſed emendations according to what is called the *analogy of faith*; but between *theological* and *critical* conjecture the boundary is not diſtinctly marked, and it is not poſſible ſo to mark it. Every ſcriptural critic is likewiſe a divine, and every divine favours a particular ſyſtem.

In the eleventh chapter there is nothing worthy of particular notice; but the twelfth is a valuable morſel of criticiſm. The reader will find in it a very ſatisfactory review of the principal editions of the Greek Teſtament which have been publiſhed ſince the revival of learning and the invention of printing. Among theſe the Complutenſian edition, the various editions by Eraſmus, by Stephens, and by Beza; the editions of Colinæus, of Biſhop Fell, of Mill, of Bengel, of Wetſtein, of Grieſbach, of Matthei, and of Birch, claim moſt attention both from our author and from his excellent tranſlator. In the courſe of their diſquiſitions, they have made it very apparent that Eraſmus tranſlated occaſionally from the Latin verſion; that Stephens ſometimes applied conjectural criticiſm to the ſacred text; and that Beza, with the good faith of *modern* Calviniſts, introduced, at leaſt, into his firſt edition, ſuch readings as favoured his peculiar notions; though different readings were authoriſed by ten times the number of antient manuſcripts. Of all the editions which have yet been publiſhed, the text of Grieſbach's ſeems moſt worthy of confidence; for it appears from this review, that the learned editor admitted not into it a ſingle word or phraſe, for which he had not ſome antient and unqueſtionable authority. It is indeed an edition of the Chriſtian ſcriptures, which,

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as it may be republiſhed at no great expence, ought to have a place in the library of every clergyman; whilſt the more voluminous editions of Mill and Wetſtein are calculated only for thoſe who have leiſure and inclination to devote their time to ſacred criticiſm. In comparing the merits of thoſe two celebrated editions, Michaelis, with the learned world in general, gives the preference to that of Wetſtein; though he convicts the editor of many inaccuracies, and more than inſinuates that his judgment is occaſionally warped towards the Socinian mode of criticiſm. Mr. Marſh, without inquiring into Wetſtein's theological opinions, very ably defends his critical *integrity*, and convicts Michaelis of inaccuracy himſelf in almoſt every objection which he has made to the accuracy of Wetſtein.

In the thirteenth chapter, which concludes the firſt part of this elaborate and valuable work, the leſs learned reader will receive much curious information concerning the marks of diſtinction, and diviſions of the Greek Teſtament. The various points, which have a place in the printed editions, are all modern; and our author gives conciſe, and, with the aid of his tranſlator, a ſatisfactory hiſtory of them; ſhewing that difficulties may often be removed from the ſcriptures, merely by a change of the punctuation, which is of no authority as being no part of the original text. The Iota ſubſcriptum, and the Spiritus aſper, are likewiſe ſuſpicious in manuſcripts profeſſing to be antient; and all the accents of the New Teſtament are clearly proved to be ſpurious. Both Michaelis and Marſh, however, are of opinion that the antient as well as modern Greeks read and ſpake by accent; and many authorities are quoted to prove that the antients attended to accent without violating quantity; but this is a queſtion, which learning alone cannot decide. Is it poſſible to place an accent on a ſhort vowel without lengthening the ſound of that vowel? Thoſe, who have the beſt muſical ear, and who have paid particular attention to the ſtructure of the larynx, and the modulation of the human voice, ſeem to be agreed that it is not; and what is in itſelf impoſſible was certainly not performed by the antient Greeks. When profeſſor Reiz declared that he heard a Greek prieſt "raiſe the tone of his voice without lengthening the ſound when he pronounced a ſhort ſyllable which had an accute accent," he doubtleſs ſaid what he believed to be true. We queſtion not his authority, but the delicacy of his *ear*; for we know, by experience, that the prieſt would *tell* him that he had not lengthened the ſyllable; and if the profeſſor was not accuſtomed to meaſure muſical or vocal ſounds, or had not an ear capable of ſuch an operation, he would naturally give credit to his informer. The writer of this article has heard a Greek eccleſiaſtic and a very learned Hungarian read Homer; and they both *affirmed* that they had not lengthened the ſhort ſyllables, on which they placed the accute accent; but he took the liberty not to believe them, becauſe his own ear and the ears of other people more accuſtomed to the meaſuring of ſounds, aſſured him that the affirmation was falſe. The caſe is far otherwiſe with reſpect to what is called the Engliſh accent. By it the tone is

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neither raiſed nor lowered; and when the ſtroke is given to a conſonant, the *ſtreſs* may be very diſtinctly marked, and yet the *ſyllable* be pronounced in the ſhorteſt time poſſible.

(To be continued.)

An Account of the Travels into the interior of Southern Africa. In which is conſidered the importance of the Cape of Good Hope to the different European Powers, as a Naval Military Station; as a Point of Security to our Indian Trade and Settlements during a War, and as a Territorial Acquiſition and Commercial Emporium in time of Peace: with a Statiſtical Sketch of the whole Colony. Compiled from authentic Documents by John Barrow, Eſq. 4to. Vol. II. p. 452. Cadell and Davies. 1804.

THE eſtimation in which the author's former volume has been, and is held, encouraged him to add the preſent performance, which he conſiders as an attempt to finiſh an incomplete work. In a preliminary chapter our author preſents his conception of the firſt and ſecond ſubjects of his production.

"The natural hiſtory" (he ſays) "of a country little known; the general deſcription of its ſurface and appearance; the manners, cuſtoms, and ſtate of ſociety, of the ſeveral claſſes of inhabitants, furniſh a vaſt fund of uſeful and agreeable information; but they do not conſtitute a whole."

After this outline of the objects of his firſt volume, he proceeds to the ſecond.

"A number of other ſubjects muſt be diſcuſſed and deſcribed before our knowledge of that country can be ſaid to be complete. Among theſe are, not the leaſt important, the local advantages it may command in a political, military, and commercial point of view, either with reſpect to itſelf, or in its relations with other countries; its reſources, and their application; its revenues, juriſprudence, population, and a variety of other points which, when attentively taken, form a topographical and ſtatiſtical account, from whence both the ſtateſman and the philoſopher may be inſtructed and amuſed."

A great variety of opinions were entertained reſpecting the importance of the Cape of Good Hope, moſt of them, Mr. Barrow thinks, founded on a very limited view of the ſubject, and on an imperfect knowledge of the country. This writer deems the Cape very important to Britain, and by no means approves the policy which ceded ſuch a valuable poſſeſſion. He notices the aſſiduity of the French in extending their knowledge of India, and the parts of Africa that have an intercourſe with that country. He gives a ſhort account of the various authors who have written concerning the ſouth of Africa, and alſo the charts which illuſtrate thoſe coaſts. He calls in queſtion the authenticity of a very great portion of Vaillant's travels. The preliminary

minary chapter closes with enlarging on the value of the Cape of Good Hope to Britain.

The second chapter describes a military expedition to the Kaffer frontier. On the departure of Lord Macartney for England, the natives, instigated by malignant persons in the Cape Town, became unruly and rebellious, and were guilty of various acts of disorder and insurrection. The activity of government having suppressed the disturbances, Mr. Barrow offered to visit the interior country, to conciliate the inhabitants, and send to the Cape those whom he should find instigating sedition. The offer was accepted, the journey was undertaken, and afforded the materials for describing the physical and moral state of Caffraria.

On the 8th of March 1799, Mr. Barrow joined a Serjeant's party of Dragoons, at a pass that leads over the mountains near Cape Town, and crossing the ridge penetrated into the country of the Hottentots and the Dutch colony. The first circumstance which struck our traveller in contemplating these people was their cruelty to animals. In that part of Africa the pasturage is good, but there is not much agriculture. Trees are as rare (says Mr. Barrow) as Dr. Johnson found them in Scotland. On the second day of their journey they could find no place of entertainment but a shoe-maker's hovel, which also served the neighbours as a kind of a tavern; but victuals and liquors were presented in such a disgusting stile as Britons could not bear. As they advanced, they met with various Missionaries, whose manners and habits assimilated more with their own. Leaving the districts which these occupied they proceeded in their journey, and lost two soldiers in crossing a river. For several pages our author suspends the narrative, and exhibits a dissertation on the probable advances and recesses of the sea in those parts. His reasoning being merely conjectural upon this subject, it would answer no purpose to repeat it to our readers. On the tenth day of their journey they reached a country which was very beautiful and fertile, abounding in tobacco, fruit, and vines; the vineyards are extremely good, but there is very little skill employed in making the wine. Our travellers kept near the Eastern coast, and by the time they had reached Mossel Bay, about three hundred miles from the Cape, they found a tract composed of large and beautiful plains intersected by numerous rivers, and abounding in lakes full of excellent fish. The boors, of Dutch extraction, work very little, but make the Hottentots labour for them; and Mr. Barrow thinks that these colonists are better fed, more indolent, more ignorant, and more brutal, than any set of men bearing the reputation of being civilized, upon the face of the whole earth. We are not indeed surprized that an Englishman should find an amalgamation of Dutchmen and Hottentots, a composition very little to his taste; but we think him too liberal in allowing to Dutch boors the reputation of being *civilized.*

Hitherto our traveller had chiefly contemplated the general aspect of the country, and the manners of the inhabitants. Arrived in Plattenberg's

berg's Bay, he finds conſiderable opportunities for botanical reſearch, and alſo for zoology. Meanwhile the rebellious boors having been completely ſubdued, the delinquents were tried, but treated with great lenity. The farther the travellers advanced from the ſeat of Government the more they found the Dutch boors oppreſſive and cruel to the wretched natives. Even the higher ranks of Dutch, who chiefly reſide in Cape Town, are extremely brutal and groſs in their manners and converſation.

"Grown (ſays our author) into affluence by the general proſperity that followed the conqueſt of the ſettlement, ſerjeants, and corporals, and trumpeters, are now men of the firſt conſequence, keep their ſlaves, and horſes, and carriages, and wallow in all the luxuries that the colony affords. But, though they aſpire to the rank of gentlemen, they cannot diſguiſe the cloven foot."

Theſe remarks our author illuſtrates by very ſtriking inſtances. Vulgar as many of theſe Dutchmen are they are extremely tenacious of rank, and many diſputes ariſe between their ladies about precedency. There is little of domeſtic affection among the Coloniſts, and children are trained to cruelty and oppreſſion. The Hottentots are capable of ſtrong attachments, and very grateful to Europeans by whom they are well treated. They highly regarded the Britons, and the chief boon they prayed from them was protection from Dutchmen. The Kaffers are more manly and energetic than the Hottentots, and were not near ſo paſſive to Dutch oppreſſion. The Kaffers are free, and are not yet included in the Slave Trade. They are particularly fond of dogs, and the country is almoſt overrun with theſe animals, but, fortunately, madneſs is unknown among them. As our travellers advanced into Caffraria they found their ſituation ſomewhat alarming, and it was not judged expedient to penetrate into the thickets with which that country abounds. Our author returned to the Cape, on the 8th of June, after an abſence of three months. Many of the inhabitants of the Cape became reconciled to the Britiſh government, and the Coloniſts were very far from rejoicing when they found it was to be returned nominally to Holland, but really to be given up to France.

Chapter third conſiders the importance of the Cape of Good Hope as a military ſtation. Britain had regarded the capture of this ſettlement as a very important acquiſition. Mr. Dundas, in deviſing meaſures for the adminiſtration of the new poſſeſſion, propoſed to combine the intereſts of the public with the intereſts of the Eaſt India Company, and with that double view recommended Lord Macartney as Governor. Mr. Dundas regarded this ſettlement as a poſſeſſion of the very higheſt importance to the Britiſh territories in India, and, therefore, thought it ought never to be relinquiſhed. The Earl of Macartney was of the ſame opinion. As a military ſtation the Cape has the following advantages. In time of war ſhips are navigated in a great meaſure by Laſcars, who cannot bear the fatigues of a long voy-

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age ſo well as Engliſh ſeamen; when they have no reſting place they are ſeized with infectious diſtempers that communicate to the troops which ſo many ſhips carry out in time of war. The Cape ſerves as a half way houſe, refreſhes theſe mariners, prevents diſeaſes among them, and through them to the ſoldiers. Regiments have very frequently arrived at the Cape in a ſickly ſtate, and have, in a few weeks, been completely recovered by the climate and proviſions: but it is not only beneficial in reſtoring to health troops paſſing to India; it ſerves as a wholeſome and commodious ſtation for forces that may be ſent either to the Eaſt or Weſt Indies. It is peculiarly favourable for performing the exerciſes that train recruits to be ſoldiers. The middle temperature between heat and cold, enables the learner to undergo the fatigues of drilling with a facility which would be impracticable in tropical latitudes. It is, moreover, an excellent hoſpital for invalids from India. Soldiers may be ſubſiſted for a comparatively ſmall expence at the Cape: this our author evinces by very accurate calculations.

The fourth chapter views the importance of the Cape as a naval ſtation. The obſervations on this ſubject are introduced by a ſhort ſketch of the benefits of commerce, eſpecially to Britain. Naval places of call are of leſs conſequence, our author admits, to Britiſh ſeamen than to any other navigators, who do not ſail ſo quickly, and have not ſuch proviſions to maintain them in health during a long voyage. Nevertheleſs the Cape is of high importance as a naval ſtation. Even to Engliſh ſailors it is often requiſite to have a port where they may both refreſh and refit. But in other points of view it is ſtill more important. In time of war it commands the entrance into the Indian Seas; and can intercept both the commercial and war ſhips of the enemy. A ſmall ſquadron ſtationed there would watch the ſeas, and beſides would prevent the enemy from refreſhing at the ſame centrical place. It would give us the command of the whole trade of India and China. Our author follows this reaſoning by local details on the beſt places for maritime ſtations in that vicinity.

Chapter fifth conſiders the importance of the Cape in a commercial view, and as a depot for the Southern Whale Fiſhery. Our author opens this chapter with an account of the deſigns of the Dutch in taking poſſeſſion of the Cape.

"The original intention of the United Provinces, in forming a ſettlement at the Cape of Good Hope was, that of its being a place of refreſhment for the ſhipping of their Eaſt India Company, beyond which they thought it not prudent to extend its uſe till very lately; after they had perceived the advantages it poſſeſſed as a military depot for forming and preparing their troops, which were intended to ſerve in their Indian ſettlements."

They permitted foreign ſhips to refit and refreſh at the Cape, but as they poſſeſſed a monopoly of ſupplying ſuch ſhips with proviſion sthey exacted double prices. The great object of the Dutch ſettled there

was private gain, and their East India Company considering it merely as a station, took no effectual means to render it a flourishing settlement; and under the Dutch its opulence was very inconsiderable. The Dutch East India Company were jealous of establishing a power at the Cape which in the state of their strength might throw off dependence on Holland, and even overawe the Dutch settlements in India. For all these reasons the Dutch were very far from rendering, or attempting to render, the Cape so productive a possession as it could be made in more powerful hands. Their policy respecting this station, if not injudicious, was unavoidably narrow.

Our author proceeds to consider the policy of declaring the Cape a free port, which he thinks,

"Though profitable to speculators and the inferior nations of Europe trading to the East, must infallibly have proved ruinous to the concerns of the English United Company of Merchants trading to the East Indies. The sales of Leadenhall-street would suffer beyond calculation, were such a measure to be adopted by the Dutch; and of all nations the English would be the last to benefit by it; whilst the Danes, Swedes, Spaniards, and Portugueze, would find their advantage in purchasing cargoes of India and China goods at the Cape of Good Hope, at a moderate advance, and without duties, in preference of applying to the London market, where they are liable to duties or puzzled with drawbacks; or rather than prosecute the long and expensive voyage through the Eastern seas."

The Americans would profit very considerably by the freedom of that port. At present, with very small ships and proportionate capitals, they find their accounts in the India and China trade, exclusive of that part which employs them in carrying home the private property of individuals who have acquired fortunes in India. With the returns of their lumber cargo, which they could always dispose of at the Cape, if a free port, and the produce of their South Sea Fishery, they would be able to purchase a cargo of China goods. It is obvious, that the Americans trading directly to India and China, can afford to undersell, from their imported cargoes, the English West India merchants in our own islands, notwithstanding the drawbacks allowed on exports from Leadenhall-street. Much more might they undersell them if allowed to enjoy the additional benefits of the Cape trade. These are all arguments against suffering the Cape to be opened as a free port.

Mr. Barrow next enquires—

"To what extent the Cape of Good Hope might have been rendered advantageous to the interests of the British empire, as an emporium of Eastern produce? As furnishing articles of export for consumption in Europe and the West Indies? As taking, in exchange for colonial produce, articles of British growth and manufacture."

The grand objection against making the Cape an emporium between Europe and the East Indies, and between the West Indies, America, and Asia, is the diminution of the profits of the East India Company, and consequently of the public revenue. In answer to this objection

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our author obſerves, that, according to the account of the Directors themſelves, the Company is fully competent to the ſupply of the Eaſt India and China markets in commodities of Britiſh growth or manufacture, at ſo cheap a rate as to preclude European competitors.—The Americans only can underſell them in the India and China markets. From this fact it follows that the Eaſt India Company, if the Cape were in poſſeſſion of Britain, could eaſily ſupply that emporium with the produce and manufactures of Great Britain, at ſo cheap a rate as to underſell any other nation. The Americans, excluded from an extenſive market at the Cape, would not find their account in trading to India and China. Other foreign nations trading to the Cape might there be accommodated with Britiſh goods and manufactures, and the returns from India and China. A very extenſive trade might be opened from the Cape for both Britiſh and Eaſtern commodities, with Brazil, and other parts of South America; which, whether belonging to Portugal or Spain, are at preſent very ſcantily ſupplied. During the ſhort time that the Engliſh held the Cape the traffic with South America was great, and rapidly increaſing.

"Were therefore the Cape to become a commercial depot in the hands of the Eaſt India Company, (ſays the author) the conſumption, in Spaniſh and Portuguese America, of Eaſtern produce, would increaſe to a very great extent, for all which they would pay in ſpecie; and as the Company feel the greateſt want of ſpecie for their China trade, and ſtill more for the neceſſary uſes of their Indian empire, the ſupply of hard money they would thus obtain, would conſiderably leſſen, if not entirely put an end to, the difficulties under which they now labour on that account."

If the emporium were thus well ſupplied by Britiſh and India goods, the clandeſtine trade carried on under neutral colours would be deſtroyed, becauſe the traders could not afford to ſell at ſuch a low price as the Company; and the Company, from their ability to underſell all competitors, would thus procure the monopoly of the India trade. Our author illuſtrates this general remark by particular details.

He afterwards proceeds to conſider the advantages of the Cape as furniſhing exports and receiving imports. The articles of that country which might be advantageouſly exported to India and China, Europe, America, and the Weſt Indies, are chiefly grain and pulſe, wine and brandy, wool, hides and ſkins, whale oil and bone, dried fruits, ſalt proviſions, ſoap and candles, aloes, ivory, tobacco. The wheat produced at the Cape is equal to any in the world, and is ſold at a very reaſonable price. The greater number of ſeaſons are fruitful, and yield a ſurplus, which is laid up againſt ſeaſons of ſcarcity. Barley is alſo a very productive crop. Pulſe may be ſupplied to any amount. Wine and brandy are the ſtaple commodities of the Cape. Hitherto the cultivation of the vine bears no proportion to the excellence of the grape; but by Britiſh induſtry and ſkill it might be rendered a moſt productive article, that could be ſupplied to the Eaſt and Weſt Indies, and alſo to Britain, in ſuch quantities as very greatly to

diminiſh our expenditure for European wines. The beſt wine at the Cape is that which reſembles Madeira, and equals it in ſtrength and flavour. Another ſpecies reſembles old hock. We do not, however, find any beverage that bears any likeneſs, of taſte or colour, to either port or claret; but grapes of that kind might, perhaps, be raiſed in the ſame climate and ſoil which affords other wines of ſuch an exquiſite flavour. In the poſſeſſion of the Engliſh, wool became a very valuable article at the Cape, and might be rendered much more important. The other articles enumerated as propoſed exports appear alſo abundant, and in Britiſh hands might be rendered much more productive. The ground on which Mr. Barrow forms his reaſoning concerning probable exports, is the exportation of the four years during which England both held and cultivated the colony. He next conſiders the imports from England, and from India and China, and ſubjoins detailed accounts.

Our author, laſtly, views the advantages that might reſult to England by eſtabliſhing at the Cape a kind of central depot for the Southern Whale Fiſhery. In introducing this topic he repeats various obſervations which, however common, muſt always be important: that the ſtrength and ſecurity of the Britiſh empire chiefly depend on navigation; that the ſea is the great ſource of her wealth and power; that our navy is the great bulwark of the empire; that fiſheries are moſt important nurſeries for ſeamen. He conſiders fiſheries in a different point of view; as furniſhing materials for food and accommodation. The home fiſhery ſupplying the markets with food, and the whale fiſhery furniſhing our warehouſes with oil, are of the firſt commercial importance as well as naval. We have attended, Mr. Barrow thinks, too little to our fiſheries, and ſuffered foreign powers to engroſs a great portion of that ſource of riches and ſtrength. Within the laſt twenty years fiſheries, both for food and other accommodations, have occupied a much greater ſhare of legiſlative attention; nevertheleſs the principles of that ſpecies of induſtry have not been completely underſtood. The Southern Whale Fiſhery neceſſarily requires a very conſiderable advance of capital before any returns of profit. By the poſſeſſion of the Cape the charges of outfit would, in our author's opinion, be very much diminiſhed. Inſtead of carrying out proviſions to ſupply the whole voyage, the crews would have an opportunity of acquiring ſtores at the Cape, at a more reaſonable expence, and if this ſtation were made a central depot for the Southern Whale Fiſhery, it might be the means of throwing into Britiſh hands the monopoly of ſpermaceti oil. At preſent, when at war with the French and Dutch, our whalers have no port from Europe to the South Sea, wherein to refit or refreſh, except in the Portugueſe ſettlements, and thither, in the preſent ſtate of politics, admiſſion is very precarious, but the poſſeſſion of the Cape would entirely remove this inconvenience. Thence we might employ ſmall ſhips as well as great.

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"Such ſmall craft (ſays our author) might alſo find their advantage in running down to the iſlands in the South Seas and picking up a cargo of ſeals, and thus anticipate the Americans, who, by means of their fiſhery and ginſeng, and the produce of their lumber carpoes, have worked themſelves, as we have already had occaſion to notice, into a valuable portion of the China trade. Whereas if oil taken on the coaſt by the ſmall craft of the inhabitants of the Cape, which might alſo include oil taken by foreign fiſhermen, and exchanged by them for India or China goods, were admitted to entry in Britiſh-bottoms into Great Britain at a low colonial duty, the foreign fiſhermen, who never can be excluded from fiſhing on the coaſts of Africa, might find a market for their oil there."

The ſituation of the Cape might thus be an important depot for Britiſh trade with America.

Having endeavoured to ſtate the different advantages of the Cape to Britain, as a military and naval ſtation, as a ſeat of commerce, and a depot for the Southern Whale Fiſhery, our author laſtly contemplates its value as a territorial acquiſition, and for this purpoſe preſents a topographical deſcription, and a ſtatiſtical ſketch of the ſettlement, which conſtitute the ſubject of the ſixth and laſt chapter.

This colony extends from the Cape of Good Hope to the North-eaſt as far as the great Fiſh river, about 580 miles: to the North-weſt, to the mouth of the Kouſſie river 320: and from that ſpot, acroſs the country, to the great Fiſh river, about 500 miles. The ſhape of the colony is a trapezium, ſomewhat approaching to a triangle. Reduced to a parallelogram, it comprehends about 120,000 ſquare miles, (ſomewhat leſs than 350 miles ſquare.) It is extremely deficient in population, notwithſtanding the excellence of the climate and ſoil; but the ſcantineſs of the inhabitants is, in a great meaſure, owing to the impolicy and oppreſſion of the Dutch which has driven great numbers of the ancient inhabitants from thoſe countries. For its extent it abounds in rivers well ſtored with fiſh; and contains chains of very high mountains. The Dutch Eaſt India Company eſtabliſhed a Civil Government to rule both the Coloniſts and the Hottentots; but juſtice was very little obſerved. Crimes were committed by the Coloniſts with impunity, and the poor Hottentots muſt either fly or ſuffer. The country was divided into diſtricts, which our author enumerates in detail, and deſcribes the productions, population, and uſages.—The lands were firſt obtained by the Dutch from the Hottentots by purchaſe. The Hollanders extended theſe poſſeſſions by force, and made grants of land on the four following tenures:—1ſt, Loan lands, or grants on yearly leaſes, and a ſpecified rent; but if the rents were punctually paid, it was underſtood the leaſes were to be annually renewed; ſo that the tenure of the loan farms was perpetual if the rents were conſtantly and regularly paid. 2d, was gratuity land, originally granted in loan, but afterwards converted into a kind of copyhold eſtates. 3d, are quit rents on lands allowed by government to be occupied on paying a ſhilling an acre. 4th, Real eſtates, ſubject to no rent. Theſe eſtates appear not to be hereditary, and the conſe-

quence of ſuch a tenure, as may naturally be expected, is a total inattention of the proprietors to the permanent value of the lands, and a deſire to make the moſt of them as long as the poſſeſſion laſts. The coloniſts abound in the neceſſaries of life, but have very little of ſocial or intellectual enjoyment. Theſe laſt deficiencies appear, however to result from the people themſelves, and not their ſituation. In Britiſh hands mental enjoyment might be very eaſily introduced. True to their origin, theſe Dutchmen are extremely addicted to petty traffic, and to the avarice which chiefly appears both in individuals and nations of an inferior mercantile character. Many of them are a kind of brokers for tranſacting buſineſs between the country and town; and, really the narrative exhibits avarice as the Dutchman's chief ſpring of action as clearly, though not ſo ſtrongly, as the fell ſatiriſt of Hollanders, Dean Swift, who, in the character of Gulliver, deſcribes a Japaneze, that found the traveller unwilling to ſacrifice the Croſs to gain, declaring his diſbelief that Gulliver was a Hollander. "I think (ſaid he) you cannot be a *Dutchman*, but muſt certainly be a CHRISTIAN." However ſeverely any writer could exhibit the Dutch of the Cape or Japan, he muſt fall far ſhort of the exhibition which the Dutch of Holland made of themſelves, when to ſave the expence of maintaining their liberties, they yielded to an infidel democracy, and not only abandoned THE GOD OF CHRISTIANS, but, as it afterwards proved, *the God of Dutchmen*; being plundered of their wealth, the ſole object of their worſhip. But the greed of the Dutch coloniſts at the Cape defeated their own purpoſe, and leſſened the profits which a more liberal policy would have produced, and did produce, in the ſhort time that England poſſeſſed this territory. Our author proceeds with various details of their juriſprudence and commercial regulations; and cloſes his accounts with a view of their religion. On this ſubject the ideas of Mr. Barrow are leſs clear, or at leaſt leſs diſtinct, than on topics of commerce and politics. His firſt ſentence contains a material error. "Calv*a*niſm, (he ſhould have written Calv*i*niſm,) or the *reformed Church*, as it has uſually been called, is the eſtabliſhed religion of the colony." Calviniſm has not uſually been called the reformed Church, unleſs by a comparatively ſmall portion of thoſe who are not Roman Catholics. Calvin was the *Father of Preſbytery*, which THE PRINCIPAL CLASSES OF PROTESTANTS do not regard as a reformation. The Dutch it appears are in the colony as in the mother country, ſo far tolerant as may not interfere with their purſes. The clergy of the eſtabliſhment are very well provided for in the means of animal enjoyment, which appears to be all that thoſe worthy Preſbyters deſire. An attempt ſome years ago was made to eſtabliſh a Grammar School, but the only perſons fit for the employment were the paſtors, and they having abundance of food and accommodation, did not chuſe to burden themſelves with ſuch a laborious employment.

Having finiſhed his ſtatiſtical account our author ſuggeſts various projects of improvement. Chineſe might eaſily be induced to ſettle in

in a country where their induſtry could afford them a ſufficient ſupply of food, more certainly than in their own over peopled empire. A better ſyſtem both of vintage and tillage might be eaſily introduced. The eſtabliſhment of villages would promote population and civilization, and the eſtabliſhment of public ſchools would improve the coloniſts in the various means of laying the foundation for future benefit.

Having gone through the importance and value of the Cape of Good Hope in the various points of view which we have mentioned, our author finiſhes with the following reflections.

"I ſhall only add, by way of concluſion, that, under the preſent implacable diſpoſition of France towards this country, and the inſatiable ambition of its government, Great Britain never can relinquiſh the poſſeſſion of this colony, for any length of time, without ſeriouſly endangering the ſafety of her Indian trade, and the exiſtence of her empire in the Eaſt; both of which were effectually ſecured, at leaſt from external attack, by the occupation of this important outwork. The facility it affords, at all times, of throwing into India a ſpeedy reinforcement of well ſeaſoned troops, which never can be ſupplied effectually from England, how much ſoever they may be required, muſt always ſtamp an indelible value on the Cape. How deſirable would it be, at the preſent momentous criſis, to have the uſual garriſon there of 5000 effective men, to reinforce our ſmall but active army in India, inſtead of ſending troops from England, of whom, judging from paſt experience, two-thirds of thoſe who may ſurvive the voyage, will be totally unfit, on their arrival there, for any kind of ſervice. It is to be hoped then, that the Directors of the Eaſt India Company are, at length, become ſenſible of their error with regard to this important colony, and, having ſeen it, that ſuch meaſures may be ſuggeſted and ſolicited by them as may again put us in poſſeſſion of that advanced poſt, by which *their political and commercial interests in the East Indies will be secured and promoted*, and without which thoſe intereſts will conſtantly be expoſed to dangers that may not only threaten but finally terminate in a total ſubverſion."

Such are the chief contents of Mr. Barrow's ſecond volume, which in our opinion very clearly demonſtrate the importance of the Cape of Good Hope as a ſettlement to Britain. We regret that Miniſters were not equally well informed on this ſubject. An adequate idea of the value and importance of ſuch a place would have prevented capable and wiſe counſellors from relinquiſhing the poſſeſſion. Mr. Barrow's work has great merit in preſenting to the public a perſpicuous, accurate, and juſt view of the various benefits that might, and probably would accrue to this country from the recovery of ſuch a prize; and would prove extremely uſeful to the leaders of an expedition for that purpoſe, when having attained their object, which in the ſtate of Britiſh force would not be difficult, they ſhould be employed in arranging and adminiſtering the government of the Cape. A work of this kind we chiefly eſtimate by the authenticity of the narrative, and the communications which it contains. The author performs what he undertakes; he impreſſes forcibly upon the readers the value of the object which he recommends to Britain to reclaim. In a production of this kind, preſented merely for information,

information, we do not ſcrupulouſly analyſe compoſition, but if we did the travels are not liable to any conſiderable objections. This volume of Mr. Barrow will not only maintain but increaſe the reputation which his former has earned, and is highly deſerving of attentive peruſal by commercial and political readers.

Sermons ſelected and abridged chiefly from minor Authors, from Trinity-Sunday to the Twenty-fifth Sunday incluſive, adapted to the Epiſtle, Goſpel, or firſt leſſons, or to the ſeveral ſeaſons of the year. Together with Eight occaſional Sermons on important ſubjects; and an earneſt Exhortation to attend Public Worſhip, &c. &c. Addreſſed by a Clergyman to his Pariſhioners. For the uſe of Families. By the Rev. S. Clapham, M. A. Vicar of Chriſt-Church, Hants; of Great Ouſeborn, Yorkſhire; and Editor of the Abridgment of the Lord Biſhop of Lincoln's Elements of Chriſtian Theology, Vol. II. Price 10s. Pp. 716. Vernor and Hood.

THERE is no part of our literary labours which affords us ſuch encouragement to perſeverance, as the being able to recommend productions to our readers, which tend to make them both good members of the community, and exemplary Chriſtians. When the authors, whoſe works we are obliged to read, in order to make a juſt eſtimate of their merits, are ſuch as we can without any reſtrictions announce as truly excellent, it is then that we receive a compenſation for the many weary hours which ſome writers impoſe upon us. Without taking up the time of our readers with farther reflections, we can, with ſtrict juſtice, recommend the publication before us as not only unexceptionable, but as poſſeſſed of uncommon merit. Mr. Clapham has exerciſed a critical judgment, and diſplayed a refined taſte. His volume opens with two admirable ſermons for Trinity-Sunday, on the doctrine appointed by the Church for that day, from Skelton. The ſecond ſermon taken, as the editor informs us, from the third volume, "which is to be had only in Ireland," we can ſafely pronounce one of the beſt we have read on the ſubject. As a piece of reaſoning it is convincing; as a compoſition it is popular. The firſt ſermon for the firſt Sunday after Trinity, is from an author whoſe name we had never heard, and which is not to be found in any catalogue. There is only one other ſermon in the whole volume from this excellent writer, whoſe name is Reay, which is perhaps ſuperior to the one already mentioned, it is entitled, "Eternal Life, the gift of God." The ſecond ſermon for the ſecond Sunday after Trinity is from Dr. Elſmore, on the ſacrament. The editor has added the following note: "Should it be thought that this diſcourſe is improperly arranged, the Sacrament having been generally adminiſtered at the preceding feſtival, I am induced to hope that the reader, who may have then neglected the ſolemn invitation of the Church, will receive from the peruſal of this excellent ſermon, ſuch an impreſſive admonition,

nition for his negligence, as will induce him to go to the Lord's table at the very next celebration." We hope with Mr. C. that the effect he mentions will be produced by the perusal of it. This volume contains more doctrinal discourses than the first. The editor seems to embrace every opportunity of confirming his readers in a knowledge of the doctrines of the gospel, particularly those of justification, sanctification, the operations of the Holy Spirit, which are greatly misrepresented by enthusiasts of every denomination, and which this judicious editor is exceedingly solicitous to place in their proper light. The elucidation of the gospel, the support of the church, and the welfare of society, have, if our judgment do not mislead us, uniformly directed Mr. Clapham's choice. We may add indeed, that he has had another, which, though a secondary object, is entitled to high approbation, the selecting in general such sermons as are distinguished by the excellence of the composition. Among these we place many of Skelton's, the two sermons above mentioned of Reay, those of Riddoch, St. John, Lawson, Richmond, and it would be injurious to the editor were we not to include his own. The doctrinal sermons by Dr. Lewis, Atterbury, Peters, Scattergood, Powell, and Pearce, are all valuable.

This volume contains, with a very few exceptions, two persuasive and popular sermons for every Sunday from Trinity to Advent, adapted with unusual care and precision to the instruction and edification of families. We shall have cause to lament, if so excellent a work is neglected. The clergy will, we hope, be zealous in recommending it to their several parishioners; for, should it be generally read in families, they will find themselves most efficaciously secured from misconception and misrepresentation: the doctrine which is delivered from the pulpit will be illustrated and enforced by what is read at home; each thereby affording mutual aid and support to the other. This volume has with us peculiar merit, as it is admirably calculated to counteract the mischievous and pernicious effects of what is falsely called *Evangelical preaching*. Convinced, therefore, of the abundant good that it will produce, we ardently wish to introduce it into every family which professes an attachment to the constitution of the Church, and to the government of the country. To all these it will be truly acceptable; to the Socinian, and to the religious, as well as political enthusiast, it will be equally offensive.

We recommended to Mr. C. when we noticed his first volume, to make references to his abridgment of the Bishop of Lincoln's Elements of Christian Theology, and we are happy to see that he has attended to our suggestions. We farther recommend it to him to publish a third volume, containing one or two sermons, as he may judge most expedient, for every day to which our Church appropriates an epistle and gospel, with a few more occasional sermons, in order that his work may be complete.

Among the occasional discourses in the volume before us, is one on

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Confirmation by Skelton, from the Iriſh edition, which we wiſh to be read in every family, both previous and ſubſequent to the obſervance of that holy rite. Its arguments are level to every capacity; its perſuaſion is addreſſed to every heart. The next is an eloquent ſermon by Dr. St. John, on the promiſe and advantages of Chriſt's preſence with his church. This muſt prove a favourite diſcourſe with all the true ſons of the eſtabliſhment; for it will ſtrongly confirm them in their attachment to their holy mother. The third occaſional ſermon is by the editor, preached before that highly reſpectable prelate, the Biſhop of Bangor, when he preſided over the ſee of Cheſter, and then, (1794) publiſhed by his Lordſhip's directions: it is called, "The Advantages and Diſadvantages of Methodiſm impartially aſcertained." Our literary labours not having then commenced, this oratorical compoſition has not hitherto been noticed by us; we ſhall therefore detain our readers, and much, we truſt, to their ſatisfaction, whilſt we analize its ſingular merits.

Mr. Clapham, who is perfectly acquainted with his ſubject, undertakes to ſhew the good, whether real or ſuppoſed, both to Chriſtianity and to ſociety, which methodiſm has produced: then the evils, whether inherent in, or reſulting from, it: and laſtly, why methodiſm has ſo increaſed, and by what means it is ſupported.

Before he proceeds to the diſcuſſion of theſe topics, Mr. C. juſtly obſerves, that "the moſt candid inveſtigation of methodiſm has always provoked from its profeſſors, the moſt perverſe cavils, and outrageous reproaches." He immediately ſhews, in a very ſatisfactory manner, the abſurdity of ſuch conduct.

He firſt notices their "declaration of preaching the word of God in its genuine purity." As an inſtance, he mentions, "the doctrine of remiſſion of ſins, inſtantaneous in its operations, and complete in its effects, and of their certain knowledge of the day and hour when they firſt received the Holy Spirit." He quotes two paſſages, one from the writings of Weſley, the other from thoſe of Whitfield.

He contraſts, in notes well adapted to inform the general reader, theſe unſcriptural tenets with the doctrines profeſſed by Biſhops Sherlock, Hurd, and the learned Dr. Ogden. He then, from another expreſſion of Whitfields, ſhews how liable people are to be miſled by ſuch preachers. "*Alas! alas!* ſays Mr. Whitfield, *in how many things have I judged and acted wrong! Being fond of ſcripture language, I have often uſed a ſtyle too apoſtolical, and at the ſame time I have been too bitter in my zeal. Wildfire has been mixed with it; and I find I have frequently wrote and ſpoke too much in my own ſpirit, when I thought I was writing and ſpeaking entirely by the aſſiſtance of the Spirit of God,*" *&c. &c.*

Mr. Clapham afterwards mentions their doctrine of experience, which, he juſtly ſays, is neither intelligible as a fact, nor concluſive as an evidence; and then ſuggeſts to his hearers, whether they ought not rather to truſt to the knowledge of divines, (viz. Sherlock, Secker, Shelton,

Shelton, Ogden, Hurd, and Porteus) "whoſe talents have defended, and whoſe piety has adorned Chriſtianity, and who in their writings give no intimation of ſuch near and perſonal communion with God?"

He next ſilences the boaſt that, by the introduction of methodiſm, the goſpel is preached by many of the clergy in greater purity. If, he proceeds, "the methodiſts would be perſuaded ſeriouſly to read, and impartially to conſider, the explanations which ſome of our moſt illuſtrious brethren have given of grace, juſtification, and the new-birth, they would perhaps find that, where they reproach us with indifference, we have been anxious to explain the truth, and where they charge us with errors, we have been fortunate enough to diſcover it."

The next argument in favour of methodiſm is, that its profeſſors have improved the morals of the clergy. This boaſt is ſhewn to be altogether unfounded.

We will give our readers the following argument in the author's own words, from which they will be enabled to judge both of the elegance of the ſtyle, and the ſoundneſs of the matter.

"Another boaſted advantage is, that men, who formerly were totally ignorant of the nature of the Chriſtian covenant, are now, ſince they embraced methodiſm, 'mighty in the ſcriptures.' That they apply themſelves with diligence to the reading of the Holy Scriptures, we are ready to confeſs, to approve, and to encourage. And they are, in this reſpect, a reproach to too many of the members of our Church. But having had no farther education, I ſpeak of the generality, than merely to enable them to read, how can they be ſuppoſed to underſtand with critical nicety, and explain with argumentative preciſion, thoſe writings, which St. Paul aſſerts 'are hard to be underſtood?' When you reaſon with them upon any point of doctrine, they overpower you with quotations, which they call proofs, from the ſacred oracles. But the misfortune is, that you are under the neceſſity of explaining all the paſſages they produce in ſupport of their opinions; in doing which, the very ſight of the original queſtion is, in general, gradually loſt. From their ignorance of the ſcope of the writers—the character of the people to whom thoſe writings are addreſſed—the ſtyle and figures uſed by the inſpired penmen—they apply paſſages, which, when attentively examined, and thoroughly underſtood, have no relation whatever to the doctrines they are defending. Here their ſuppoſed ſuperiority triumphs: for the moſt learned divine, according to this mode of reaſoning, cannot confute the moſt illiterate mechanic. If inſtead of having their heads buſied, and their paſſions heated by their contemplations on abſtruſe ſubjects, they would engrave on their hearts, the virtues of meekneſs, humility, juſtice, forgiveneſs, their daily peruſal of the ſcriptures would be then truly laudable; and however we might pity the errors of their underſtandings, we ſhould applaud the amiableneſs of their manners, and the rectitude of their conduct."

In ſhewing "the evils that are inherent in, or reſulting from methodiſm," Mr. C. points out "the inconſiſtency of profeſſing to be the real members of the Church of England, whilſt they are loading its teachers with the moſt wanton abuſe and outrageous contempt. To ſarcaſtic ridicule, to ſevere condemnation, the clergy are expoſed, becauſe

becauſe they dare not preach doctrines which their judgment forbids them to believe, and which their conſcience commands them to condemn."

Another evil is, their declaration that the members of the Church are not made better by an attendance on its worſhip: and it is farther remarked, that their inſidious ſuggeſtions prevent many from receiving the Holy Sacrament; thereby deſtroying the efficacy of that divine ordinance upon thoſe unhappy perſons who are influenced by ſuch ſuggeſtions.

Mr. Clapham next ſpeaks of their want of judgment in the education of their children, and of the unhappy effects produced by it: his obſervations are truly excellent; and heartily do we wiſh that they may be read by every methodiſt, and conſidered with the ſeriouſneſs they deſerve.

The obſervations on the politics of the methodiſts are wiſe and temperate; and may with propriety be recommended to all men, of whatever perſuaſion, who are diſſatisfied with the civil or religious conſtitution of their country.

Mr. C. then proceeds to ſhew how methodiſm has increaſed. The cauſes he enumerates are their fanciful doctrines—their excluſive pretenſions to ſalvation—their attention to their ſinging—their periodical exchange of preachers—their frequent communications with their followers—and their induſtrious miſrepreſentation of the clergy. He aſſigns alſo other cauſes, which are, the want of perſonal intercourſe between the clergy and their ſeveral flocks—the too frequently unedifying manner of preaching in the church—and the want of ſermons, or of ſome other mode of inſtruction, in the afternoons. Theſe obſervations are all judicious, and merit the ſerious conſideration of the clergy.

It occurred to us, whilſt we were reading this admirable ſermon on methodiſm, that Mr. Clapham had received a ſevere chaſtiſement from Mr. Overton, and turning to the work of the latter, we immediately diſcovered that it was for the publication of this very ſermon. We mean not to reſume the controverſy; but we cannot in juſtice to Mr. C. refrain from making a few obſervations.

Mr. Overton quotes a paſſage from this ſermon, and afterwards one from a publication recommended by Mr. Clapham, entitled, A Review of the Policy, Doctrines, and Morals of the Methodiſts; and inſerts the following note,

"This author obſerves, 'At this time ſeveral *churches* are occupied by the methodiſts.' Hence it is evident that Mr. C. does not confine the term *methodism*, and his ſtrictures upon it to the followers of Mr. Weſley, and to thoſe of 'Mr. Whitfield, who are generally called Calviniſts,' but extends them to ſome of the regular clergy; otherwiſe theſe ſtrictures would have been unnoticed in this publication, which does not undertake to apologize for ſectaries, or any of their peculiarities."

Obſerve, reader, Mr. C. recommends a pamphlet which affirms that

that ſeveral churches are occupied by the methodiſts, hence it is evident that he extends his ſtrictures to ſome of the regular clergy. No perſon could imagine that a clergyman who made ſuch an illogical and unwarrantable concluſion could be contending for the truth of the ever-bleſſed goſpel. What! becauſe Mr. C. recommends a publication which cenſures ſome of the regular clergy, is he to be accuſed of cenſuring them himſelf? Where does Mr. Overton find, in any part of this ſermon, a ſingle expreſſion which has ſuch a tendency? *We* have looked for it in vain: and becauſe Mr. Clapham cenſures the ſectaries and their peculiarities, he therefore cenſures the evangelical clergy! Such is the cogency of Mr. Overton's reaſoning.

The reader ſhall judge. "There is," ſays Mr. C. "another artifice by which their ſocieties are ſupported, and their hearers multiplied, I mean the periodical change of their preachers." Does the paſſage convey the ſhadow of alluſion to the evangelical clergy? Who would not rather conclude, that Mr. C. confines his obſervations excluſively to "the followers of Mr. Whitfield, and the adherents of Mr. Weſley?"

In another part of his work, Mr. O. triumphantly aſks, "how could Mr. Clapham, before a learned biſhop and a congregation of divines, appeal to the day of judgment, ſolemnly pledge himſelf to lay aſide 'every prejudice,' and to conſider the matter 'fairly and impartially,' as he 'believes, it will appear, when the ſecrets of all hearts ſhall be diſcloſed,' and then exclaim concerning us; 'The regulation of the moral temper, and the extinction of the malignant paſſions, do not, alas! ſeem to be eſſential, or even ſubordinate parts of their ſyſtem!' How could the grave prelate 'command' ſuch groſs calumny to be publiſhed?" Mr. O. in this paſſage openly acknowledges that the ſectaries and the evangelical clergy are of the ſame opinion and character.

"Theſe gentlemen,"—by which he means (ſee his Preface) Dr. Croft, Mr. T. Ludlam, Mr. Clapham, Mr. Daubeny, Mr. Polwhele, the Anti-Jacobin Review—"are great enemies to the doctrine of ſalvation by grace; and, therefore, all ſcriptures which appear to maintain this doctrine, they explain away, and as to any preſent application, annihilate."

Hear Mr. Clapham's ſentiments on this ſubject: the words, it is true, are thoſe of other authors, but as he has ſelected them FOR THE USE OF FAMILIES, we cannot doubt but they convey preciſely his own ſentiments.

"That title to life and immortality, which we had forfeited through Adam, was graciouſly reſtored to us in Chriſt. For 'as in Adam all die, ſo in Chriſt ſhall all be made alive.' The precious blood of Chriſt waſhes out the ſtains occaſioned by our ſins, and preſents us pure and immaculate, before a holy and righteous God: we are reconciled to him by the death of his ſon, and he is pleaſed to receive us into his favour, make us his ſons by adoption,

adoption, and heirs of eternal life, merely on account of what he did and ſuffered for our ſakes." P. 160.

Again:—

"Hence it is that the forgiveneſs of our ſins is ſo often attributed, in Holy Scripture, to the death of Chriſt, as the only meritorious cauſe thereof: he is there ſaid to 'have waſhed us from our ſins in his own blood; to bear our ſins upon the croſs; and to put away ſin by the ſacrifice of himſelf:' expreſſions plainly ſignifying that the death of Chriſt was, in a proper ſenſe, an atonement for the ſins of men." P. 286.

From theſe quotations we feel ourſelves authorized to pronounce Mr. Clapham a conſummate hypocrite, or Mr. Overton the moſt unprincipled of calumniators!

The next of the occaſional ſermons is alſo written by the editor, and is entitled, "The Duty and Advantages of Paſtoral Viſits." This, whether we regard the matter or the manner, is an admirable diſcourſe. Mr. C. ſays, in a note, p. 620, "My mind was firſt ſtrongly impreſſed with the conviction of the duty, and of the neceſſity of a clergyman's viſiting his flock, by reading a charge of the Lord Biſhop of Durham, addreſſed by his Lordſhip to the clergy of the dioceſe of Sarum; when, with ſo much honour to himſelf, ſatisfaction to his clergy, and advantage to the Church, he preſided over that See." The learned prelate, as well as the excellent author, muſt each congratulate himſelf on the efficacy of the well adapted charge. We recommend this ſermon to the perual of the clergy. It has a claim to their attention; and we ſay to every one of them, go and practice the duty which it ſo ably recommends.

The following paſſage is uncommonly ſtriking. P. 626.

"Let us here, my reverend brethren, ſuppoſe, that one maſter of a family, that one father of children, who hath lived in the notorious neglect of theſe evangelical duties, is prevailed with, by the means I am now recommending, firſt to go to church himſelf—then to take his family to attend public worſhip along with him—afterwards to receive the Holy Sacrament, and to eſtabliſh in his houſe the cuſtom of daily prayer—let us ſuppoſe one ſuch effect to be produced—and ſuch an effect will not, cannot be confined to a ſingle family—and let us aſk ourſelves, what would be our feelings on the occaſion? Would the ſucceſsful proſecution of any uſeful, would the complete attainment of any advantageous object, afford the mind ſo much exquiſite and uninterrupted conſolation, as ſuch ſatisfactory evidences of our labours, as ſuch unequivocal demonſtrations of our zeal in the cauſe of God, and the welfare of mankind? Let us reflect upon the happineſs [which] we ſhould have communicated to the ſeveral individuals of the family—let us reflect, that to us they would attribute the peace of mind [which] they enjoy in the preſent, and the hopes of glory [which] they expect in a future, life—let us reflect that we ſhall meet them at the tribunal of God, not loaded with *their* reproaches, and diſtracted with *our own*, but as 'our crown and rejoicing, our glory and joy.' And whilſt, by ſuch animating reflections, we are ſtimulated to active exertions, and unwearied diligence—let us, on the other hand, remember, that if, under whatever pretences,

pretences, we fail to diſcharge this part of our ſacred calling, the blood of that family, and of every other neglected family in our pariſh which would have hearkened to our ſuggeſtions, will cry 'with great and exceeding bitter cry unto God' againſt us."

The fifth ſermon is likewiſe written by the editor. As a compoſition it is inferior, we think, to Mr. Clapham's other occaſional diſcourſes: but this may be eaſily accounted for, as it was preached at the aſſizes at York, in 1785, when he was, we imagine, a young man. It is, however, a very excellent diſcourſe, and cannot be too often, or too ſeriouſly, read by both jurors and evidence. We will preſent our readers with an extract from it, which will enable them to judge of its merits.

"It appears, from what has been ſaid, that the ſin of perjury is of the blackeſt dye, and is ſuch as can ſcarcely admit of aggravation. In order, therefore, to avoid this moſt criminal of offences, every man who conſults his peace of mind, and deſires the approbation of God, will always adapt his actions to his words, and his words to his principles: and when he is called upon to give evidence, 'he will not put his hand with the wicked to be an unrighteous witneſs.' He will diveſt himſelf of every principle of hatred, fear, or intereſt, leſt he ſhould defeat the end [which] his teſtimony was deſigned to anſwer; leſt, under the ſhades and colours of artifice and evaſion, he ſhould conceal the plain draught of truth. Should it be expected that his evidence ſhould tend, unjuſtly, to favour a party, he will give the cleareſt and moſt impartial account [that] he is able, without regarding at all whoſe intereſt his teſtimony will ſupport. He may ſubject himſelf, it may be, by this liberal and ingenuous conduct, to the unjuſt reproof [which] the prophet incurred, by his ſincerity, of the king of Moab, 'I took thee to curſe mine enemies, and behold thou haſt bleſſed them altogether.' And, as on all occaſions, where conſcience is concerned, more eſpecially where he appeals to the God of heaven, he will reply with the undaunted ſpirit of Balaam—'if Balak would give me his houſe full of ſilver and gold, I cannot go beyond the commandment of the Lord my God, to do leſs or more, of my own mind."

The following note may be thought, by many, to be worthy of legiſlative attention.

"The advantages of a trial by Jury are undoubtedly many and great. But it does not follow, that ſuch a mode of trial, hath not, as Blackſtone obſerves, defects to be removed. I once heard a cauſe tried of ſome importance—indeed every cauſe is of importance, if not to both, to one of the parties—and it was obvious, I believe, to every perſon in the Court, that the Jury did not know the difference betwon the plaintiff and the defendant. The uprightneſs of the judge ſuggeſted a juſt iſſue. There is another defect in the trial by jury. One obſtinate and determined man ſhall, and, we ſee every day, does, cauſe a verdict to be pronounced in direct oppoſition to truth. Should the queſtion be afterwards aſked of any of the jurors, why a verdict was given ſo contrary to the evidence—what is the reply? Such a perſon would not agree to any other. Was not this notorious in many of the trials for ſedition and treaſon a few years ago? It is, therefore, greatly to be wiſhed—ſince daily experience aſſures us that a Jury

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is not always compoſed *of twelve good men and true*—that inſtead of their unanimous concurrence, the concurrence of two thirds, or three fourths, might conſtitute a legal verdict. I dread innovation as much as any man can do, but juſtice is ſo often defeated by obſtinacy or villany that neceſſity calls loudly for an amendment of the preſent mode of trial."

The remaining occaſional ſermons are on intereſting ſubjects, and, as eloquent compoſitions, merit much praiſe. The volume concludes with an exhortation to attend public worſhip. It is printed ſeparate for the purpoſe of diſtribution, and we could wiſh to hear of its being diſtributed in every pariſh.

We conclude our account of this valuable ſelection by aſſuring our readers that it is replete with judgment and taſte, and the families, for whoſe uſe it is chiefly intended, may derive from it improvement and benefit, inſomuch as it honeſtly propounds to them the doctrines of the goſpel and of the church, and exhorts them to fulfil the duties of religion by the moſt cogent and perſuaſive arguments.

Pinkerton's *Modern Geography.*

(*Continued from P.* 20.)

MR. P. in the opening of his ſecond volume, gives two curious tables, exhibiting the original population of Aſia, and the colonies with which it has, at different times, inundated Europe. Then follows a very intereſting diſcuſſion concerning the progreſs of European knowledge with reſpect to Aſia. In the geography of Ptolemy, the moſt authentic monument of the knowledge which the antients had attained of this illuſtrious quarter of the world, the extreme points of diſcovery are the town of Sina, towards the Indian ocean, and that of Sera, the metropolis of the Seres, in the parallel of the ſouth of the Caſpian ſea. The eminently learned D'Anville thought that the Sinæ of Ptolemy inhabited Cochin China; but our author controverts this opinion; and juſtly, we think, concludes, with Goſſelin, that their country was Janaſerius in the weſtern part of Siam. With regard to the poſition of Sera, ſome have ridiculouſly transferred it to Nan-king, while even D'Anville himſelf places it as far to the eaſt as Kan-Tcheou, a town in the Chineſe province of Shen-Si. Mr. P. however, in his general obſervations on Independent Tartary, or as he always writes it, Tatary, has produced, in our judgment, very powerful evidence that the Serica of Ptolemy is the country now called Little Bucharia. If on both the poſitions here mentioned his deciſion be right, it will appear that not above one quarter of Aſia was known to the ancients.

This knowledge, however, was little increaſed till the 14th century of the Chriſtian æra, when Marco Polo, a man of intelligence, and of inſatiable curioſity, laid open to the aſtoniſhed Weſt the wonders of the empires of China and Japan, and conveyed ſome faint intelligence

ligence of other regions, which has been confirmed by more recent accounts. The conqueſts of Zingis, or Gengis-Khan, in the 13th century firſt excited the attention of the Europeans to theſe diſtant parts of Aſia. The victories of Zingis, and his Monguls, extended from Cathay, the northern part of China, to the river Judus; and thoſe of his ſucceſſors over Ruſſia, while their inroads reached even Hungary and Germany. The Monguls likewiſe penetrated into the receſſes of Siberia. In 1242, Sheibani Khan led a horde of 15,000 families into theſe northern regions, and his deſcendents reigned at Tobolſkoy for more than three centuries, till the Ruſſian conqueſt. Carpini and Rubruquis, European travellers, were employed to inſpect the power and reſources of this new empire of the Monguls. The latter found at Kara-Kum, their capital, a Pariſian goldſmith in the ſervice of the Khan; and Carpini relates that from their brethren in Siberia they had received ſome intelligence concerning the Samoeids.

Thus the knowledge of Aſia was conſiderably extended in the 13th century, and ſtill more, by Marco Polo in the 14th. Yet little progreſs was made for two centuries more. The accounts of Polo indeed began to be diſcredited; though the great Columbus, by acting upon them, accompliſhed an ever memorable enterprize. After the diſcovery of America, and the navigation of Gama to the Eaſt Indies, the maritime parts and iſlands of Aſia were ſucceſſively explored. Yet the voyages of the Ruſſians, of La Peyrouſe, and above all, of our immortal Cook, ſhow how much ſtill remained to be done. Of the interior of Siberia little was known till Peter the Great, after the battle of Pultowa, ſent his Swediſh priſoners to that inhoſpitable region, of which Strahlenberg, one of the officers, publiſhed an account. Our knowledge of it has ſince been greatly increaſed by the well known journies of Pallas and others. The geography of Aſia, however, is, even yet, far from perfect; particularly with regard to Daouria, and other regions on the confines of the Ruſſian and Chineſe Empires: to which may be added central Aſia, in general, Tibet, and other countries more to the ſouth. Even Hindoſtan had never been deſcribed with tolerable accuracy till the publication of Major Rennel's excellent Map and Memoir. "But," ſays our judicious and learned author, "while many improvements are wanted in the geography of ſeveral European countries, it is no wonder [that] there ſhould be great deficiencies in that of the other quarters of the globe." (Pp. 4—8.

Our author's account of the progreſſive diſcovery of Aſiatic Ruſſia is alſo very curious and intereſting (Pp. 43—45.); but we cannot afford room for its inſertion. We cannot, however, prevail with ourſelves to omit the following abridged detail of the manners of the Circaſſians; which, as their women have been greatly celebrated for beauty, will probably be acceptable to many of our readers. It is copied by Mr. P. from Ellis's Memoir.

" Girls are brought up by the mother. They learn to embroider, to make their own dreſs, and that of their future huſbands. The daughters of ſlaves receive the ſame education, and are ſold, according to their beauty, from twenty to one hundred pounds, and ſometimes much higher. Theſe are principally Georgians. Soon after the birth of a girl, a wide leather belt is ſewed round her waiſt, and continues till it burſts, when it is replaced by a ſecond. By a repetition of this practice, their waiſts are rendered aſtoniſhingly ſmall; but their ſhoulders become proportionably broad, a defect which is little attended to on account of the beauty of their breaſts. On the wedding night the belt is cut with a dagger by the huſband, a cuſtom ſometimes productive of very fatal accidents. The bridegroom pays for his bride a marriage preſent, or kalym, conſiſting of arms, or a coat of mail; but he muſt not ſee her, or cohabit with her, without the greateſt myſtery. This reſerve continues during life. A Circaſſian will ſometimes permit a ſtranger to ſee his wife, but he muſt not accompany him. The father makes the bride a preſent on the wedding-day, but reſerves the greater part of what he intends to give till the birth of her firſt child. On this occaſion ſhe pays him a viſit, receives from him the remainder of her portion, and is clothed by him in the dreſs of a matron, the principal diſtinction of which conſiſts in a veil. Until this time the dreſs of the women is much like that of the men. Before marriage the youth of both ſexes ſee each other freely at the little rejoicings which take place on feſtivals. Before the ball the young men ſhew their activity and addreſs in a variety of military exerciſes; and the moſt alert have the privilege of chooſing the moſt beautiful partners.

" The Circaſſian women participate in the general character of the nation; they take pride in the courage of their huſbands, and reproach them ſeverely when defeated. They poliſh and take care of the armour of the men. Widows tear their hair, and diſfigure themſelves with ſcars, in teſtimony of their grief. The men had formerly the ſame cuſtom, but are now grown more tranquil under the loſs of their wives and relations. The habitation of a Circaſſian is compoſed of two huts, becauſe the wife and huſband are not ſuppoſed to live together. One of theſe huts is allotted to the huſband, and to the reception of ſtrangers; the other to the wife and family: the court which ſeparates them is ſurrounded by palliſades or ſtakes. At meals the whole family is aſſembled, ſo that here, as among the Tatars, each village is reckoned at a certain number of kettles. Their food is extremely ſimple, conſiſting only of a little meat, ſome paſte made of millet, and a kind of beer compoſed of the ſame grain fermented." (Pp. 20,—22.)

Of the Tartars who are ſubject to the empire of Ruſſia our author has delineated the manners and cuſtoms with much impreſſive effect; and, in concluſion, obſerves, (p. 53.) that Rouſſeau, the crude and viſionary reveries of whoſe diſtempered brain, with regard to the ſuperior happineſs and virtue of ſavage life, Mr. P. every where deſervedly ſcouts, " might, with far more plauſibility, have enquired concerning the perfection and happineſs of man, among theſe ſpirited and gay tribes of barbarians, than among the ſavages of Africa or America." Indeed the whole account of Aſiatic Ruſſia, eſpecially the fourth chapter, which, as our readers have been already informed, is dedicated to the natural geography, is highly entertaining, and not leſs inſtructive. In that part of it, however, which treats of the religion of theſe wandering

wandering hordes, we meet with a remark of which we are unable to comprehend the tendency, or, indeed, the ſenſe.

"The eaſtern Tatars," our author obſerves, "are generally addicted to the Schaman religion, a ſyſtem chiefly founded on the ſelf-exiſtence of matter, a ſpiritual world, and the general reſtitution of all things. The Schamanians even believe that the Burchans, or gods themſelves, aroſe from the general maſs of matter and ſpirit. Their epochs of deſtruction and reſtitution ſomewhat reſemble thoſe of the Hindoos. While common ſouls immediately receive their final decree, the virtuous become *chubils*, or wandering ſpirits, who are purified by tranſmigration, ſo as alſo to become Burchans, or gods. Between men and gods are the Tengri, or ſpirits of the air, who direct ſublunary affairs, and all the trifles ſo important to man, but beneath the moſt remote attention of the gods. The infernal regions chiefly contain thoſe who have offended the prieſthood." (Pp. 47.)

After mentioning ſome of the other tenets of Schamaniſm, and the wide extent of country over which it is diffuſed, inſomuch that "ſome have aſſerted it to be the moſt prevalent ſyſtem on the globe," Mr. P. adds: "But as the Schamanians admit one chief infernal deity and his ſubalterns, authors of evil, ſo they believe in one ſupreme uncreated beneficent being, who commits the management of the univerſe to inferior deities, who delegate portions of it to ſubaltern ſpirits. With more philoſophy they might ſuppoſe that evil cannot exiſt except in matter, and that an evil ſpirit is a contradiction in terms." (P. 48.) Now what *philoſophy* there is in the ſuppoſition that evil cannot exiſt but in matter, or why an evil ſpirit ſhould be a contradiction, our ingenious geographer has not explained, and we confeſs ourſelves totally at a loſs to conceive. Evil, in our opinion, has no exiſtence; but as it relates to ſentient beings. With regard to theſe, matter, conſidered as a cauſe, or rather as a means, may be equally the ſource of both evil and good; but certainly, when good and evil are conſidered as effects, matter is equally indifferent to both. The ancient philoſophers, indeed, who believed, like the Schamanians, that matter is ſelf-exiſtent, and eternal, talked of it as the parent of all evil; but if, in their ſubtile diſquiſitions on this ſubject, they meant any thing by evil but what has been called "the evil of imperfection," their theory is unintelligible. The evil of imperfection, however, is as eaſily aſſociated with the idea of ſpirit as with that of matter. And with regard to the exiſtence of evil ſpirits, taking evil in the proper ſenſe of malignant, we have no occaſion for refined ſpeculations in order to aſcertain the fact, whatever hypotheſis we may chuſe to adopt with a view to account for it. A very ſmall acquaintance with human life is ſufficient to furniſh moſt indiſputable and diſtreſſing proofs of it.

It is not often that we meet in Mr. P. with ſentiments of this equivocal kind. In another part of his book, however, he has dropped, with regard to this very ſubject, a reflection which we think it would be altogether inconſiſtent with our duty to the public to paſs without proper animadverſion. In ſpeaking of the Mandſhurs, or

Tunguſes, who inhabit Chineſe Tartary on the Eaſt, our author ſays of them, that "By the account of the Jeſuits, they have no temples, nor idols, but worſhip a Supreme Being, whom they ſtyle Emperor of Heaven. But probably," adds he, "their real creed is Schamaniſm, or a kind of rational Polytheiſm, not unknown to the Jews, who admitted, as appears from Daniel, great angels or ſpirits, as protectors of empires." (P. 122.) We are far from imagining that, by this obſervation, Mr. P. intended to communicate to the minds of his readers, an impreſſion unfavourable to revelation; of which, indeed, in other parts of his work, he repeatedly ſpeaks with due reſpect. The language, however, which he here employs is particularly exceptionable. The expreſſion, it is true, when cloſely attended to, will be eaſily ſeen to be much leſs intimately allied to profaneneſs, than it is to nonſenſe; but as the majority of readers, we fear, are little diſtinguiſhed by cloſeneſs of attention, we cannot help wiſhing that the author's meaning had been clothed in a leſs queſtionable dreſs. We know not what *rational Polytheiſm* is, but rather conſider it, to uſe Mr. P.'s own phraſe, as a contradiction in terms; and we are perſuaded that, on mature reflection, Mr. P. himſelf will be of our opinion. But the principal objection to the paſſage is its ſeeming to aſcribe Polytheiſm to the Jews, of whoſe religious creed it is known to all that the unity of God was the fundamental doctrine. The Jews, without doubt, admitted great ſpirits as protectors of empires; and Chriſtians are authoriſed, by an apoſtle, to look upon angels as "miniſtering ſpirits," employed in the ſervice of private men: but neither of theſe opinions, ſurely, is irrational or connected with that of a plurality of Gods. Of our author's phraſeology, in this place, we thought right to ſay thus much, by way of caution to our readers; though, after all, its chief demerit is really its inaccuracy: for it does not exhibit the ſentiment which he intended to convey. What he meant to ſay is obviouſly this: That the Mandſhurs probably believe, as the Jews believed, the exiſtence of created ſubordinate ſpirits, inveſted, by the Deity, with authority and power to act, as his commiſſioners, in the affairs of men. The unlucky introduction of the word *Polytheiſm* throws an air of impiety over the ſentence, which, however, appears to be really chargeable with inconſiſtency only.

Of the immenſe empire of China ſo much has been written, and the late account of it by Sir George Staunton is ſo generally known, that notwithſtanding its ſuperior importance, we intended to have paſſed our author's deſcription of it with a ſimple aſſurance that he has carefully collected whatever can tend to illuſtrate both its ancient, and its preſent ſtate. But the following obſervations with regard to the period at which the great wall is ſuppoſed to have been built, diſplay ſuch ſound judgment, and are ſo momentary in a variety of views, that we have determined to admit them.

"Sir George Staunton conſiders the æra of this great barrier as abſolutely aſcertained, and he aſſerts that it has exiſted for 2000 years. In this aſſeveration he ſeems to have followed Du Halde, who informs us that 'this prodigious

prodigious work was conſtructed 215 years before the birth of Chriſt, by the orders of the firſt emperor of the family of Tſin, to protect three large provinces from the irruptions of the Tatars.' (Tome ii. p. 54.) But in the hiſtory of China, contained in his firſt volume, (p. 340) he aſcribes this erection to the ſecond emperor of the dynaſty of Tſin, namely, Chi Huang Ti; and the date immediately preceding the narrative of this conſtruction is the year 137 before the birth of Chriſt. Hence ſuſpicions may well ariſe, not only concerning the epoch of this work, but even with regard to the purity and preciſion of the Chineſe annals in general. Mr. Bell, who reſided for ſome time in China, and whoſe travels are deſervedly eſteemed for the accuracy of their intelligence aſſures us that this wall was built about 600 years ago, (that is about the year 1160,) by one of the emperors, to prevent the frequent incurſions of the Monguls, whoſe numerous cavalry uſed to ravage the provinces, and eſcape before an army could be aſſembled to oppoſe them. Renaudot obſerves, that no oriental geographer, above 300 years in antiquity, mentions this wall; and it is ſurpriſing that it ſhould have eſcaped Marco Polo, who, ſuppoſing that he had entered China by a different route, can hardly be conceived, during his long reſidence in the north of China, and in the country of the Monguls, to have remained ignorant of ſo ſtupendous a work. Amidſt theſe difficulties, perhaps it may be conjectured that ſimilar modes of defence had been adopted in different ages; and that the ancient rude barrier, having fallen into decay, was replaced, perhaps after the invaſion of Zingis, by the preſent erection, which even from the ſtate of its preſervation can ſcarcely aſpire to much antiquity." (Pp. 87, 88.)

Every thing, it muſt indeed be acknowledged, which relates to this extraordinary empire is commonly repreſented on ſo large a ſcale as almoſt to overwhelm an European imagination. Mr. P. in his preliminary obſervations prefixed to Vol. I. ſtates the whole preſent population of the globe as probably, in groſs numbers, amounting to SEVEN HUNDRED MILLIONS, of which 500 millions may be aſſigned to Aſia, "if China, as recently avered, comprize 330,000,000." Africa he ſuppoſes to contain 30 millions, America 20, and Europe, of conſequence, about 150. It is likely, we think, that in this calculation, both Africa and America are ſomewhat under-rated; but that China is greatly over-rated we cannot bring ourſelves to entertain a doubt. That it ſwarms with people, indeed, all accounts agree. But notwithſtanding the vaſt extent, and high cultivation of this celebrated empire, a population of 333,000,000, in the provinces too of China proper only, ſtaggers all belief; and we cannot help attributing to the Mandarin, who furniſhed Sir George Staunton with the detail of it, a manifeſt, deliberate, intention to deceive. Pauw, however, who ſuppoſed the population of China exaggerated when eſtimated at 82,000,000, has undoubtedly erred in the other extreme. Our author's remark on the ſubject is ſenſible. "How far this table," given by Staunton, "may deſerve implicit credit, may be doubted by thoſe who know the difficulty of ſuch reſearches, even in the moſt enlightened countries of Europe" (P. 93.) To aſcertain, indeed, with any thing like exactneſs, the number of inhabitants in any great kingdom, ap-

pears to be one of the moſt difficult problems in political œconomy. With regard to the population of our own country, we know what erroneous ideas prevailed before the late enumeration by authority of parliament; and even of this enumeration itſelf the reſults are ſtill imperfect and unſatisfactory. One curious inſtance, accidentally obſerved, of the ſtrange inaccuracy with which we have long been accuſtomed to gueſs at the population even of our principal towns, may be given from Mr. P. himſelf. In his firſt volume (p. 87.) he ſpeaks of Leeds as containing about ſixteen thouſand ſouls; while, in ſome corrections and additions to the volume, he tells us that, in the official returns, it is rated at 53,162.

The part of Tartary ſubject to China is of prodigious extent, being 3,100 geographical miles in length, by 1080 in breadth. Of this region, together with independent Tartary, both under the name of central Aſia, Mr. Pinkerton has given a uſeful map, apparently conſtructed by himſelf and Arrowſmith from Du Halde, D'Anville, Iſlenief, &c. of whom, however, he complains as imperfect and inadequate authorities. He thus deſcribes the climate and face of the country.

"Though the parallel of central Aſia correſpond with that of France and part of Spain, yet the height and ſnows of the mountainous ridges occaſion a degree and continuance of cold, little to be expected from other circumſtances. In climate and productions it is, however, far ſuperior to Siberia. The appearance of this extenſive region is diverſified with all the grand features of nature, extenſive chains of mountains, large rivers and lakes. But the moſt ſingular feature is that vaſt elevated plain, ſupported like a table, by the mountains of Tibet in the ſouth, and Altaian chain in the north, from the mountains of Relur Tag in the weſt, to thoſe that bound the Kalkas in the eaſt. This prodigious plain, the moſt elevated continuous region on the globe, is interſected by ſome chains of mountains, and by the vaſt deſerts of Cobi and Shamo, by others conſidered as the ſame, the former being the Mongul, the latter the Chineſe name. Deſtitute of plants and water, it is dangerous for horſes, but is ſafely paſſed with camels. Little has been added to our knowledge of central Aſia ſince D'Anville drew up his maps, from the materials furniſhed by the jeſuits in China, in which it would ſeem that this deſert extends from about the 80th degree of eaſt longitude from Greenwich to about the 110th, being 30° of longitude, which, in the latitude of 40°, may be 1380 geographical miles: but in this wide extent are oaſes, or fertile ſpots, and even regions of conſiderable extent. On the other hand, the main deſert ſends forth ſeveral barren branches in various directions." (Pp. 126, 127.)

Mr P. laments the deficiency of our intelligence with regard to the intereſting country of Tibet, "which, with its numerous dependencies, may, in fact," he ſays, "ſtill be arranged among the *undiſcovered* countries in the centre of Aſia." The recent narrative of Captain Turner's embaſſy furniſhes the moſt authentic information; but, as it embraces a ſmal l part only, recourſe muſt be had for the general geography to more antiquated authorities. From theſe different ſources

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our induſtrious author has, however, compiled a very pleaſing deſcription, from which we ſhall extract his conciſe account of a ſingularly curious ſpecies of polygamy.

" It is a remarkable characteriſtic of the country, that polygamy here aſſumes a different form from that of the other oriental regions: the women being indulged in a plurality of huſbands, inſtead of the reverſe. It is the privilege of the elder brother to ſelect a wife, who ſtands in an equal relation to his other brothers, whatever may be the number. The ſame cuſtom is ſaid to have been clandeſtinely practiſed at Venice, from views of family pride united with poverty; but in Tibet it is reported to be founded in the great paucity of females, when compared with the number of males, though a vaſt *quantity* [number] of the latter be buried in the monaſteries." (p. 143.)

The empire of Japan is, in every reſpect, an object of great curioſity; and the notices concerning it, collected by our author, will afford much gratification to the reader. All travellers agree that the population is ſurpriſing, the capital, Jedo, being ſtated as 63 Britiſh miles in circumference. " Kœmpfer ſays that the number of people daily travelling on the high ways is inconceivable, and *the tokaido*, the chief of the ſeven great roads, is ſometimes more crowded than the moſt frequented ſtreets of European capitals." (159) Mr. P. on the ſuppoſition that Japan is as populous as China, of which it equals about one tenth part in ſize, eſtimates its inhabitants at 30,000,000. But he juſtly obſerves, that the population of the Japaneſe empire, like that of other Aſiatic ſtates, cannot be treated with much preciſion. As the cleareſt proof of our ignorance on this ſubject may be quoted, once for all, what our author has remarked in his accounts of Siam.

" Concerning the population of Siam there are no adequate documents. If the Birman empire contain, as is aſſerted, more than fourteen millions, it might perhaps be reaſonable to conclude that the Siameſe dominions may be peopled by about eight millions. Yet Loubere aſſures us that, from actual enumeration, there were *only found* [found only] of men, women, and children, one million, nine hundred thouſand. So uncertain are the computations in oriental countries." (P. 214.) It is to be remembered that La Loubere was envoy extraordinary from Louis XIV. to the Siameſe court.

The moſt ſtriking feature, undoubtedly, in all deſcriptions of theſe remote eaſtern countries; a feature which frequently embarraſſes and confounds; conſiſts in the gigantic and enormous proportions in which the different objects are drawn. Of this a more pertinent example, we think, cannot eaſily be given than Thunberg's Report of the Japaneſe Emperor's Palace at Jedo. He deſcribes it as ſurrounded with ſtone walls, and ditches with draw-bridges; and forming a conſiderable town, five leagues in circumference. Mr. P. however, with cautious diſcernment, immediately ſubjoins: " In this, and ſimilar inſtances of oriental population and extent, though the beſt authorities be followed, yet the reader may, with the author, ſuſpend his belief." (P. 165.) To the vaſt extent of the emperor's palace correſponds in

ſome degree, the room which is denominated, "the ſaloon of the hundred mats," and which is ſaid to be 600 feet in length, by 300 in breadth; compared with theſe immenſe dimenſions, Weſtminſter Hall, which we have been accuſtomed to conſider as ſuperb, but which is only 230 feet long, and 70 wide, ſinks into an inſignificant dreſſing cloſet.

The ancient fame of Perſia conſpires with the elegant variety of its modern literature, and with many other circumſtances both of a phyſical and of a moral nature, ſtrongly to recommend it to the attention of thoſe whoſe minds are turned to theſe attractive ſtudies. On that portion of his work which is occupied in treating of this celebrated country, the author has beſtowed great diligence and care. It ſeems, indeed, to have been written with a warm feeling of intereſt in the ſubject, and cannot fail, we think, to produce on the reader a very lively feeling of a ſimilar kind. From every one of the chapters we could give many extracts of peculiar excellence; for the contents of them all are important, and the manner in which they are detailed is happy. But our limits confine us to one or two quotations, of which the firſt relates to the primitive inhabitants, from whom we have the honour of being deſcended.

"The original population of the mountainous country of Perſia appears to have been indigenous, that is, no preceding nation can be traced: and, in the opinion of all the moſt learned and ſkilful inquirers, from Scaliger and Lipſius down to Sir William Jones, this nation is the Scythic or Gothic, and the very ſource and fountain of all the celebrated Scythian nations. While the ſouthern Scythians of Iran gradually became a ſettled and civilized people, the barbarous northern tribes ſpread around the Caſpian and Euxine Seas; and beſides the powerful ſettlements of the Getæ and Maſſagetæ, the Gog and Magog of oriental authors, and others on the north and eaſt of the great ridge of mountains called Imaus, or Belur Tag, they detached victorious colonies into the greater part of Europe, many centuries before the Chriſtian æra." (p. 320.)

Our next quotation ſhall conſiſt of Mr. P.'s obſervations on the firſt hiſtorical epoch of the Perſians. We are induced to inſert it on ſeveral accounts; but particularly becauſe it will furniſh our readers with a very full and explicit proof that our author, though his language is ſometimes incautious, is no ſceptic in religion, and that, whatever may have been his former opinions, he now knows how to put a proper value on the ſacred authority of ſcripture. This is evident from the manner in which he ſpeaks of it; though we cannot but acknowledge that we ſhould have been glad if his expreſſions, even in the very paſſage which we are about to copy, had been ſomewhat more guarded. For he ſeems, at leaſt, willing to carry the antiquity of the human race rather higher than Sripture chronology will warrant; and yet we are perſuaded, on mature conſideration of the whole paſſage, compared with others in the work, that this was really not his intention.

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" The Scythians, or barbarous inhabitants of Perſia, according to the account of Juſtin, conquered a great part of Aſia, and attacked Egypt, about 1500 years before the reign of Ninus, the founder of the Aſſyrian monarchy; that is, ſo far as the faint light of chronology can pretend to determine ſuch remote events, about 3660 years before the Chriſtian æra. The Egyptians, a people of Aſſyrian extract, as the Coptic language ſeems to evince, were, from ſuperior local advantages, civilized at a more early period; and their genuine chronology ſeems to begin about 4000 years before Chriſt. The venerable hiſtorical records contained in the Scriptures atteſt the early civilization and ancient polity of the Egyptians; but, as the Aſſyrians ſpread far to the eaſt of Judea, they ſeem to be ſilent concerning the Perſians, except a ſatrap or two be implied. The firſt ſeat of the Perſian monarchy was probably in the north-eaſt, on the river Oxus, while the Aſſyrians poſſeſſed the Euphrates and the Tyris, and the ſouth-weſt of Perſia. There is no evidence whatever, from records, remains of antiquity, or any probable induction, that this planet has been inhabited above ſix or ſeven thouſand years. The invention and progreſs of the arts, the mythologies and chronologies of all nations, except the Hindoos, indicate this term as the utmoſt limit; before which, if men had exiſted, indelible traces of them muſt have appeared, whereas hiſtory can account for every relic that is found. For the great antiquity of the earth there are many evidences; but none for the antiquity of man." (p. 325.)

The ſentiment expreſſed in the laſt of theſe ſentences will to many, perhaps, appear a bold one. To us, we confeſs, it appears perfectly harmleſs. There is, we even think, abundance of phenomena which ſeem to prove it well-founded; and it certainly involves no conſequences inconſiſtent with the doctrine of Moſes.

[*To be concluded in our next.*]

Letters of a Mameluke, or a Moral and Critical Picture of the Manners of Paris. With Notes by the Tranſlator. From the French of Joſeph Lavallée, of the Philotechnic Society, &c. &c. In Two Volumes, 12mo. Pp. 576. 9s. boards. Murray. 1804.

THE fable of this work is now a very common fiction. A perſon from one country viſits another country, totally different in religion, politics, ſentiments, ſocial, civil, and domeſtic life, and communicates to his own countrymen, by letter, the impreſſions which he receives from contemplating the ſtrangers. But we think the aſſumed character is not very ſteadily maintained. Writing as a Mameluke our author fails not to ſhew that he is a veritable Frenchman. Theſe letters diſplay vivacity, ingenuity, and penetration, and are written in an agreeable ſtyle, of that light caſt, which French writers ſo very often exhibit. When we allow the author the praiſe of penetration, it is neceſſary to explain the extent in which he appears to us to poſſeſs that quality. Both his critical and moral ſtrictures ſhew that he is well acquainted with the details of French literature and manners; and alſo with the characters uſually aſcribed to both. But when, from acute obſervation on ſpecific manners, cuſtoms, uſages, and celebrated works, he attempts to riſe to general eſtimates, we find that the author is a man of taſte, both of literary and

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of moral diſcernment; but by no means a profound philoſopher either in criticiſm or conduct. From the combined extent and circumſcription of Mr. La Vallée's talents, together with the prejudices, real or pretended, of a Frenchman, at the preſent time, we account for the motley mixture of this work, which beſtows juſt praiſes on Corneille, Racine, and Moliere, preſents the appropriate characters of tragedy and comedy, yet ſeems to imagine that no moderns but Frenchmen ever arrived at any excellence in either; which paints in clear and glowing colours many of the French frivolities and foibles, yet attributes to Frenchmen the merit of the higheſt genius, and declares them as a nation totally free from vice; which in every detail of their purſuits and occupations marks their folly and vanity, and, in a general view, repreſents them as wiſe and magnanimous; which profeſſes to adore benevolence and virtue, and idolizes Buonaparte. It muſt, however, be acknowledged, that, though he is the moſt extravagant encomiaſt of the uſurping adventurer, and the ſyſtem which he has eſtabliſhed, he does not often introduce this ſubject or dwell long upon it. He evidently wiſhes to appear the idolizing admirer of the Corſican; and repeats the ſubſtance of what ſycophants of the tyrant have poured out in his praiſe, or againſt the monarchy: but this part of the production is very like an effort of a man either courting ſome gift, or apprehending ſome evil from the poſſeſſor of power. Much, therefore, as we deteſt a Frenchman who would deſcend to flatter this bane of Frenchmen; we rather pity than abhor a poor author who panegyriſes ſuch a miſcreant obviouſly againſt the grain. Wherever he touches upon politics he falls very ſhort of his own exertions when writing upon other ſubjects. His account of the French revolution is as ſuperficial and extravagant as any that ever we have peruſed in the many abſurd publications that have come before us. Leaving his politics therefore as very unworthy of the reſt of his letters, and not deſerving of notice or refutation, we ſhall chiefly confine ourſelves to his moral and critical exhibition of the French as they are now found.

The firſt object which ſtruck the ſtranger in contemplating Paris was the height of the houſes, which in that metropolis riſe to many ſtories. Next was the hurry and buſtle of the people.

"The French (he ſays) do not walk but run. Horſes, carts, coaches, cabriolets, butchers, water-carriers, huſſars, pedeſtrians, all run, all drive on as hard as they can: they joſtle, puſh, and run foul of each other; they threaten and overſet one another, riſe again, and go on as if nothing had happened."

The French have exceſſive curioſity, with little ſelection as to objects. They were greatly agitated by the firſt appearance of the Mameluke in the ſtreet, until their attention was drawn off by a drum, inviting them to an exhibition of—dancing dogs. The French are beyond all other people the votaries of hope. They have not ſtrong, at leaſt ſteady, domeſtic affections; and their ſentiments of friendſhip are very wavering and inconſtant. The life of a Pariſian fine lady is very humouroufly pourtrayed. The French poſſeſs a great ſpirit of contradiction,

contradiction, and wiſh to render themſelves conſpicuous by appearing ſingular. Our Mameluke, near the middle of the firſt volume, comes to the French drama; and ſhews very evidently that he has formed his notions of dramatic excellence from the execution of eminent French writers much more than the conſideration of the general ends of plays. He ſubſcribes to the unities, as obſerved by the chief dramatic poets of France, rather than by nature and reaſon. He is a critic not upon Dr. Johnſon's enlarged plan. In ſpeaking of epic poetry he ranks Voltaire with Virgil and Homer. Theſe, however, we regard as the criticiſms of a partial advocate rather than of an inadequate judge. With ſound diſcrimination he ſeverely blames the conſtitution of the Opera, either ſerious or comic; and ſhews the abſurdity of pantomime. The French are extremely inattentive to theatrical propriety.

"The Pariſian will know wonderfully well the number of bows he ought to make on entering a room; he will judge, without erring, what place of honour ought to be given, at table; he will mark the ſhades of reſpect which ought to be ſhewn between ſuch and ſuch a magiſtrate. In a theatrical repreſentation, the actors, forgetting the character, the rank, and the dignity of the perſonages they perform, will tranſgreſs, in his preſence, thoſe rules of propriety to which he is ſo much a ſlave. He will ſee it with indifference. The moſt ſubaltern confident will come and ſpeak familiarly to Semiramis; a freedman will chat cheek-by-jowl with Auguſtus; a valet will put on his hat before his maſter."

Such inattention to probability on the ſtage our author imputes to ignorance; but it muſt rather be forgetfulneſs of the purpoſe of the theatre, which is imitation, than ignorance of propriety in the model of that imitation. In France comedians are very much undervalued. Perſons of faſhion treat them as ſtrolling players, and the common people call them buffoons, or merry-andrews. Religion denied them burial, the laws branded them with infamy, and cuſtom baniſhed them from ſociety. Thus, while the French laboured with meritorious ardour to refine their dramatic works, to render them eternal monuments of the ſublimity of their poetry, and the purity of their morality, they ſtrove to make the reciter of theſe maſter-pieces the moſt impure claſs in the community. The degrading eſtimation of the profeſſion vitiated the individuals. While the Mameluke aſcribes theſe, and many other follies, to Frenchmen, he, in the very next page, pours on them an eulogium, that never nation nor individual merited. "Vanquiſhed or victor, ſubject to wiſe kings, or bent under deſpotic monarchs; enlightened or ignorant ſlaves, or free; whatever were the circumſtances of government, when they were called to figure as a nation on the theatre of the world, *majeſty*, greatneſs, *loyalty*, bravery, *ſincerity*, frankneſs, *diſintereſtedneſs*, clemency, are the characteriſtics of the French nation. Look into their hiſtory, and judge. Individuals have been to blame, and the nation never. There is no nation that has not had a great national vice; Rome pride, Carthage treachery, Sparta hatred, Athens fickleneſs,

neſs, all Greece egotiſm, Egypt credulity, Aſſyria avarice, Perſia meanneſs, and ſo many others. Thence for ſix thouſand years paſt the misfortunes of the world. *Alone on the face of the earth the French nation is ſtill immaculate.*" Should we undertake to argue againſt ſuch an aſſertion, we ſhould be equally idle, as its advancer is abſurd and extravagant. The national vices of the French, when acting a great part on the theatre of the world, have been uniformly ambition and rapacity, joined with exceſſive vanity and inſolence, and in later periods comprehending all the enormous crimes that the moſt ferocious and blood-thirſty ſavages, aſſiſted by ingenuity and invention, could deviſe and perpetrate. In intervals of peace they have been peculiarly diſtinguiſhed by vanity and inſolence; we were going to add fraud and profligacy, but theſe they participate with ſome other nations of ſouthern Europe.

Like many others who are ingenious without being deep, our author is much addicted to paradox. He undertakes to defend the Catholic League as, in the great body of the people, the reſult of a ſpirit of liberty, that would have been very laudable if it had not been corrupted by religious fanaticiſm. We cannot ſeparate the League from the principles that gave it birth. Our author draws a parallel between it and the revolution, beſtowing great praiſe on both, but the higheſt on the revolution. We think that in one effect they ſomewhat agree. They both exemplify the uncontrouled violence of French paſſion, which, whatever object it purſues, is withheld by no moral reſtraint from ſeeking gratification. The revolution combined with the ſtate which it has laſt generated, is, according to our author, the moſt glorious event in human hiſtory, and reached its preſent pinnacle of glory, becauſe the genius of an extraordinary nation has been found in uniſon with the genius of an extraordinary man. Such exclamations of madneſs or duſt-licking adulation might do for a ſermon, preached by the Archbiſhop of Rouen before Buonaparté; but what motive any Engliſhman could have for tranſlating, or London bookſeller for vending, nonſenſical and raving flatteries towards a man who is the moſt bitter enemy of the Britiſh King and nation, it is not our buſineſs to divine; we will at leaſt ſay the publication of this part of the work did not ariſe from loyalty and patriotiſm. But with much pleaſure we take leave of our author's political diſſertations, and greatly as we diſapprove their ſcope, we muſt candidly admit they are ſo extremely flimſy and ſuperficial in execution, that the badneſs of the tendency is far inferior to the badneſs of the object. In the ſecond volume, our author keeps chiefly to the manners of the French, and very clearly demonſtrates in detail, that they whom he had declared to have no vice are chiefly governed by caprice and vanity. This is the burden of the remaining part of the work. Under this view he paints with lively humour their fondneſs for dreſs. From the ſame cauſe he deduces their fondneſs for duelling; and mentions various anecdotes which place the frivolous vanity of their cauſes of quarrel in a more deſpicable light than any in which they have ever been

repreſented

repreſented by the ſevereſt Antigallican ſatiriſts of England, who have expoſed the levity of the French mind and character. The evening parties of the Pariſians, by this account, are ſtill more empty and inſipid than the London routes, which ſo far ſurpaſs moſt inventions for preventing in faſhionable parties the intruſion of Britiſh ſenſe and knowledge. Speaking of French jealouſy, our author pays the men of that country a poor compliment in deriving it from imperiouſneſs, and not from ſentiment. Paragons as they are of angelic virtue, the French, according to the account of this their advocate, treat brutes with great cruelty. At Paris there is every appearance of active buſineſs; but really ſuch groſs idleneſs, that a very great portion of the inhabitants do not know when they riſe in the morning, how they are to live the reſt of the day, having no reſource but ſwindling and iniquity. Is this the immaculate nation? They bring up their children in the ſame way, and conſequently, in all moral probability, to the ſame purſuits. A great portion of the French are extremely illiterate, and cannot ſpell their own language. This remark he illuſtrates by various entertaining anecdotes. One of the chief ſubſtitutes for idleneſs is gaming, a vice which the author allows to be extremely prevalent in France.

In ſhort, while our author, in his general character of the French nation, celebrates them as far beyond all other human beings, in the higheſt attributes of human nature, genius, wiſdom, and virtue of every denomination, yet in his detail and particular deſcriptions he exhibits the French as the moſt frivolous, capricious, vain, unprincipled, and unfeeling people that can be conceived; and never were two accounts written by two authors hoſtile to each other, more oppoſite than this author's general and particular accounts of the French. An advocate adverſe to that people, if he were to argue with this writer, might ſay, like Sheridan's Sir Anthony Abſolute to Mrs. Malaprop, "You are the politeſt arguer I ever met with; for one word againſt my cauſe, you have twenty againſt your own." For this contrariety it is not difficult to diſcover the reaſon. Repreſenting the immaculate virtue of the French having no data, in fact, the writer was obliged to truſt to imagination, and that airy companion hurried him up among the clouds. In painting their vices and follies he had ſimply to follow his own obſervation, and in that by much the greateſt part of his work, he appears perfectly at home, a very fair and true deſcriber.

Daubeny's *Vindiciæ Eccleſiæ Anglicanæ.*

(Concluded from P. 41.)

IN the work before us Mr. D. has largely entered into the queſtion of neceſſity, and treated it with much nice diſcrimination. But its real merits may, we think, be diſcuſſed in a very ſhort compaſs. The neceſſity intended by the Church, in her article, is a *moral* neceſſity, ſuch

ſuch as, in free and rational beings, ſubſiſts between the motive and the action. True and lively faith, while it continues to operate, will produce good works. But it may not always operate; and then its fruits will ceaſe to be produced. The neceſſity of a Calviniſt is a *phyſical* neceſſity, ariſing from an irreſiſtible impulſe, which has no dependence on human volition. His good works are, in no reſpect, the works of man, but the direct and immediate operations of God. They can, therefore, in no rational or intelligible ſenſe, be called the fruits of faith; not even of, "true and lively faith:" for, as Dr. Kipling has moſt accurately obſerved, "A Church of England-man's faith is productive; a Calviniſts' is barren."* The following brief quotations from our author gives a very clear view of this important diſtinction:

"Good works, as the fruit of lively faith, are not a *natural* but *moral* production; and though they may be ſaid to be a *neceſſary* production, as eſſential to the perfection of a moral agent, ſtill they will be produced only in proportion as moral motives, accompanied by Divine grace, exerciſe their proper influence on the mind of the party concerned. Regarding only the effect produced as neceſſary to determine the perfection of the cauſe, both phyſical and moral obligation are to be ſeen in the ſame light. Still it is preſumed, no great degree of preciſion is neceſſary to diſcriminate between a certain cauſe, according to the regular courſe of nature, neceſſarily producing a certain effect, and the neceſſity that a certain cauſe ſhould produce ſuch an effect, in order to determine *the perfection of its quality*. In the one caſe, we have a phyſical agent regularly and neceſſarily proceeding to the accompliſhment of a pre-eſtabliſhed ſyſtem: in the other a moral being whoſe advancement towards perfection is regulated by his concurrence with the directing influence of Divine grace. (Pp. 373, 374.) Independent of Chriſtian motives, there can be no ſuch thing as Chriſtian practice; in this ſenſe the doctrines and duties of Chriſtianity are inſeparable, becauſe the end is not to be obtained but through the means. But though the motives which the goſpel furniſhes are the only motives which can effectually enforce Chriſtian practice, ſtill Chriſtian practice will always be in proportion to the continued energy of its productive cauſe. The doctrine of our Church is that 'good works do ſpring out neceſſarily of a true and lively faith.' And the poſition, when properly underſtood, is incontrovertible; for ſo long as true lively faith exiſts, in other words, ſo long as the motives furniſhed by the goſpel produce, through Divine grace, their proper influence on the party, ſuch muſt be the conſequence. Still, whilſt there is a poſſibility of man's reſiſting and quenching the Holy Spirit, of doing deſpite (as the Apoſtle ſtrongly expreſſes it), to the Spirit of Grace, of neglecting to make a proper uſe of the means of ſalvation, and thereby falling away from God, what may be lively faith to-day may not be equally ſo to-morrow; and, conſequently, the connection between faith and works is not of that ſettled and invariable kind to juſtify the uſe of epithets which, in propriety of language, apply only to to the uniform and eſtabliſhed courſe of nature." (Pp. 375, 376.)

This is, ſurely, ſound and concluſive reaſoning, and the readers of

* See ANTI-JACOBIN REVIEW, Vol. XVI. Pp. 56.

Mr.

Mr. D.'s work will find much more equally satisfactory on the subject. Mrs. More, however, though she deigns not to answer Mr. D. herself, has apparently a train of writers in her service, on whom, if our advice were of any weight with her, we would advise her for her own sake, to impose that prudent silence which she seems herself determined to preserve. Of these writers Mr. D., with a dignified regard to character which well becomes him, expresses himself thus.

"The Advocates who have expressly stepped forward in Mrs. More's defence are passed by in silence. The language (which) they have addressed to me has, generally speaking, been such as to be entitled to no answer; and, as controversy thus carried on is what I most dislike, I do not wish to furnish the gentlemen concerned with a provocation to enter again into a field, in which they appear to so little advantage. The object," he adds, "(which) Mr. O. appears to have had before him, (although his language is not quite so coarse, perhaps, as that of the nameless writers above alluded to,) corresponds in the main with what theirs was; the obvious design of his publication being to place my writings in a light, in which they might do the least possible credit to their author. But on this head, I refrain from enlargement." (P. 387.)

We come now to our author's concluding chapter, which is indeed a noble one, and which, we trust, will be carefully studied by all, especially by ingenious young divines, for whose advantage this work was chiefly written. This chapter is principally recapitulatory of the arguments treated in the preceding ones, and brings the whole subject under a masterly and most interesting review. The author begins by truly observing, as an apology for the length to which some of his topics have been extended, "that the detection of a fallacy, can never be confined within the same limits as its assertion, nor a vindication be made out in a form equally compendious with that of the charge." He then gives his ultimate opinion of the fairness of Mr. O. as a controversial writer. It is fully justified by a previous and minute induction of particulars. Entirely convinced ourselves of its truth, we shall lay it simply, and without a comment, before our readers.

"From the analysis of Mr. O.'s reasoning and evidence, laid before him" the reader "in the preceding chapters, he must have seen that my sentiments undergo, for the most part, such a metamorphose, in Mr. O.'s edition of them, as no longer to be cognizable for my own. What by the means of misapplication and mutilation, by the expedient of words put in, and words left out; by the help of sentences divorced from their legitimate context, aided by indirect insinuations, and, in some instances, unequivocal assertions, relative to the principles of his supposed opponents; Mr. O. has contrived to make me speak just what the proof which he had to establish required that I should speak. Indeed so gross have been the misrepresentations of my text, so notorious the '*iniquity of quotation*', practised in some instances by Mr. O., that I have been constrained, from a respect to the profession, to conclude that Mr. O. has written on this occasion, (as it has been reported), from documents furnished from various quarters, hastily collected with more

more zeal than judgment, and adopted without proper examination.' (Pp. 389, 390.)

But the misrepresentation of the writings of an individual is of little consequence compared with that of the genuine doctrines of the Church. That the Church of England is not, as Mr. O. pretends, Calvinistic, is a point which is capable of demonstration; and Mr. O.'s confident exclamation, "We then are the true Churchmen," is only claiming a victory before it is gained: while the unceasing attempts of his restless party to render the Clergy of the establishment odious, with a view to draw from their ministry, those whom the Constitution of their country has committed to their charge, are as little calculated to verify their pretensions to the title of good subjects, as their Calvinism is to prove them sound Churchmen.

To prove that our Original Reformers were Calvinists, Mr. O. brings forward different Historians, of whom, however, Strype and Burnet alone appear to have made this point an object of particular attention; and their testimony is by no means favourable to his cause. Mosheim can be little depended on here; and his statement is in opposition to fact. The first Liturgy of Edward was compiled by a Committee of Bishops and divines appointed for the purpose by the King, who "resolved," says Collier, "to govern themselves by the word of God, and the precedent of the primitive Church." It was afterwards, indeed reviewed and altered: but the Act of Parliament which, in 1552, finally established it, speaks of the first book as "a very godly order, agreeable to the word of God, and the Primitive Church;" and accounts for the review of it by "divers doubts having arisen for the fashion and manner of the ministration of the same, rather by the curiosity of the ministers and mistakers, than of *any worthy cause.*" Even so late as the year 1555, Calvin expresses his disapprobation of it with great freedom. And we have the positive authority of Strype, a witness, in this case, much more competent than Mosheim, that it was not till the end of Elizabeth's reign that Calvinism became prevalent.

Mr. O. proceeds in a similar way to prove the attachment of our reformers to Augustine. But the answer given by the venerable Latimer to the divines appointed to dispute with him at Oxford, may be fairly considered as expressing the collective sentiments of his colleagues: "Then you are not," said the divines, "of St. Chrysostom's faith, nor of St. Austin's?" "I have told you already," replied the good Bishop, "I am not, except when they bring scripture for what they say." Our reformers undoubtedly respected Augustine; and every lover of truth must respect the honesty which appears in his writings, especially in his retractations. But they respected other Fathers at least as much; and Mr. O. should have proved, that on the subject of the divine decrees, they paid more regard to the authority of Augustine than to that of the Fathers of the four first centuries of the Church. When afterwards, indeed, the opinions of Calvin began

gan to prevail, the general appeal of thoſe who embraced them was, the failure of evidence from the writings of our original reformers, and of the earlier Fathers of the Church, to the works of Auguſtine. Thus, in 1595, Hutton, Archbiſhop of York, having adopted the tenets of Calviniſm, wrote a treatiſe on the ſubject, which he ſent to Whitgift himſelf, ſomewhat Calviniſtically inclined, deſiring that ſome perſon might be employed who was well read in the works of Auguſtine. This was certainly a way to lead divines to ſee, in the public ſtandards of the Church, the peculiar tenets of Auguſtine, whether they were there or not. Thus again Dr. Whitaker, in his complaint againſt Barrett: "For the points of doctrine, we are fully perſuaded that Mr. Barrett hath taught untruth, *if not againſt the articles*, yet againſt the religion of our Church, publicly received." From this it appears that, according to the opinion then prevalent at Cambridge, a divine who did not teach againſt the articles, might yet teach againſt the religion of the Church, of which theſe articles formed the ſtandard. For, continues Dr. Whitaker, "*although theſe points were not concluded and defined by public authority*, yet, foraſmuch as they have been hitherto evermore held in our Church, therefore ought they not to be controverted." By the confeſſion, then, of this learned Calviniſtic profeſſor, the Calviniſtic doctrines, notwithſtanding the other ſtrange part of his aſſertion, were never impoſed by public authority; and, therefore, the queſtion is fairly given up by him.

The Calviniſm of our Church, as deducible from the ſentiments of the reformers, muſt be proved, if it can be proved at all, from the writings of the reformers themſelves, and not, as Mr. O. has pretended to do, from writings long ſubſequent, when Calviniſm, it is allowed, very much prevailed. But from Cranmer, Ridley, and Latimer, Mr. O. has not produced a ſingle ſentence; and from Hooper only one, which he has tortured to a meaning directly contrary to that martyr's known and avowed opinions. He refers, indeed, to Jewell's Apology. But, though that work contains an able defence of our doctrines againſt the Church of Rome, it certainly does not repreſent them as Calviniſtical. The names of Luther and of Zuingle are mentioned in it, but the name of Calvin does not once occur. And, in ſhort, it is ſufficient to obſerve that it maintains the doctrine of univerſal redemption, which is totally, as we have often remarked, ſubverſive of the fundamental tenet of Calvin's creed.

Mr. O. appeals (p. 66.) to the writings of Luther, and to the whole body of the confeſſions of all the reformed churches; but this random appeal proves nothing at all. Mr. O. ſhould have proved that theſe writings and confeſſions were the ſtandard by which the ſentiments of our reformers were modelled. Cranmer was very intimate with Eraſmus, from whom it is preſumed he received that copy of Eraſmus's anſwer to Luther's treatiſe, "De Servo Arbitrio," which is now extant in the Britiſh Muſeum, and which, from many paſſages marked in it, he appears to have carefully peruſed. It was printed in the ſame year, 1524, in which Luther wrote his "Commentary on the Gal-

tians." In 1543 was publiſhed the "Erudition of a Chriſtian Man." From 1524 to 1543, our reformers muſt have deeply ſtudied the ſubjects which were then agitating the reformers on the continent; and, in the "Erudition," the doctrines of grace and of freewill are explained exactly in the ſenſe of Eraſmus, but in perfect oppoſition to that of Luther. A few years after, the paraphraſe of Eraſmus, not the commentary of Luther, was ſet up in our churches. All this ſhews on what principles our reformation was conducted; and with reſpect to the foreign confeſſions, Mr. O. ſhould have informed his readers that two of them at leaſt, the Saxon, and that of Augſburgh, are in decided and open contradiction to his poſition.

Having given this abſtract of Mr. O.'s evidence, and ſhewn of what light materials it is made, our author conceives it incumbent upon him to ſtate the point as it appears to himſelf. And firſt, he obſerves, on the ſuppoſition that Calviniſm was the doctrine intended to be eſtabliſhed by our articles, the nearer we approach to the origin of theſe articles, the plainer will be the traces of this original doctrine; whereas, to thoſe acquainted with the hiſtory of our Church, the very reverſe of this is known to be the caſe. The next conſideration is the character of our reformers, who were not, ſays Mr. D.

"More diſtinguiſhed by their piety, than by their learning and moderation. They knew where to draw the line between the genuine doctrines of Chriſtianity, and the errors that had been grafted upon them; and they drew it with a ſtrong and ſteady hand. Profiting by the intemperate conduct of ſome foreign reformers, they carried on their work, not as thoſe reformers for the moſt part did, with heat and violence, but with the deliberation and judgment beſt ſuited to a work of wiſdom. Inſtead, therefore, of adopting the writings of Luther for their model, or employing Calvin as their counſel, they had recourſe to the very men who had been the diſtinguiſhed opponents of them both—Eraſmus, who had written againſt the extravagancies of Luther, and Melancthon, who had decidedly proteſted againſt the intemperance and peculiarities of Calvin." (Pp. 415, 416.)

It is farther to be obſerved, that, in 1548, Cranmer conſulted Melancthon about drawing up a book of the articles and heads of Chriſtian faith and practice. Melancthon recommended it to be modelled according to the confeſſion of Augſburgh, which had been compiled by himſelf; and it is generally underſtood that our ſyſtem of faith was formed in conformity with this noble confeſſion. Now, this confeſſion was ſilent on the ſubject of predeſtination; and it ought to be remembered, as has already been ſaid, that in 1552, when our articles were firſt publiſhed, Melancthon eraſed from a reſcript of Calvin's the article "De electione," a circumſtance which gave the latter reformer great offence. To this muſt be added, that in the ſame year was inſerted in the Saxon confeſſion, the work alſo of Melancthon, a paſſage obviouſly analogous to the concluding clauſe of our XVIIth Article.

"And becauſe," ſays this confeſſion, "we purpoſe to adminiſter conſolation

lation to the conſciences of the penitent, we forbear any queſtions about predeſtination or election. We lead all our readers to the word of God, and deſire them to learn his will from his own word, and not to ſearch after other ſpeculations. Moſt certainly, as the preaching of repentance relates to all men, and implies an accuſation againſt all, ſo the promiſe is univerſal; and the offer of forgivenneſs is made to all, according to theſe general declarations of holy writ: 'Come unto me *all* ye that travail and are heavy laden, and I will give you reſt: *Whoſoever* believeth in him ſhall not periſh, but have everlaſting life: The ſame Lord is rich unto *all* who call upon him.' In theſe univerſal promiſes let each perſon believe that he himſelf is included, and not give way to deſpair."

All theſe are, undoubtedly, weighty conſiderations; and the preſumptive evidence from them is ſtrong, that our original reformers were not Calviniſts, nor our public ſyſtem of faith intended to be underſtood in a Calviniſtic ſenſe. But our author refers to public documents, which ſpeak a more decided and poſitive language. The firſt is the preface to the book of homilies in 1562, when our articles, as they now ſtand, received the ſanction of both houſes of convocation. The deſign of the homilies is ſaid to be, "That the people may learn, &c. ſo that they may pray, believe, and work according to knowledge, while they ſhall live here, and, after this life, be with Him that with his own blood *hath bought us all.*" In 1562, then, the *particular unconditional* election of Calvin was not underſtood to be the doctrine of our Church. The ſecond document appealed to is Parker's preface to his edition of the Biſhops' Bible, ſo called becauſe, at the deſire of Cranmer, different parts of the tranſlation were undertaken by different biſhops of the day. In this preface, Parker, on the words of Chriſt, "Search the Scriptures," comments thus: "Theſe words were firſt ſpoken to the Jews; but they concern all, of what nation, of what tongue, of what profeſſion ſoever any man be; for to *all* belongeth it to be called unto eternal life, ſo many as by the witneſs of the Scriptures deſire to find eternal life. *No man, woman, or child, is excluded from this ſalvation;* and, therefore, to every one of them is this ſpoken. For *he that hath care of all accepteth no man's perſon;* his will is that *all* men ſhould be ſaved, his will that *all* ſhould come to the way of truth." In 1572, then, Calviniſtic election was not underſtood to be the doctrine of the Church.

With regard to the latter part of Elizabeth's reign, when Calviniſm made conſiderable progreſs, Mr O. ſhould have noticed the Lambeth articles, which in 1595, were expreſsly drawn up with a view to ſettle the diſputes at Cambridge reſpecting Calviniſm. The articles of the Church were held to be inadequate for the purpoſe; therefore, theſe Lambeth articles were deemed to be neceſſary. Whitgift in his letter to the Univerſity, required that body to make good their proceedings againſt Barrett by any articles of the Church; but Whitaker, in reply, declines this point, only ſaying, as we have ſeen, "We are fully perſuaded that Mr. Barrett hath taught untruth, *if not againſt the articles,* yet againſt the religion of our Church publicly received."

It is alſo to be obſerved, that theſe Lambeth articles gave great offence, not only in the Univerſity, but at court; in conſequence of which they were quickly ſuppreſſed. When afterwards, at the Hampton-court conference in 1603, they were propoſed by the nonconformiſt miniſters, to be annexed to our eccleſiaſtical forms, the propoſal was rejected on the part of the Commiſſioners for the Church of England, conſiſting of the Archbiſhop of Canterbury, eight biſhops, ſeven deans, and two doctors. Of the ſynod of Dort we have ſpoken already.

Few words, our author remarks, need be ſaid relative to that moſt deciſive proof which on this ſubject, our different public forms, when compared with each other, are calculated to furniſh. Admitting the principle, which ſeems incontrovertible, that our reformers did not mean to contradict themſelves, it follows undeniably that the articles of our Church are not to be Calviniſtically interpreted. For the Liturgy, on the article of univerſal redemption, is confeſſedly and decidedly *Anti-Calviniſtic*.

"The only *poſtulatum*, therefore," ſays Mr. D. "required on this occaſion is, that *partial* redemption and *univerſal* redemption cannot conſtitute the doctrine of the ſame church; and it has always been a matter to me unaccountable how a Calviniſt can reconcile the uſe of numberleſs parts of that excellent Liturgy, with the peculiar doctrines [which] he profeſſes to maintain. Such is the ground on which this ſubject was placed in my fourth letter to Sir Richard Hill; ground, I am inclined to think, not to be ſhaken. Mr. O., in his alluſion to it, in p. 93. has only proved how much eaſier it is to SNEER at an argument than to *anſwer it*." (Pp. 432, 433.)

With all this we moſt decidedly agree. The curious paſſage of Mr. O.'s book which is here referred to, together with our obſervations relating to it, will be found in our XVth Volume, Pp. 13, 14.

Our author has ſome admirable reflections on Mr. O.'s *moderate* Calviniſm. On this ſubject, he very juſtly obſerves, Mr. O. appears to deceive both himſelf and his readers. "Our reformers," ſays Mr. O., "wiſhed unequivocally to teach that man's ſalvation is wholly of grace, but that his perdition is of himſelf; and neither to make God the author of ſin, nor man a mere machine, and unfit to be treated as a moral agent." Then, ſays our author, our reformers were no Calviniſts. But, adds Mr. O., "this is not in the ſmalleſt degree belying the principles we have aſcribed to them, and mutilating the ſubject." This aſſertion, however, is notoriouſly falſe. For Calviniſtic election unqueſtionably mutilates the doctrine of ſalvation by grace, confining that to ſome choſen individuals, which the word of God declares to have been equally deſigned for *all*. Mr. O., indeed, obviates this objection by the uſe of the ſingle word *moderate*. What, then, is meant by this new-faſhioned term, *moderate Calviniſm?* Calviniſm, in its very eſſence, is a doctrine made up of frightful extremes. "The annexing [of] the epithet moderate to it is ſomething like enveloping a nauſeous medicine with wafer paper, to render it leſs unpalatable to the patient, and more eaſy to his ſwallow; and I

am

am inclined to think that one of the greateſt fallacies, of which there are many to be found in Mr. O.'s book, lies concealed under this ſpecious guiſe." (p. 437.)

Mr. O. cites Sir Richard Hill as an inſtance of a moderate Calviniſt who agrees with St. Auſtin. Now, St. Auſtin's doctrine is, "that God had decreed not to impart ſufficient ſaving grace to all men in general, but only to a ſelect few, whom he had predeſtinated to ſalvation, and that the reſt of mankind muſt therefore inevitably periſh." Calvin, indeed, uſes *rougher language* than this, for he ſays, "that by God's eternal, unconditional decree, mankind were divided into elect and reprobate; the former to be certainly ſaved, the latter to be as certainly damned." A *rigid Calviniſt*, then, has only not to ſpeak of the divine decree which pre-ordained the fall, and to ſay with Auguſtine, that thoſe who are not elected muſt "inevitably periſh;" or, with Sir R. Hill, to exchange the obnoxious term *reprobation* for the ſofter one of *preterition*; and he immediately becomes a *moderate Calviniſt*. But he who can here find a difference *in doctrine* may congratulate himſelf on the acuteneſs of his diſcernment.

Mr. D. then recapitulates his former obſervations on juſtification, and proves incontrovertibly, what cannot be too frequently preſſed on the public attention, that Mr. O. and his clients, notwitſtanding the late impudent, and, we think, imprudent, aſſumption of the excluſive title of the "True Churchmen," are abſolutely no churchmen at all. Mr. O. adopts Cranmer's idea of juſtification; yet he rejects Cranmer's application of it, by confining it to ſubjects capable of faith. Infants conſequently are incapable of it. Becauſe, as the "Neceſſary Doctrine," aſſerts, baptiſm is "the way by which God hath determined that man BEING OF AGE, and coming to Chriſtendom, ſhould be juſtified; it certainly does not hence follow," ſays Mr. O., "that it is the way by which thoſe who are *not of age*, and therefore not capable of faith and repentance, are juſtified." (Overt. p. 181.) Accordingly this ſacrament is, by Mr. O., degraded into a "bare admiſſion into the Chriſtian religion; or, as he might with equal truth and propriety have ſaid, "a bare entry of the child's name into the pariſh-regiſter." Mr. O. would fain perſuade his readers that he is well acquainted with the works of Auguſtine, to whom he profeſſes the higheſt deference; and we have already ſhewn how differently that Father thought on this ſubject. We ſhall here produce, for Mr. O.'s conſideration, a ſignificant canon of the Council of Carthage, held under the direction of the ſame Auguſtine, and leave him to digeſt his reflections on it at his leiſure: "QUICUNQUE NEGAT PARVULOS PER BAPTISMUM CHRISTI A PERDITIONE LIBERARI, ET SALUTEM PERCIPERE SEMPITERNAM, ANATHEMA SIT." It may alſo be worth his while to deliberate what anſwer to give to the obſervations here ſubjoined from our author.

"The title [which] Mr. O. has prefixed to his publication is 'The True-Churchmen aſcertained,' by whom we underſtand perſons living in ſtrict conformity to the doctrine and diſcipline of that Church of which

they are members. From Mr. O.'s doctrine, of juſtification, then, ſeeing that, ſo far as it applies to the ſacrament of baptiſm, it is in direct contradiction to the plain language of our Homilies, Articles and Liturgy: it follows that, to eſtabliſh his claim to *true churchmanſhip*, reference muſt be had to his connection with a church, whoſe doctrine on this ſubject, at leaſt, is at decided variance with that of the Church of England; and how Mr. O.'s repreſentation of baptiſm, as 'the bare admiſſion into the Chriſtian religion,' is reconcileable with his profeſſional acknowledgment of '*one baptiſm for the remiſſion of ſins*,' I profeſs myſelf incompetent to determine." (Pp. 453, 454.)

We ſhall finiſh our account of this valuable work with the following ſhort, but intereſting extract. It is addreſſed to the younger ſtudents in divinity, who, we hope, will profit by the ſound admonition of this faithful and well-inſtructed guide.

"It too often happens that divines who, from a certain prediſpoſition of mind, or ſome concurrence of circumſtances, become advocates for Calviniſm, commit themſelves upon it in early days, when, to make uſe of Barrett's words, they have 'ſcarcely ſaluted the threſhold of divinity,' and are not, therefore, qualified to judge of a cauſe which can only fairly be aſcertained [can fairly be aſcertained only] by much comparative reading, accompanied with a cool and diſcriminating judgment. The fact is, Calviniſtic divines, generally ſpeaking, aſſociate only with Calviniſts; read, for the moſt part, only Calviniſtic books; and then too eaſily ſatisfy themſelves with the confident perſuaſion that they are arrived at the *ne plus ultra* of their profeſſion. The great misfortune in this, as in many other caſes, is that, however partial may be their knowledge of a ſubject, when once men commit themſelves upon it, '*veſtigia nulla retrorſum*;' the pride of human nature inſenſibly mixes itſelf with the buſineſs, and they feel themſelves, as it were, pledged to maintain the ground [which] they have taken; and, therefore, (for the moſt part,) they induſtriouſly and determinedly keep out of ſight that evidence which might convince them of their error.

"From theſe premiſes the concluſion is obvious: that all early commitment on any particular uneſtabliſhed ſyſtem of divinity is ſcrupulouſly to be guarded againſt; becauſe it precludes the attainment of that general information, which is the neceſſary prelude to complete proficiency in any ſcience. When men form themſelves into ſects and parties, they, for the moſt part, renounce the exerciſe of reaſon, and oftentimes are governed by names more than by things. The ſcience of divinity, as it is of all other the moſt important, ſo it is the moſt comprehenſive. It is a ſcience commenſurate with eternity, and will be brought to perfection only in that ſtate where we ſhall know even as we are known. In this ſcience therefore it ſeems to be more particularly neceſſary that ſtudents ſhould read, mark, learn, and inwardly digeſt, before they commit themſelves to the public; ὡς σχίλιαζειν, και βοᾶν, πρινὰν μαθῆς." (Pp. 469, 470.)

A Key

A Key to the Claſſical Pronunciation of Greek, Latin and Scripture proper Names; in which the Words are accented and divided into Syllables exactly as they ought to be pronounced, according to Rules drawn from Analogy and the beſt Uſage. To which are added, terminational Vocabularies of Hebrew, Greek and Latin proper Names, in which the Words are arranged according to their final Syllables, and claſſed according to their Accents; by which the general Analogy of Pronunciation may be ſeen at one View, and the Accentuation of each Word more eaſily remembered. Concluding with Obſervations on the Greek and Latin Accent and Quantity; with ſome probable Conjectures on the Method of freeing them from the Obſcurity and Confuſion in which they are involved, both by the Ancients and Moderns. The ſecond Edition, with large Additions. By John Walker, Author of the Critical Pronouncing Dictionary, &c. &c. Octavo. Pp. 285. 7s. Boards. G. and J. Robinſon, T. Cadell and W. Davies. 1804.

FROM this ample bill of fare the public will be able to judge what they are to ſit down to. The author has ſhewn much induſtry, and very conſiderable acuteneſs of obſervation in the execution of his work; and we hope that he will reap the fruits of his labour, for tireſome and laborious indeed muſt have been his taſk.

To this ſecond edition has been added ſome critical obſervations, and two terminational vocabularies of Greek, Latin, and ſcripture proper names. For the publication of the vocabularies the author gives the following reaſon in his advertiſement.

"That ſo much labour ſhould be beſtowed upon an inverted arrangement of theſe words, when they had already been given in their common alphabetical order, may be matter of wonder to many perſons, who will naturally inquire into the utility of ſuch an arrangement. To theſe it may be anſwered, that the words of all languages ſeem more related to each other by their terminations than by their beginnings; that the Greek and Latin languages ſeem more particularly to be thus related; and claſſing them according to their endings, ſeemed to exhibit a new view of theſe languages, both curious and uſeful: for as their accent and quantity depend ſo much on their termination, ſuch an arrangement appeared to give an eaſier and more comprehenſive idea of their pronunciation than the common claſſification by their initial ſyllables. This end was ſo deſirable as to induce me to ſpare no pains, however dry and diſguſting, to promote it; and if the method I have taken has failed, my labour will not be entirely loſt if it convinces future proſodiſts that it is not worthy of their attention."

Thoſe who have neither time nor inclination to peruſe the many volumes which have been written on the pronunciation of the Greek and Latin languages, will find much of what has been advanced on that ſubject in the preſent work. We are however afraid that the violent Greeks and Romans among us, who ſpeak ſo highly of the variety and harmony of the Greek and Latin languages will "let ſlip the dogs of war" againſt Mr. Walker for accuſing them of *monotony*. "Let us," ſays he, view the Greek and Latin pronunciation on

which ſide we will, we muſt, to be conſiſtent with their own rules, feel them to be extremely *monotonous.*" He continues,

" I am ſupported in this conjecture, notwithſtanding all the fine things the ancients, and many of the moderns, ſay of the variety and harmony of the Greek and Latin languages, by the definition which they give of the circumflex accent; which is, that it was a combination of the acute and grave upon the ſame ſyllable. This is ſo incomprehenſible to modern ears, that ſcarcely any one but the author of the preſent Obſervations has attempted to explain it by experiment. It ſtands for nothing but long quantity in all our ſchools.

" But our wonder at theſe peculiarities of the Greek and Latin languages will ceaſe when we turn our thoughts to the dramatic performances of the people who ſpoke theſe languages. Can any thing aſtoniſh us more, than that all their tragedies and comedies were ſet to muſic, and actually accompanied by muſical inſtruments? How is our laughter, as well as our wonder, excited, when we are told that ſometimes one actor geſticulated while another recited a ſpeech, and that the greater admiration was beſtowed upon the former! Nay, to raiſe the ridicule to the higheſt pitch, we are informed that actors in their ſpeeches, and the chorus in their ſongs, accompanied their performances by dancing; that the actors wore maſks lined with braſs, to give an echoing ſound to the voice, and that theſe maſks were marked with one paſſion on one ſide, and with a contrary paſſion on the other; and that the actor turned that ſide to the ſpectators which correſponded to the paſſion of the ſpeech he was reciting. Theſe extraordidinary circumſtances are not gathered from obſcure paſſages of the ancients, picked up here and there, but are brought to us by the general and united voice of all antiquity; and therefore, however ſurpriſing, or even ridiculous, they may ſeem, are undoubtedly true.

" Perhaps it will be ſaid, is it poſſible that thoſe who have left us ſuch proofs of their good ſenſe and exquiſite taſte in their writings, ſtatues, medals, and ſeals, could be ſo abſurd in their dramatic repreſentations? The thing is wonderful, it may be anſwered; but not more ſo than that they ſhould not have ſeen the uſe of ſtirrups in riding, of the polarity of the loadſtone in ſailing, and of ſeveral other modern diſcoveries, which ſeem to have ſtared them full in the face without their perceiving it. But is there any thing more common than to find not only individuals, but a whole people, who, though remarkably excellent in ſome things, are ſurpriſingly deficient in others.

" We have the ſtrongeſt proof in the world that the ancient Greeks made uſe only of capital letters, that they were utterly ignorant of punctuation, and that there was not the leaſt ſpace between words or ſentences, but that there was an equal continuation of letters, which the reader was obliged to decypher, without any aſſiſtance from points or diſtances. Without the cleareſt evidence, could we ſuppoſe, that, while compoſition had reached the perfection it had done in Greece, orthography was in a ſtate of barbarity worthy of the Cape of Good Hope?

" Can any thing give us a more ludicrous idea than the practice of the ancients in ſometimes ſplitting a word at the end of the line, and commencing the next line with the latter part of the word? This muſt have been nearly as ridiculous as the following Engliſh verſes, in imitation of this abſurd practice.

Pyrrhus,

Pyrrhus, you tempt a danger high
When you would ſteal from angry li-
Oneſs her cubs, and ſoon ſhall fly
inglorious.
For know the Romans, you ſhall find
By virtue more and generous kind-
Neſs, than by force or fortune blind,
victorious.

Notwithſtanding the hackneyed epithet of Gothic barbarity applied to verſe in rhyme, is it not wonderful that a ſpecies of verſification, approved by Italy, France, and England, in their beſt periods of poetry, ſhould never once have been tried by the Greeks and Romans?—that they ſhould never have ſtraggled, either by chance, or for the ſake of change, into ſo pleaſing a jingle of ſounds? They who could write poems, and ſo lengthen or ſhorten the lines, as to form axes, wings, and altars, might, without any imputation on their taſte, have, now and then, condeſcended to rhyme. In ſhort, that the ancients ſhould never have ſlid into rhyme, is a circumſtance which would never have been believed, had it been poſſible to doubt it: and I fear it muſt be claſſed with that long catalogue of unaccountables, with which their proſody, their rhetoric, and their drama abound."

This *ſingularity* of ſplitting words (we dare not venture to call it by a harſher name) in ancient verſification, has been happily conſigned to its proper place, the *ludicrous*, in the well-known ſong of *Rogero* in the Anti-Jacobin, which concludes thus:

" Sun, moon, and thou vain world adieu!
That kings and prieſts are plotting in;
Here doom'd to ſtarve on water-gru—
—el, never ſhall I ſee the U—
—niverſity of Gottingen;—
—niverſity of Gottingen!"

Mr. W. concludes the ſubject of Greek and Latin *monotony* in theſe words:

" Let us, however, explain the Greek and Latin accent as we will,—let it be by ſinging, drawling, or common ſpeaking,—it will be impoſſible to tell how a monotony could be avoided, when almoſt every word of more than one ſyllable in theſe languages muſt neceſſarily have ended in the ſame tone, or, if you will, with the ſame grave accent."

Upon the whole, we think that this work of our well-informed, induſtrious, and veteran philologiſt, may be placed among the various ſimilar books which he has formerly given to the public, and which have been favorably received.

The head of the author is a good likeneſs, though done in the vile mechanical way of ſtippling; which, with other concomitant circumſtances, is faſt reducing the art of engraving to a paltry trade, where *profit*, and not *reputation*, is the primary object.

An

An accurate Account of the fall of the Republic of Venice and of the Circumſtances attending that Event: in which the French Syſtem of undermining and revolutionizing States is expoſed; and the true Character of Buonaparté faithfully pourtrayed. Tranſlated from the original Italian. By J. Hinckley, Eſq. F. S. A. 8vo. Pp. 300. 5s. Hatchard. 1804.

WE are informed, in an *introductory note*, that this work was printed and ready for publication, at the time when the victory of Marengo rendered Buonaparté maſter of Italy; and the power thus obtained by this ardent patriot, this champion of *liberty* and *equality*, was immediately exerciſed in the ſuppreſſion of a book the great fault of which, in his eyes, was the faithful record which it contained of ſuch damning facts as would alone ſuffice to ſtamp his character with indelible infamy. This mode of ſtifling truth has been ſucceſsfully adopted by the French revolutioniſts on various occaſions; and if it had not been for the diſputes which have occurred between themſelves, and the eager deſire of each triumphant villain to blacken the character of his predeceſſors, many valuable and important documents would have been loſt to hiſtory, and future ages have been deprived of many of the advantages reſulting from the moſt awful practical leſſons, which any age or country has afforded, from the creation of the world, to the elevation of a vagabond adventurer to the throne of the Bourbons.

"The following Hiſtory," ſays the Tranſlator, moſt truly, "contains an accurate and faithful detail of the various means to which he reſorted for accompliſhing his purpoſe; and certainly no document that has yet appeared, affords a better rule for appreciating the man, whom Providence for a time permits to be the ſcourge and torment of Europe.

"The four firſt chapters contain an abridged view of the hiſtory of Venice from the fourth century to the French revolution. The fifth chapter commences a narrative of the interference of revolutionized France in the affairs of that republic; and in the tenth chapter Buonaparté himſelf at length appears upon the ſtage."

Our readers will perceive by this brief account of its contents, that the book may be conſidered as filling up a vacuum in the hiſtory of the laſt fourteen eventful years, and, conſequently, as forming an important addition to that ſtock of authentic documents, which, happily for poſterity, has been ſaved from the ruins of empires, and the *equalizing* hand of Gallic patriotiſm. It may farther be regarded as eminently uſeful in diſplaying the danger of weak, irreſolute, and indeciſive counſels, in times of extraordinary peril; and in ſubſtituting the baſeneſs of ſubmiſſion, for energy of conception, and vigour of action; a baſe reliance on the forbearance of an enemy, for a manly reſolution to repel his aggreſſions, to reſiſt his attacks, and to chaſtiſe his inſolence. When the Venetians thus forgot the wiſdom and energy of their foreſathers, thus diſgraced their name and character; it

it could afford no matter for ſurprize that they ſpeedily loſt the fruits which they had produced. It could not be expected that the ſame conſequences would reſult from weakneſs and puſillanimity as had accrued from reſolution and courage. And if a knowledge of the perfidy and oppreſſion of the French to every country which they had ſubdued by their arts, or their arms, were not ſufficient to make the Venetians loſe all confidence in their profeſſions, and all hopes from their mercy, nothing leſs than the ruin which they experienced could bring conviction to their minds.

Early reſolved to make every conceſſion rather than have recourſe to arms, the Venetian ſenate reſiſted the application of different powers, in an early part of the revolution, to form alliances againſt France; in reſpect of whom ſhe obſerved the ſtricteſt neutrality, and towards whom, on every occaſion, ſhe evinced the moſt friendly diſpoſition.

"Such was the conduct of Venice during the government of the national aſſembly and of the legiſlative body. The torch of popular diſcord was then waving with horrid glare over the banks of the Seine, and driving the inhabitants to the moſt extraordinary exceſſes. Even the ſacred dwelling of the Venetian ambaſſador was aſſailed by a band of ferocious rebels, and his very perſon was on the point of falling a prey to popular phrenſy; but he continued with a firm voice to pacify the mob, and remained unhurt. The ſenate, conſidering their own dignity expoſed to inſult in the perſon of their repreſentative, thought proper to permit him to provide for his ſafety by leaving his reſidence. He was the laſt however of the foreign miniſters, who quitted the French capital to take refuge in England. Yet, though furniſhed with all the requiſite paſſports, many were the inſults he experienced from the people at his departure. He was taken, together with his family, to the Commune, obliged to ſubmit to the humiliation of long and inſolent interrogatories, and encountered innumerable vexations, from which, with ſome danger, and great credit, he eſcaped triumphant. The ſenate ſhut their eyes on this open violation of the law of nations, and remained ſilent.

"Perſiſting in their reſolution, not to take any part whatever in the great queſtion then the ſubject of a general appeal to arms, they firmly reſiſted not only the repeated ſolicitations of the court of Turin to enter into an offenſive alliance, but the inſtances of the king of Naples, who propoſed to concert a plan for the internal ſecurity of Italy, the vigorous remonſtrances of the pope, who projected a league for the protection of the different governments, and the energetic memorial of Leopold II; a memorial, in which he demonſtrated the neceſſity of a coalition between all the ſtates of Italy, to prevent, by a union of their military ſtrength, the progreſs of the French, then about to invade that rich and flouriſhing part of Europe, in order to emancipate it from its lawful poſſeſſors, and ſubvert the reſpective conſtitutions of its governments. In the midſt of the political and warlike agitations of the greateſt powers of the earth armed againſt a nation, that threatened, inſulted, and contemned them all, the Venetians ſtill remained immoveably inactive. They thought it their intereſt to continue neutral and inſulated amid the conflagration. This principle perhaps it was, that cauſed the ruin of the republic, who, by approving the meaſure, decreed her own deſtruction. In general, when a ſtate is tranquil at home, and reſpected

ſpected abroad, it is thought to be ſecure from every change. From this error it frequently reſults, that men neglect all the means, which might ſave it, and that, endeavouring to protract its exiſtence, as it were, by ſurpriſe, inſtead of adding to its ſtrength and ſhowing its greatneſs, they only weaken it, in the hope of concealing it in ſome meaſure from the notice and rapacity of the powerful."

The concluding obſervation is ſtrikingly juſt; and it is to be hoped that all the powers of Europe will feel its juſtice and act accordingly. There were not wanting, however, amidſt the general imbecility and infatuation which marked the conduct of the Venetians, at this momentous criſis, ſome few truly enlightened and genuine patriots who perceived the extent of the danger which threatened their country, and, with equal ſtrength and eloquence, enforced the neceſſity of adopting the moſt vigorous meaſures for averting it. But, alas! their voices were overpowered by the clamours of intereſt, ſelfiſhneſs, and cowardice, who ſhrunk from the burdens of defending their country, though, by the very means which they propoſed for avoiding theſe burdens, they loſt what they were moſt anxious to preſerve, *their own property!*

"Peſaro*, perceiving his country in great danger, thought it neceſſary to convene a ſolemn *Conſulta de' savj*, or Council of the wiſe, and to propoſe an inveſtigation of the meaſures to be taken in the preſent circumſtances of an approaching invaſion of Italy by foreign troops. When aſſembled, he, in a ſpeech of uncommon eloquence, exhorted them, by the example of their anceſtors, to provide their forts and cities of Terra ferma with the neceſſary means of defence. With no leſs energy, but with more ſucceſs, Jerom Zuliani, alarmed at the magnitude of ſuch an undertaking, maintained the oppoſite opinion, and gained to his ſide almoſt all the members. So wise and beneficial was the latter opinion eſteemed, that, when the notification of an unarmed neutrality was propoſed to the ſenate, that body agreed to it almoſt unanimouſly†; and it was received by the people with general applauſe. This deciſion, though perhaps far from wise, was however extolled as almoſt divine. The nation convinced of the tutelar ſolicitude of the government, adored the oracle thus pronounced, and with lethargic indifference, gave themſelves up to a fatal ſecurity. The ſenate, who, ſeduced by the charms of inſtantaneous repoſe, took this line of conduct, becauſe it exempted them both from all expence and from domeſtic diſturbance, adopted it the more eagerly, becauſe they thought it better to wait for happier times, than to face the danger, and quit a ſtate of mere obſervation. Imagining themſelves invulnerable, they beheld from their tranquil regions, with immoveable apathy, the bloody conflict, in which France, and almoſt every European power, were involved. It frequently happens to governments,

* Francis Pesaro, at this time *Savio del Consiglio in settimana* or President for the week, had moſt vigorouſly oppoſed every coalition with the foreign powers againſt France.

† On the 28th of February, 1792, the senate communicated this reſolution by circulars to their maritime officers at the ſea-port towns, and to their miniſters at foreign courts.

as to individuals, that their preſent intereſt, or a momentary proſperity, ſuffers them not to perceive the precipice, till they are on its brink. Although the ſage may ſleep amid ſtorms, he ought to watch when the heavens are ſerene, and the ſurface of the ſea is calm.

" The apparent inaction of the French, during almoſt two years, led to a belief, that they had no further thoughts of the projected conqueſt, and conſequently all military preparations were deemed uſeleſs. But the fautors of revolutions never reſt. The republican phalanxes were conſtantly making new exertions, and, as they always met with obſtacles, if they could not extend their power, they made it felt; and felt it muſt neceſſarily be. During their ſuppoſed inactivity, they were employing themſelves in thoſe arts, which were about to prove ſo fatal to Italy. Venice did not even keep a watchful eye upon theſe evolutions, but plunged herſelf more deeply in the enjoyment of her own felicity. All orders of citizens, conſidering a remote danger as one having no exiſtence, were revelling in the momentary proſperity of their commerce, and conſoled themſelves, amid the general calamities of Europe, with the ſavings which reſulted to them from their inactive and inſulated poſition. Accuſtomed ſo long to good fortune, how could they be ſtimulated to make ſacrifices to its preſervation? In a nation, where the love of riches was the only public virtue, every thing was immolated to avoid parting with them. The ſafety of their country was an object of indifference to all. The government was in the hands of perſons, who either could not, or would not, ſerve the ſtate; the ſtate was at the diſcretion of ſubjects, who cared not for its intereſts. There was no foreſight in the governors, no national ſpirit in the governed. The former ought to have been enlightened, and the latter to have been arouſed and inflamed. But this was too bold to attempt, too hazardous to execute, and too difficult to ſucceed in. Yet, though ſuſpecting they ſhould ſoon loſe the chief of their poſſeſſions, their national ſovereignty, they lay subdued by indolence, and immerged in ſtupor." .

Here we have a memorable example, indeed, of the effeminacy and love of wealth, which extenſive commerce, and its concomitant luxuries, naturally engender, subduing every noble feeling of the heart; every generous impulſe of the mind; and deſtroying that ſacred love of country, which conſtitutes one of the beſt principles of human action, and thereby preparing the way, and providing the means, for national and individual ruin. May ſuch an example, the ſecond which has occurred within the laſt twelve years, not be loſt on the only truly commercial people ſtill remaining in Europe! The virtuous Peſaro, however, did not ſleep amidſt the general lethargy, but employed emiſſaries of his own, in foreign countries, to tranſmit to him information on which he could rely; but his vigilance was vain, for the ſenate determined to ſhut their eyes againſt the danger, and to incur neither trouble nor expence in reſiſting it. The reaſons which the *Savi* (who certainly merited a very different appellation) aſſigned for their conduct were the moſt frivolous that could be imagined; but our author tells us that he means to devote another work to the expoſure of their weakneſs and fallacy. Any thing that can throw additional light upon the tranſactions which preceded or occaſioned the

the fall of Venice, will certainly be intereſting; elſe it would be a waſte of his time and abilities ſeriously to confute arguments which are ſo puerile and abſurd as almoſt to carry their own confutation along with them,

At the beginning of 1796, the French Directory complained to the Venetian Ambaſſador at Paris, of the protection afforded to Louis XVIII. in the Venetian territory.

"The moderate deportment of that unfortunate prince, rendered magnanimous by his calamities, his obſcure and private life, his political nullity, his lamentable viciſſitudes, interested the ſenate in obtaining permiſſion for him to continue at Verona; and this ſacred office they undertook with the greateſt ſolicitude, confuting the accuſations thrown out againſt him by his habitually pacific conduct, and proving that he had at no time rendered himſelf unworthy of the hoſpitality afforded him. They therefore interceded for his peace, and conjured heaven and earth and humanity in his favour. But the executive directory, inflexible in their purpose, inflamed with all the pride their victories could inſpire, and abuſing the impotence of the Republic, in the moſt imperious and haughty tone, ſtill demanded his expulſion; and thus the ſenate, though thereby expoſed to the hatred of the belligerent powers, to the reſentment of all good men, were compelled, in their own deſpite, to dismiss that unfortunate monarch, who was protected by all the sovereigns of the earth, and over whoſe calamities all mankind dropped a tear of compaſſion. By this conceſſion, the republic ſtill further diſcovered her internal weakness to France."

This conſummation of weakneſs and of diſgrace deſerved the fate which it incurred! But what better could be expected from a people who were ſunk ſo low as the Venetians were, according to the following account, at this period.

"The government of Venice was already in a ſtate of languor, which was the almoſt certain preſage of approaching diſſolution. No longer were the exigencies of the ſtate ſupplied, no longer was there any energy of ſpeech in the enervated ſenate, no longer was any thing ſaid in direct terms; every thing was merely hinted by inſinuation; none but inefficient propoſitions were approved: nor were wiſdom or courage liſtened to in the councils. Even factions vaniſhed; factions, which in a republic are the vital ſpark of exiſtence and of national vigour. The only factions at Venice were thoſe of players, of ſingers, and of dancers. In every claſs effeminacy had ſucceeded to thoſe ſentiments of ſublimity, which maintain the majeſty of empires. Amid ſo much corruption how could the country be ſaved? It is not at Capua, that governments learn the arduous art of ſupporting or of acquiring greatness. The corruption had extended to Terra ferma. There the glory of wearing a faſhionable coat was preferred to that of ſaving the ſtate. There men murmured at every ſacrifice to the general good, yet laviſhed rewards on every one who could invent a new want, a new pleaſure, or revive the excitability which exceſſive enjoyment had blunted and exhauſted. Perfumed tables, gilded carriages, ſplendid equipages, muſic, dancing, gardens, gambling, theatres, and debauchery, were the only objects which excited any intereſt, and theſe excited it to furor. Thus it was that Rome, during her decline, degenerate Rome, forgetting her ancient virtue, frequented the circus to ſee combats of wild beaſts, and, the

the remembrance of all that is great and generous being obſcured, the principles of her national independence paſſed away; thoſe of good morals and the national manners fell into a total diſſolution. Meanwhile the moment was faſt approaching, when the French were about to aſtoniſh the world with the rapidity of their expeditions, and when both nations and kings were to become their ſlaves, without preciſely knowing the cauſe; it being, as it were, eſtabliſhed, that to have heard their name ſufficed to be brought under their yoke.

Let Engliſhmen lay their hands on their hearts, and ſay whether many of theſe ſymptoms of approaching diſſolution are not perceptible among themſelves! Was ever diſſipation carried to a greater extent, was ever luxury more predominant, was ever a neglect of religious and moral duties more prevalent, than in England, at this moment. Certainly not. Why then ſhould we expect that the ſame cauſes will not produce the ſame effects? The conſideration is one of a moſt ſerious nature, and cannot fail to ſuggeſt the moſt alarming reflections to a ſerious mind. In May 1796 Buonaparté entered the Venetian territory, and decreed its fall.

"This expedition, which combined in itſelf all the calamities that ever accompanied foreign invaſion, was executed under the command of a man deſtined to effect the ruin of the civilized world, of a Corſican adventurer, at once a great robber, a great general, and a great diplomatiſt. In a word, it was effected under Buonaparté. When, crowned with laurels, preceded by fame, and leading victory in his train, he deſcended like a torrent from the Alps, many Italians divided with him the ſplendour of the enterprise and the pride of its triumphs. The people of the Venetian ſtates, indeed, did not applaud at the arrival of this conqueror; on the contrary they bleſſed the government for having maintained its neutrality, and for having firmly preſerved the friendſhip of the French republic.

The troops of Buonaparté, on their firſt appearance in the Venetian territory, showed every ſign of military inſubordination and of perſonal wretchedneſs. No military law, no diſcipline, no authority of ſuperior officers, either guided or reſtrained this horde of barbarians. An unmanageable band of robbers, of terrorists expelled from France, formed the maſs of privates; the officers conſiſted of the refuſe of every civil occupation. This army, if army it might be called, exhibited the heroiſm of deſpair, and the valour of ſavages, during their marches, in their military evolutions, in battle, and in their encampments. In all things was ſeen that diſorder, which reigns amid a camp of Tartars. The major part of the infantry had weapons of all makes and ſizes, ſome had no arms whatever, others merely clubs and ſticks; all were dreſſed in rags, deſtitute of ſhoes, having ſuch miſerable cloathing, and bodies ſo naked, that they reſembled a troop of vagabonds, fit only to undermine the very foundations of the ſocial edifice. The mere view of them would have led a ſpectator to exclaim, that they were come to plunder the riches of Italy. Yet this idea, ſo ſimple and ſo natural, occurred to no man. They were generally received with loudly reiterated cries of approbation, as friends and benefactors, who, through mere philanthropy, had come from the farthest boundaries of France, and, in the midſt of ſnow and rain, of winds, and ſcorching heats, and perils of every kind, had croſſed the Alps."

Alps, to communicate their happineſs and their riches to their brothers of Italy."

Here, as in every other country which he had over-run, Buonaparté promiſed protection to perſons and property; and reſpect for all exiſting inſtitutions; but here, as every where elſe, though Venice was the friend of France, and a neutral power, he violated every promiſe which he made, treated it as a hoſtile country, ſpread death and deſolation around him, ſignalized his proweſs by cruelty and oppreſſion, and, with the deteſtable baſeneſs of a little mind, had recourſe to falſhood and to fraud, and conſtantly added inſult to injury. To note every act of this deſcription, to indicate the various means which he purſued in accompliſhing his taſk of deſtruction, it would be neceſſary to tranſcribe every page of the book before us. The following brief ſummary of his proceedings, however, we ſhall extract, in order to ſhew our countrymen what, in the event of a ſucceſsful invaſion, they would have to expect from this monſter of iniquity.

"Placed by Providence in a land of fertility and riches, the Venetians were ſtarving amid plenty, and, though ſtill poſſeſſed of arms, were ſuffering the moſt glaring injuſtice. Harraſſed with rapine, conflagrations, devaſtations, inſults, and depredations of every kind, they bore all, as though they had been inſenſible to injury. Oppreſſed in time of actual warfare, they were oppreſſed even during the intervals of repoſe, which ſucceeded thoſe military turmoils. At Montagnana the French expoſed the territory to plunder; at Peſcantina they diſperſed and ſank the boats; they firſt occupied, and then demoliſhed, the Rocca d'Anſo. At Badià they ſet fire to a work, which defended the neighbouring country from the inundations of the Adige. All the provident repairs on the banks of that river were overthrown by an inſenſate ſpirit of gratuitous deſtruction. Along, and on either ſide, the Lezini mountains, cottages, houſes, and churches, were ſacked. On the banks of the Mincio an infinite number of families were deſpoiled of their whole property, driven from their homes, and compelled to wander over the face of the earth, to ſave a life, which they no longer knew how to ſupport. But I will not depress my readers with the melancholy catalogue of miſdeeds which marked the traces of the French army. I will not deſcribe the fate of the village of Niſſar, which was ſacked with ſuch ſavage ferocity, that a father of a family, unable to ſurvive his domeſtic ruin and that of his native village, precipitated himſelf from a window and periſhed. Neither will I repeat the horrid menaces of death, which ſpread ſo much terror at Caſtellaro, nor the laſt expiring groans of the wives and daughters who periſhed in the arms of their ferocious deſpoilers. I will draw a funereal veil over the unhappy D'Eſte, who, endeavouring to ſave his wife from military licentiouſneſs, was baſely and inhumanly murdered, while his diſtracted partner, in an agony of grief, raiſing her hands toward heaven, continued kneeling beſide the corpſe of her beloved huſband, till ſhe expired, being then far advanced in pregnancy; and the ſame tomb received three victims immolated with a ſingle blow. Nor will I deſcribe the two brothers, who, at Caſtelnuovo, were with bayonets nailed to the walls, and died amid the flames of their own dwelling. My heart revolts at enumerating ſo many horrors. Yet the directory were inſenſible ſpectators of theſe tragic events. The cries, the blood, the palpitating members of theſe unfortunate

fortunates in the agonies of death, could not ſoften their obdurate hearts. No, on the contrary their iron hand weighed but more and more heavily on the Venetian provinces.

"Every day, every hour, a thouſand oppreſſions were committed by their orders, all derogatory to the ſovereignty of the republic, all tending to degrade the dignity of the government, and tarniſh the glory of the Venetian name. The Adriatic was full of privateers, which, under the tri-coloured flag, plundered, with impunity, the Venetian ſhips, and dried up all the ſprings of national proſperity. Public and private correſpondence were violated, and the ſecrets of the empire laid open to Buonaparté. The national inſignia were every where treated with contempt, and torn in pieces. The Venetian territory became the theatre of war, or rather of every crime. To this torrent of outrages and of injuries, the cauſes, that led the way, were the defenceleſs ſtate of the provinces, and the neutrality decreed by the ſenate. Aware of the impotence of the Venetians, the French made a crime of their ſecret abhorrence for their invaders, and harraſſed them without ceaſing, in order to inſtigate them to revenge, whereby to have a pretext for breaking with the government, declaring war againſt them, and ſinking them for ever in the revolutionary abyſs."

It ſhould be remembered, that Venice was a neutral country, at peace with France at this time. Reduced to this dreadful ſituation, in a great meaſure, by their own weakneſs, and threatened with immediate deſtruction, the Venetians were ſtill mad enough to reject the proffered friendſhip and alliance of Ruſſia, leſt, forſooth, it ſhould give offence to the French! It is almoſt impoſſible to aſcribe ſuch dreadful infatuation to any thing but the interpoſition of Providence! While Buonaparté was exerciſing ſupreme power in the Venetian ſtates, and ſpreading the revolutionary fire around him, the Venetian ambaſſador at Paris was cajoled by the Directory with promiſes of protection. One of their notable exploits, which cannot be characterized, in the Engliſh language, by any other term than that of ſwindling, is too curious to be omitted here.

"An intriguer came one day to the ambaſſador Querini, and communicated, that two of the directors oppoſed the revolution of Venice; that two others ſupported it; that Barras was as yet undecided; and that, if a liberal reward were given to him, the balance would be turned in favour of the integrity of the republic. Querini replied, that, whenever the revolted provinces ſhould be reſtored to the Venetian government, they would agree to make the required ſacrifice. The agent departed, and ſoon after brought the ambaſſador an anſwer, that, a conſiderable preſent being firſt given, the requiſite inſtructions would be ſent to Buonaparté. A thouſand ſhameful quibbles ſucceeded this ſpecies of arrangement, till, after various ſhifts and changes, Barras ſent an authentic declaration under the ſeal of the directory, aſſuring Querini, that inſtructions had been ſent to Buonaparté in conformity to all he had requeſted. In conſideration of this favour, it was expected he ſhould give notes for 700,000 livres tournois payable in thirty days. To this he conſented, and the Venetian government afterwards approved it. The contract, however, was never performed, but, on the contrary, an order of the executive directory compelled the ambaſſador ſuddenly to depart from France. He returned home; and, after the fall of the

republic, theſe notes were preſented to him for payment out of his private fortune. This he refuſed, the conditions not having been fulfilled, on which they were given. The buſineſs was ſuppoſed to have been dropped, when, on the 3d of December 1797, he was ſuddenly arreſted, and, by command of the directory, ſent to the caſtle of Milan; from whence, toward the end of March, he was ordered to prepare for a journey to Paris; but fortunately, on the 30th of that month, he contrived to eſcape, and thus evaded the unjuſt demand. To avoid prolixity, I have only given a ſuccinct account of this affair. Thoſe, who wiſh to be more fully informed, may refer to the Raccolta cronologica dei documenti relativi alla caduta della repubblica (Veneta).

Having revolutionized moſt of the frontier towns, Buonaparté ſent his favourite aſſaſſin, General Augereau, to Verona for the ſame purpoſe. Three of the moſt reſpectable inhabitants went forth to deprecate his vengeance, and to treat for the ſafety of their city; but, in violation of all the laws of nations and of civilized ſociety, this ruffian arreſted the deputies, and inſiſted that the place ſhould ſurrender at diſcretion. It was accordingly ſo ſurrendered, after a ſolemn promiſe had been obtained for the ſecurity of the lives and property of all the inhabitants. But what faith can be repoſed in the promiſes of rebels and regicides. The place was plundered, even the public repoſitory for the pledges of the poor was razed, and all their effects confiſcated: in ſhort this military banditti acted, in all reſpects, *like themſelves.*

"*The heads of the guilty ſhall fall,* had the ferocious Augereau declared in a public proclamation. This obſcure indication of half-uttered menaces had frozen the blood in every boſom. The thunderbolt was only to ſtrike a few, but the terror that preceded it fell on all. Notwithſtanding, after much prayer, entreaty, and exertion, many of the priſoners were reſtored to liberty, though they expected only to quit their priſons to be led to execution. This event had induced the Veroneſe to flatter themſelves that no citizen would loſe his life, although three yet remained in the hands of the enemy, and although their proofs of innocence were ſuch as to afford every hope. Yet, knowing them to be in the power of a faithleſs foe, ſome anxiety ſtill prevailed: in fact they were already deſtined to a ſcene of horror, which it is painful to relate.

"Emili was detained in a caſtle an illuſtrious hoſtage, on the inviolable faith of a treaty, and therefore protected by the ægis of the law of nations; Verità, by the ſacred character of ambaſſador; and the third, John Baptiſt Malenza, aſſured of his ſecurity by the ſolemn promiſe of the conqueror. The council of war was already aſſembled, they had already examined theſe intended victims, whoſe innocence was undeniably evident to their inexorable judges.

"After hearing them, forgetting, that Verità had with pious haſte brought to Kilmaine his two nephews, by him defended amid the perilous conflicts at Verona; forgetting, that Emili had many times, and at great expenſe, collected and removed the wounded from the field of battle, where their inhuman brethren left them to languiſh on the naked earth in the laſt agonies of death; forgetting, that all three had laviſhed on the French troops, and even upon theſe their very judges, acts of the moſt liberal

beral munificence, abuſing an incompetent article of the French conſtitution, trampling under foot all laws divine and human, violating all the rights of hoſpitality, and rendering juſtice herſelf an accomplice of crimes, they pronounced againſt them ſentence of death.

" In the dead of a ſtormy and tumultuous night, the rumour of this melancholy intelligence was ſcarcely ſpread, when the relations of the condemned, their friends, and all the other inhabitants, reſolved by all poſſible means to prevent their execution. To have beheld the ardent intereſt and attachment which every one demonſtrated, it ſeemed as though it were not three citizens of a town, but three children of a ſingle family, that excited this univerſal anxiety and ferment. I will not attempt to pourtray all the afflicting ſcenes of that awful night: I will not detail, with how much generoſity the elder Emili laviſhed his wealth for the ſafety of his brother: I will not deſcribe, with how much anguiſh the afflicted conſort of the unfortunate Verità, together with her deſolate and weeping children, threw herſelf at the feet of the French commander; or with what effuſion of grief, ſupplicating in the name of God, ſhe offered her fortunes and her blood to ſave the life of her huſband; but all in vain. The decree was confirmed againſt them all.

" On the morrow they deſcended from the caſtle for the laſt time, and for what crime? For defending their country. Their blood will be upon the heads of their aſſaſſins. They were ſurrounded by arms; a muffled drum preceded them. Wholly ignorant of their doom, they marched with a firm ſtep between the guards, little expecting the approaching event, when a ſecretary at war ſtopped them, and read the ſentence of death. Equally prepared to paſs from chains to liberty, or from ſlavery to the tomb, they purſued their way with the ſame boldneſs as before, and, in the midſt of general conſternation, approached with intrepidity the place of execution. Such is the power of a conſciouſneſs of right, and of an ardent love of our country.

" In the moſt barbarous regions, when victims are required by indiſpenſible neceſſity, thoſe who are deſtined to immolate them offer every alleviation of their hard fate. The French denied theſe martyrs of virtue the religious conſolations ſo neceſſary to all men in the laſt moments of departing life. Even with this act of impious barbarity they were not dejected: their innocence was regiſtered in heaven, and in heaven an eternal crown was prepared to reward it.

" At length they arrived at the place of execution; the guards halted. The military pomp with which they were ſurrounded, the ſight of the cart that was to receive their bodies, the pallid horror of the ſurrounding ſpectators, every thing informed them that their laſt hour was come: when, ſeizing each other's hand, they communed in a few intereſting words, but which with them were loſt for ever.

" Almoſt the ſame inſtant ſaw them bend their brows to receive the fatal fillet, kneel, and fall, pierced with innumerable balls. All Verona was filled with lamentations and with anguiſh, which overwhelmed it like a deep and perpetual darkneſs. O ye, whom the ſithe of death, by robbing you of the objects deareſt to your hearts, has condemned to unceaſing grief, why can I not ſpread over your afflictions that peace, which the hand of time can ſcarcely beſtow? Oppreſſed with the deepeſt ſorrow, I am compelled to bury my own grief in ſilence."

When Buonaparté was at Gratz, the Venetian Senate reſolved to make one more attempt to divert him from his manifeſt deſign of ſubverting the government, and deſtroying the independence of their country, and for this purpoſe they ſent deputies to him, whom he anſwered, in the following terms, uttered in an affected rage.

" Well, are the priſoners at Salò (rebels) liberated, and all thoſe who have been confined for political principles ſince I entered Italy? If they are not, I will take care to break in pieces the gates of the Piombi priſon. I will have no more *inquiſitions*; I will no longer ſuffer that barbarous inſtitution of ancient times. Opinions muſt be free, and I will have every man, that is detained for his opinions, liberated. I will no longer have a ſenate. The great men of the provinces, who are conſidered as ſlaves, muſt have a ſhare in the government. . . . . You, you Venetians, have cauſed my ſoldiers to be aſſaſſinated in Venice, and in Terra ferma. Only becauſe they are abhorred by the patricians, do the people hate, perſecute, and maſſacre them. I will revenge theſe injuries; I will be an Attila to the Venetian ſtate. I might have made myſelf maſter of Vienna; I have renounced that object, and have made peace, to come and chaſtize you. If all thoſe who have offended the French are not ſeverely puniſhed; if the Engliſh miniſter is not ſent away, and all the property belonging to that nation delivered to me; if the people are not diſarmed, and all the priſoners liberated; if Venice do not decide between Buonaparté and Pitt, I will declare war againſt you. I am not ignorant that your imbecil government was compelled to abandon its ſtates, becauſe it could not prevent the entry of the belligerent troops; and I know, it has not even ſufficient ſtrength to reſtrain the people. I will diſarm them in ſpite of you. . . . . When the Archduke Charles ſtood oppoſed to me in Goritz, I offered Peſaro the alliance of France, and her mediation for the reſtoration of the revolted cities. Becauſe he relied on being able to keep the inſurgent peaſants in arms, and to cut off my retreat, in caſe I ſhould be compelled to it, he refuſed both. If you would now aſk either the one or the other, I refuſe to grant them. I will have with you no alliance, no accommodations, no conventions. There is no longer a way to overreach me, as you are endeavouring by this miſſion. The blood of Frenchmen cries for vengeance, and ſhall have it. I will hear nothing, and have nothing to ſeek. I have eighty thouſand combatants, twenty gun-boats, and it is I, that will give law. If you have only *projets* to offer me, you may depart."

And this is the man whom the people of France have received as their *Emperor*, and whom the princes of the Continent have received as their equal.

A French armed ſhip having entered the Venetian port of Lido, contrary to the laws of the republic, and to the promiſes of the French commander, the Venetian commandant fired at her and killed her captain, one Laugier; upon which the ſenate ſent an explanation of the matter to Buonaparté, calling upon him to diſavow the conduct of Laugier. Buonaparté returned the following anſwer:

" I have read, gentlemen, with indignation, the letter you have written me relative to the aſſaſſination of Laugier. You have aggravated the atrocity of this event, unexampled in the annals of nations, by a tiſſue of lies, which

which your ſenate has fabricated to endeavour to juſtify itſelf. I cannot receive you, gentlemen, you and your ſenate being ſtained with the blood of Frenchmen. When you have delivered into my hands the (high) admiral who gave the order to fire, the commandant of the tower, and the inquiſitors of ſtate, who direct the police of Venice, I will liſten to your juſtification. You may immediately evacuate the Continent.

" Meanwhile, gentlemen, if the courier, that has arrived, concerns the fate of Laugier, you may preſent yourſelves to me.

(Signed) BUONAPARTE."

Our limits forbid us to extend our extracts, already too copious, from a book, which we earneſtly recommend to the attentive peruſal of the public at large; to whom it is particularly intereſting, at a period when they are themſelves threatened with the ſame fate, which Venice was deſtined to experience. It is well known that the feeble government of Venice abdicated the ſovereignty, ſubſcribed their own degradation, and proclaimed the revolution of their country. But it is not ſo well known, that the people at whoſe requeſt, and for whoſe intereſt, this revolution was declared to have been atchieved, expreſſed their indignation on the occaſion, flew to arms, and, could they have found a leader, would have reſtored their government or periſhed in the attempt. The deſcription of this extraordinary inſurrection, in the 25th and 26th chapters, is highly intereſting.

Venice was, of courſe, completely ſtripped by the French of every article of value, that was moveable; and what they could not carry away they malicioufly ſpoiled, ſo that " nothing but the walls remained uninjured."

" Property being thus violated, perſons were not reſpected. Abuſes of force were every where exerciſed with the moſt cruel exceſſes. By treachery, violence, blows, murders, the inhabitants were daily haraſſed, and daily treated with that mercileſs auſterity, with which the Spartans trampled upon the Helots. A moſt ſevere command tore from the arms of deſolate mothers their unwilling children, to expoſe them to all the toils and dangers of foreign warfare. Another ſevere command robbed every habitation of its arms, amid uſeleſs and frequently deſtructive reſiſtances, thus leaving the citizens unable to defend their private rights, and compelled to bend to the will of a conqueror, who was announcing in clamorous notifications the moſt ample liberty, though at the ſame moment inflicting ſervile obedience with drawn ſwords.

" At length the directory, after having corrupted and ſacked the provinces of the republic, delivered them into a foreign hand, only leaving the Venetians the bitter remembrance of thoſe who had betrayed them, and their native ſoil to inundate with their tears: yes, their ſoil! For even the documents of the crimes of the French, with which the former might at leaſt have one day ſhamed them, were carried away."

The intereſting nature of this publication, and its ſtrong claims to particular attention at this time, have led us, in our account of it, to tranſgreſs our uſual bounds. But the motive muſt ſerve as our excuſe with our readers. It only remains to add, that the tranſlator has performed

formed his task with considerable ability, and that the work appears to great advantage in an English dress.

POLITICS.

A Defence of the Slave Trade. On the Grounds of Humanity, Policy, and Justice. 8vo. Pp. 94. 2s. 6d. Highley. 1804.

THE author enters into a very able and humorous discussion of this long agitated question, on each of the three grounds specified in the title page. He does ample justice to the motives of those who are friendly to the abolition, but he denies the *facts* on which they profess to found their conduct, and, in a series of well-connected and very forcible arguments, endeavours, and successfully, we think, to confute their assertions, and to prove that humanity, justice, and policy, combine comparatively to proscribe a *continuance* of the trade. Our limits will not allow us to give even a sketch of this masterly defence, which is written with no less temper than ability; but we earnestly recommend an attentive perusal of it to every man who is called upon to give a vote upon a question of very serious importance in whatever point of view it is considered.

Letters on the Importance of the present War. By Allan Macleod. Letter I. Pp. 22. Letter II. Pp. 32. 1s. each. Vernor and Hood. 1804.

MR. Macleod enters into a discussion of the motives and objects of the present war, in order to prove its justice and necessity. In the course of this discussion he dwells, with more energy than eloquence, indeed, on the atrocious designs of the Corsican tyrant, and on the excellence of the British constitution. On these subjects his conceptions are just, and his notions liberal; and his attempt is, in every respect, praise-worthy.

POETRY.

The Thespiad; a Poem: dedicated to Richard Brinsley Sheridan, Esq. M. P. &c. In answer to the Author of Six Familiar Epistles, addressed to Frederick Jones, Esq. Patentee of the Theatre Royal, Dublin, &c. on the present State of the Irish Stage. 4to. Pp. 36. 2s. 6d. Hurst, London; Porter, Dublin. 1804.

TO this poem, as it is called, is prefixed an adulatory dedication to Mr. Sheridan, whom the author appears to consider as the first of statesmen, and of dramatic poets. There is no foible, to which the human mind is subject, which we can so easily forgive, as that of national prejudice, and therefore we should pass over wholly without comment this flattery of one Irishman by another, if it were not for the detestable moral of the *School for Scandal*, which the author totally overlooks. Of the justice of his *answer*, we are utterly unable to give any opinion, as we are totally unacquainted with the Irish stage, and have never seen the *Six Familiar Epistles*, which gave rise to it.

With what propriety the author could invoke the shade of Churchill, of whom he truly says—

" Thy

"Thy praiſe and cenſure were impartial ſhewn,
And faults and beauties to the world made known,"

when his Theſpiad is ſolely devoted to *praise* and *beauties*, without the ſmalleſt *cenſure* or any notice of *faults*, it is beyond our ſimple Engliſh capacity to comprehend. His attack on the ſuppoſed author of "the Purſuits of Literature" for his "*execrable poetry*" muſt appear truly curious to thoſe who have read that juſtly celebrated work, from the writer of ſuch lines as the following.

"Coyne, with queer humour, and as queer a phiz,
Like Collins, plays an admirable quiz."—P. 17.

"Galindo plays in Mrs. Siddons' line,
(But why adopt her melancholy whine?)
Had ſhe been formed as handſome, fine a creature (*crature*)
"*Oh then she'd hold the mirror up to nature.*"—P. 22.

"A pleaſing woman, elegantly made,
Looks very roguiſh as a daſhing blade,
And he that ſuch a form with ſatire twitches,
Deſerves to meet a wife who wears the breeches."—P. 25.

"Dowling ſhall ſketch thy likeneſs at a hazard,
And in the lobby hang thy grinning mazard."

"While little Beatty o'er thy fall ſhall ſtrut,
And ſhew how fires were quench'd in Lilliput.
This bantum-cock thy hen-peck'd fate ſhall view,
And cry exulting, cock a doodle doo!—P. 32.

Surely, ſurely, we have, we have diſplayed ſamples ſufficient of the ſublime, the acute, and the beautiful, to convince our readers of the extreme fitneſs of our bard to be the Anſtarchus of dramatic literature, and to juſtify him in diſtributing, largâ manu, his cenſures, on ſuch inferior poetaſters, as the author of the Purſuits of Literature, &c. Leſt, however, any farther proof ſhould be required by ſome one of our more faſtidious readers, let him take the following criticiſm of the actor's and the poet's merit;

"This, in my judgment, is the actor's teſt—
Whate'er is best peiform'd is ever best."—P, 17.

So that if an actor chance to play *Punch* better than *Macbeth*, (and, alas! there are too many of that deſcription) *Flockton* muſt be ſuperior to *Shakespeare!* We ſuppoſe this is conſidered as very ſound logic, and very juſt criticiſm; nor is it our intention to diſpute the point; but we cannot here refrain from expreſſing our concern at the influence which great names have ever poſſeſſed in miſleading little minds. Thus the poetical nonſenſe of—

"For modes of faith let graceleſs zealots fight,
His can't be wrong whoſe life is in the right."

And—

"For forms of government let fools conteſt,
That which is beſt adminiſtered is beſt;

has been receivēd, without examination, as ſolemn ſenſe and ſober truth, and

has not only been adopted as ſuch, by the general herd of mankind, but has led to endleſs imitations, all falling below the originals, even in ſenſe and in logic.

Pleaſures of Solitude, with other Poems. By P. L. Courtier. *Third Edition.* Small 8vo. Pp. 144. Plates. 6s. Rivingtons. 1804.

IT is no ſmall ſatisfaction to us to find the opinion which we expreſſed of the two former editions of this intereſting little volume confirmed by the public voice. Grateful for the approbation which the effuſions of his virtuous and benevolent muſe have thus experienced, the Bard has induſtriouſly and judiciouſly altered and improved various paſſages, principally in Pp. 20, 22, 36, 50, 61, 62, 63, 64, 65, 72, 73, 74, 75, 76 and 77, and has prefixed to the preſent edition an elegant Sonnet, from the able pen of that excellent judge of poetical merit, the Rev. R. Polwhele, which we ſhall extract.

" How oft thy ſong, lov'd bard of ſolitude!
Doth memory whiſper to my charmed ear;
What time in ſtillneſs o'er the paly wood
The ſtar of evening hangs its circlet clear.
Then as each village-murmur dies away,
At every ſtep, a tinkling rill I hear
Whole echo ſlumber'd ere the cloſe of day.
Then, where the glow-worm tints the moſſy ſward,
Far, far within the duſky copſe I ſtray;
Till, ſtealing on my ſenſe with freſh delight,
I liſten to the wood-lark's mellow lay!
But not ſo ſweet the tinkling ſtream, lov'd Bard!
But not ſo ſweet the warbler of the night,
As are thy ſoothing notes, to win my fond regard."

" *Manaccan, June* 22, 1802. " R. POLWHELE."

Alfred, an Epic Poem, in Twenty-four Books. By Joſeph Cottle. Second Edition. 2 vol. Small 8vo. Pp. 530. Longman and Rees, London; Mills, Briſtol. 1804.

THE firſt edition of this poem was reviewed in one of our former volumes, with that attention which the labour employed, and the genius diſplayed, in it ſo well deſerved. In the preſent edition various alterations have been made which beſpeak a mind open to conviction, and anxious to reward public favour by able attempts at improvement. In a new preface Mr. Cottle defends his work, and, for the moſt part, ſucceſsfully, we think, againſt ſome objections which have been raiſed to it. This preface contains many ſenſible, judicious, and pertinent obſervations.

DIVINITY.

A Sermon preached as preparatory to a General Faſt, on Sunday October 16, 1803, *in the Pariſh Church of St. George, Hanover-ſquare.* By the Rev. Archer Thompſon, M. A. Lecturer of the ſaid Pariſh, and one of the Evening Preachers at the Magdalen. 8vo. Pp. 22. 1s. Stockdale.

THE obſervance of the Faſt-day laſt year, ſo far as we had the opportunity of noticing, was, in general, ſuch, as the awful ſtate of the country,

country, and the pious purpoſe of ſetting apart a day for national humiliation imperiouſly demanded. It exhibited the ſolemn ſpectacle of an united and Chriſtian people, bowing in penitence and prayer before the offended Majeſty of the *Lord of Hoſts*, deprecating his judgments, and imploring his protection. To this pleaſing preſage, as we are willing to believe it, of a ſerious ſenſe of our danger and our duty, at this moſt momentous criſis, we rejoice to bear teſtimony to the piety and zeal of the parochial clergy; which, in numerous inſtances, that came within our own obſervation, contributed, in no ſmall meaſure, to promote the proper regard that was ſhewn to the day. It is with peculiar ſatisfaction that we have peruſed a diſcourſe of very conſiderable merit, preached by the Rev. author, preparatory to that day; and, in our judgment, admirably adapted to prepare the minds of the audience, before which it was delivered, for the diſcharge of the duties of a day of public faſting and prayer.

We took occaſion, in a former * number of our Review, to ſpeak of Mr. THOMPSON with the commendation, which, in our opinion, he ſo juſtly merits as a preacher, as well as to vindicate his diſcharge of his bounden duty as a clergyman, againſt the cavils of a reſpectable writer, who, in this inſtance, departed from his uſual candour and good manners: but we never before, ſince the commencement of our literary labours, have had an opportunity of expreſſing our approbation of Mr. THOMPSON's merit as an author.

Much as a ſermon muſt frequently depend for its acceptance and character on the eloquence and earneſtneſs of the preacher, as well as on other accidental circumſtances, that combined to affect the audience, and impreſs their minds with a favourable opinion of the compoſition, and which cannot accompany the diſpaſſionate peruſal of the ſame diſcourſe, when ſubmitted to the critical examination of the reader in the retirement of the cloſet; we venture, nevertheleſs, to affirm, that Mr. THOMPSON will forfeit nothing of the reputation he acquired in the delivery of this excellent diſcourſe, by committing it to the preſs: and, if our approbation can ſtamp on it any credit, or give currency to its circulation, he will have the ſatisfaction of extending its utility, by ſuffering it to go forth into the world.

Taking his text from Pſalm xcvii. 1. the animated preacher divides his diſcourſe into two diſtinct propoſitions; viz. 1. *That the Lord is king*; and, 2. *That his government of the world is a ground of univerſal joy*. The truth of theſe propoſitions he ſeparately conſiders. Under the 1ſt head, he diſtinguiſhes the divine government, as it eminently diſplays itſelf in the creation and preſervation of the world, the ſuperintendance of human affairs, the concerns of kingdoms, and the moral conduct of mankind. Theſe general remarks are confirmed, very properly, by an induction of particulars; from which is deduced their practical application. Under the 2d head, the pious orator, adverting to the truths which he had before eſtabliſhed, proceeds to point out in what manner the perſuaſion of their certainty tend to influence the conduct, and promote the happineſs of mankind; obſerving, with equal piety and judgment, the numerous and almoſt excluſive cauſes for which we of this nation, as *Britons* and *Chriſtians*, ought to expreſs our warmeſt and moſt affectionate gratitude to Almighty God. Here the im-

* See ANTI-JACOBIN REVIEW, Vol. XIV. P. 75.

portuned

paſſioned preacher enforces, with ſingular ſucceſs, the indiſpenſable duties of national reformation and gratitude towards our great Beneſactor and Preſerver; duties, which, although at all times moſt ſalutary and ſeaſonable to be inculcated by the Chriſtian miniſter, are, if ever, more eſpecially to be urged with earneſtneſs, at a criſis like the preſent, when, after every poſſible preparation which the prudence or foreſight of the moſt enlightened ſtateſman, or the bravery of the moſt experienced ſoldier can make, to meet the unexampled difficulties which we may ſo ſoon be called to encounter; our whole confidence muſt be repoſed, not on the frail arm of mortal man, but on the almighty arm of heaven.

"If ever (obſerves the preacher) "there was a moment, when the heart muſt be ready to pour out itſelf in prayer to the 'God of its life;' if ever there was a time, when we are reminded, by the exigency of our ſituation, to *put all our truſt in the Lord our king*, it is ſurely this preſent time; this preſent moment. We have talked heretofore of the hardſhips of war; of the ſacrifices we have been called on to make in our fortunes and our comforts; but of the *horrors* of war we have known almoſt nothing: our country has not been ravaged by the foe, our ſhores ſtained with blood, nor our friends and our parents, our wives and our children, driven from their habitations; *now all that is dear to us is put to the extremeſt hazard, and our very exiſtence as a people is at ſtake.*"

We regret that the narrow limits to which we are confined in the review of ſingle ſermons, and the attention due from us to other diſcourſes, that have been publiſhed on ſimilar occaſions, preclude us from extending our remarks, or making farther extracts from a diſcourſe, which has afforded us ſo much ſatisfaction; and which we recommend to our readers, as moſt appropriate to the occaſion on which it was preached; as containing many intereſting and juſt reflections, well connected and well arranged; conveyed in a pleaſing and popular ſtyle; and reflecting equal honour on the head and heart of the worthy writer.

The Turpitude of Treaſon. A Sermon preached on the Occaſion of his Majeſty's happy Deliverance from the flagitious Deſigns which, through God's Goodneſs, were lately averted by the Diſcovery and Puniſhment of the Traitor and his Accomplices. 8vo. Pp. 30. Rivingtons. 1803.

WE know not by whom, nor at what place, this ſermon was preached; but we know that it would do no diſcredit to any name or to any place. It is indeed a very impreſſive and able diſcourſe, from the appoſite words of the Pſalmiſt, "*Now know I, that the Lord ſaveth his anointed.*" In one part of his ſermon the preacher notices the abominable practices of ſectariſts who ſeek to reduce the ignorant and the weak from attendance at their pariſh church; and he makes ſome very juſt obſervations on the heinous ſin of ſchiſm. Equally juſt and forcible are his remarks on the duties of ſubjects, and on the ſchemes of the diſaffected. In a note he, very naturally, aſks, "Whether if we ſaw a perſon in habits of familiarity, walking and converſing with any one long noted for diſloyalty, we ſhould not readily conclude unfavourably of that perſon's principles? But, if the ſuſpected character were ſhortly after proved to be a criminal of the deepeſt die, ſurely then we ſhould be wary of confiding in his companion. This is evidently an alluſion to the fact of Sir Francis Burdett's having been ſeen walking familiarly with Deſpard not many hours previous to his apprehenſion.

henſion. And the papers aſſured us very lately that Sir Francis Burdett dined with the Prince of Wales!!!!!—Theſe are revolutionary times with a vengeance!

The Duty of Volunteers. A Sermon preached before the Birstall and Batley Volunteers, on their Appearance at Church in Uniform, on the 22d Day of April 1804. By Hammond Roberſon, M. A. &c. Publiſhed by requeſt. 8vo. Pp. 40. Brook and Lancaſhire, Huddersfield; Oſtell, London. 1804.

IN this ſermon we have an able expoſition of the duties of volunteers, and a pious exhortation to diſcharge them with ſtrictneſs and fidelity. In a prefatory note, Mr. Roberſon takes occaſion to condemn the practice of Sunday drills, and judiciouſly calls upon all commanders "ſeriouſly to conſider the bad conſequences of accuſtoming men to think lightly of the ſabbath, by engaging them unneceſſarily in ſecular employments upon that day. The economy of the meaſure, is extremely queſtionable; the bad tendency of it in a religious view is notorious and extenſive. And he muſt be thoughtleſs or hardened in the extreme who can allow himſelf, for a moment, to admit any compariſon between the greateſt certain temporal advantages, and the riſk of eternal happineſs in the world to come." We are the more anxious to impreſs theſe notions on the public mind, as we have reaſon to know that ſome of the volunteers in the metropolis conſtantly make military excurſions into the country on the ſabbath, and perform their manœuvres even during divine ſervice; a practice which cannot be too ſtrongly reprobated.

Good Effects of an United Trust in the Arm of Flesh and Arm of the Lord. A Sermon preached at Cuxton, Kent, July 31, 1803. By the Rev. Charles Moore, M. A. Rector of Cuxton. 8vo. Pp. 22. 1s. Etherington, Rocheſter; Hatchard, London.

WITH great energy, and in eloquent language, the preacher points out the means of conciliating the favour of God, without whoſe arm the arm of fleſh would be impotent. The diſcourſe is highly impreſſive, and could ſcarcely fail, we ſhould think, to produce a powerful effect on the congregation to which it was addreſſed.

Sermon preached in the Parish Church of Boughton-Monchelsea, in Kent. By the Rev. Sir John Head, Bart. M. A. *on Occasion of the first Muster of Volunteers, for the general Defence of the Country.* 8vo. Pp. 16. 4d. or 3s. per dozen. Shaw and Son. 1803.

A plain, ſenſible diſcourſe, in which piety and patriotiſm are becomingly blended.

NOVELS AND TALES.

A Picture from Life; or, the History of Emma Tankerville and Sir Henry Moreton. By Henry Whitfield, M. A. Two Vols. 12mo. 9s. Highley. 1804.

FROM the annexation of M. A. to the author's name we are to ſuppoſe that he is ſomewhat of a ſcholar, and if the intimation of this degree ſhould not be deemed ſufficient proof of his learning, we have farther the evidence

evidence of not only Latin but Greek quotations; and, moreover, the names of Herodotus, Livy, Juvenal, and Horace repeated. Such are the *proofs* which Mr. Whitfield has afforded of his erudition. The taſte and judgement which accompany *these* literary acquirements ſhine as brightly in the Preface as in any other part of the performance.

The preliminary eſſay ſets forth the author's idea of a novel, which he ſays ought to be a compound of four eſſentials, the humorous, ſentimental, terrific, and——*epiſtolary*. Theſe four requiſites, he informs us, are combined in his novel. He undertakes to characterize the principal novels, and novel writers; and, as a ſpecimen of his competency to the taſk, he tells us, that Fielding was chiefly diſtinguiſhed for the *pathetic*; but that, *for wit the palm is due to Smollet*. With Fielding he ranks Moore! Miſs Burney he ſo highly honours as to call a pleaſing writer. He ſpends ſome time to prove that there are novels not unworthy of attention. A poſition which we readily admit, though not without admitting another, that there are novels totally unworthy of attention. The preface proceeds to ſet before us what the author means by his ſtory; and we are obliged to him for the information. This diſpoſition of the *moral*, however, at the beginning of the work, is different from that of the rhyming Butler in "Lovers Vows," his (the Butler's) moral being at the end of his compoſitions. But, though the arrangement be diſſimilar, the ſubſtance is the ſame.

The ſtory conſiſts of very common materials. A fine young woman meets at a maſquerade with a no leſs fine young man, who unmaſks, and is diſcovered by Miſs, who it ſeems is a phyſiognomiſt, to be a moſt amiable and worthy man, and ſhe falls in love with his virtues. The virtuous youth fights a duel the next morning, is ſuppoſed to have killed his antagoniſt, flies the country, and ſeeks refuge in Auſtria. Miſs, who is herſelf a paragon of beauty, ſenſe, and goodneſs, enamoured of the youth, ſets out after him, meets with robbers, and intended raviſhers near Vienna, by them is forced to an old caſtle, (for a novel cannot do without a caſtle), ſtrange, but delightful, to narrate, her lover, being confined in the ſame place, and hearing her voice, breaks from his dungeon, removes bolts and bars, and conveys her ſafe to the city. For ſuch a good ſervice he is, of courſe, rewarded with her hand, as he had her heart before. They return to England, and, by the greateſt good fortune, the hero, who was only a ſimple Baronet before, finds that his uncle, the Earl of Sunderland, is dead, and that he is now Earl himſelf, with a very capital fortune. The Earl and Counteſs are both models of perfection, the admiration, wonder, and delight, of all who know them; and ſuch is the tale.

Reſpecting the four qualities repreſented by the author as eſſential to a novel, the *epiſtolary*, which loth as we are to contradict an M. A. we ſhould rather deem a *form* than AN ESSENTIAL QUALITY, we have two or three letters, and that number we think is ſufficient. The terrific our author tries in the old caſtle, the ſentimental in divers parts of the work. We cannot ſay we were much frightened for the lady when we found ſhe had a champion that could break through bolts and bars. The ſentimental is, on the whole, as good in its kind, as thoſe effuſions which we have heretofore noticed in "Derwent Priory," and other commodities of ſimilar materials.—But the author ſadly baulked us in one article, he promiſed to be humurous —Alas, he did not perform! The failure, however, we charitably impute to his poverty and not to his will.

The *learned* author has, no doubt, read of a Roman tyrant, who took great delight

delight in torturing flies. We deteſt ſuch a paſtime, and ſhall therefore not enter into a detailed criticiſm on this production of Henry Whitfield, M. A. It is, indeed, ſuch as would not diſgrace a perſon of ſtill higher literary titles, recorded by Mr. Colman—The celebrated Peter Pangloſs, L. L. D. and A. S. S.

Galatea: a Paſtoral Romance, from the French of Monsieur Florian. By Miſs Highley. 12mo. Pp. 158. 7s. Plates. Highley. 1804.

THE Romance of Galatea, which occupied the bold pencil of a Cervantes, and the elegant pen of a Florian, is well known to the readers of that pleaſing claſs of literary production. Of its merits, therefore, it were ſuperfluous to ſay a word; it only remains then to announce the preſent tranſlation of it into Engliſh, as highly creditable to the taſte and talents of a young Lady of fifteen—taſte and talents which, we hope, will continue to be cultivated with due care and attention, as they cannot fail to reward, by their fruits, the labour, if labour it can be called, of bringing them to maturity. The language is correct, and the poetry, ſimple, unaffected, and chaſte. The book is printed with elegance, and the plates which embelliſh it are unuſually good.

The Vain Cottager: or, the Hiſtory of Lucy Franklin. To which are prefixed a few Hints to Young Women in humble life, reſpecting decency and propriety of Dreſs. 12mo. Pp. 84. 1s. 6d. each or 16s. per doz. Hatchard, 1804.

THE object of this tale is to ſhew the dangers reſulting to young women in the humble paths of life, from indulging in dreſs and finery unſuited to their ſituation, and from gratifying their vanity in other reſpects. The moral is unexceptionable, and the ſtory is well related.

MISCELLANIES.

The Faſhionable World displayed. By Theophilus Chriſtian, Eſq. Small 8vo. Pp. 84. 3s. 6d!!! Hatchard. 1804.

THE author complains that though detached parts of the hiſtory and character of the Faſhionable World have been written by different authors, no one has yet attempted to give ſuch a ſyſtematic account of this extraordinary people, who, though living in the midſt of others, are, in fact, as much inſulated as if they were natives of Otaheite, as might convey to the unfaſhionable part of the public, or indeed to themſelves, a juſt notion of their characteriſtic attributes, virtues, and vices, their religion, morals, manners, and purſuits. In order to remedy this defect, and to ſupply this vacuum, Mr. Theophilus Chriſtian took up the pen; and we are bound, in juſtice, to ſay, that he has fulfilled the taſk which he impoſed on himſelf, with very great ability; and, if his pages be read, in ſome of thoſe moments of reflection which he rudely tells the inhabitants of this eccentric region, *muſt come*, we have little doubt that a revolution, religious and moral, as complete and radical, as that which we have recently witneſſed in a neighbouring country, will ſpeedily occur in the world of faſhion.

We

We lament very much indeed, that our limits are ſo circumſcribed* as to forbid us to indulge ourſelves with a ſelection of paſſages, from this admirable little volume, which could not fail moſt highly to gratify our readers. But the whole of it is ſo truly excellent (with, perhaps, a ſingle exception) that it cannot fail, we think, to be read with avidity, by all who can afford to purchaſe it. We ſay, *afford*, bec e the price is ſo vaſtly diſproportioned to the ſize of the book, that we have been led to ſuſpect that it was the intention of the author to limit its circulation to thoſe for whoſe benefit it is more immediately intended. If ſuch were not the intention, the price is exorbitant, and moſt impolitic.

The book is divided into ſix chapters; the firſt of which deſcribes the *ſituation*, *boundaries*, *climate*, and *ſeaſons*, of the faſhionable world; the ſecond its *government* and *laws*; the third its *religion* and *morality*; the fourth, its *education*; the fifth, its *manners*, *dreſs*, *amuſements*, and *language*; and the ſixth and laſt contains an eſtimate of its *happineſs*, with two *plans of reform*. Under each of theſe heads the reader will find many pertinent, forcible, and moſt juſt obſervations. In his account of their laws, their hiſtorian remarks, that the only code of any note which the people of faſhion acknowledge, is that which Mr. Archdeacon Paley has defined to be "a ſyſtem of rules conſtructed by people of faſhion, and calculated to facilitate their intercourſe with one another." What buſineſs ſuch a code had in a ſyſtem of moral philoſophy it would puzzle the moſt acute underſtanding to diſcover. Our author reproves Dr. Paley for introducing it there, but much too gently; for our part, we have no ſcruple to declare, that if the Doctor's moral and political philoſophy had been committed to the flames, ere it was given to the world, it had been much better for the moral and political principles of the riſing generation. His ſyſtem is *radically* bad; it is founded on a *vicious baſis*; and the ſuperſtructure, therefore, cannot be worth preſerving. On this faſhionable code our author thus remarks:

"It ſeems, then, that the law of honour by which people of faſhion are ſaid to be governed is wholly and excluſively deſigned to make them acceptable to each other. Now, not to mention other things, perſons in a faſhionable ſphere cannot be ſtrictly agreeable to each other, unleſs they are well dreſſed; nor can that intercourſe which they chiefly value be pleaſantly maintained without ſplendid equipages, choice wines, and ſumptuous entertainments. As, therefore, the neceſſity of the caſe requires ſuch accommodations, the law of honour, to ſay the leaſt, does not look very nicely into the means by which they may have been procured. Hence it follows by the faireſt inference, that a man of faſhion is not at all the leſs reſpectable in his own circle, merely becauſe he is what the reſt of the world calls unjuſt. For, whatever may be the law elſewhere, a man of faſhion can owe nothing to his inferiors: and his character will therefore ſuffer no ſtain, though he ſhould have broken his word a thouſand times with the reptile that made his clothes, built his carriage, or furniſhed his table.

* Almoſt every day affords us additional reaſons for lamenting the narrowneſs of our limits; and the progeny of the preſs is in ſuch a ſtate of rapid increaſe and multiplication, that we have ſerious thoughts of extending our work ſo as to keep ſome kind of pace with them, at leaſt ſo as to comprehend a much greater number of them than its preſent extent will admit of, without departing from our fixed determination, never to ſubſtitute the ipſe dixit of the critic for the ſentence of criticiſm.

"This

"This law is alſo diſtinguiſhed by many other features of toleration, which well account for the reſpect and influence that it poſſeſſes in the faſhionable world. By a ſpirit of accommodation of which there is no other example, it overlooks, if it does not even encourage, a variety of actions, which in the mouth of a moraliſt would be abſolute vices; and which, to ſay the truth, are ſcarcely deſerving of a much better name. Thus, a man may debauch his tenant's daughter, ſeduce the wife of his friend, and be faithleſs and even brutal to his own, and yet be eſteemed a man of honour, (which is the ſame as a man of faſhion,) and have a right to make any man fight him who ſays he is not. In like manner, a man may blaſpheme God, and encourage his children and ſervants to do the ſame; he may neglect the intereſts and ſquander the property of his family; he may be a tyrant in his houſe, and a bully in the ſtreets; he may lie a-bed all day, and drink and game all night; and yet be a moſt dutiful ſubject of the law of honour, and a ſhining character in the ſociety of faſhion."

The author next examines the *duties* which this law of honour exacts; foremoſt of which is the practice of duelling; on this duty his comments are juſt and impreſſive. Having duly conſidered what calls for the exerciſe of ſuch duty, he adds;

"I cannot better illuſtrate the frivolous foundation upon which an injury may be created [erected] than by adverting to an occurrence of very recent date, and of ſufficient notoriety in the faſhionable world. Two men of faſhion, incenſed againſt each other by an accidental rencontre between their reſpective dogs, dropped in their warmth certain expreſſions which rendered them amenable to the bloody code. Duel was declared indiſpenſable; and in leſs than twelve hours one of the two was diſpatched into eternity, and the other narrowly eſcaped the ſame fate."

The next point which he conſiders is *the inequality of the retribution* reſulting from the practice of this *duty*.

"It reſults from this pernicious injunction, that the peaceable man muſt fight the quarrelſome; that the heir of a noble family muſt meet the ruined eſquire; and that the man who has never drawn a trigger in his life muſt encounter the faſhionable ruffian who has all his life been doing little elſe. This inequality is further manifeſt from the different circumſtances and connexions of life under which the combatants may be found: the ſon of many hopes may be matched againſt the worthleſs prodigal; the virtuous parent againſt the unprincipled ſeducer; and the man of induſtry, uſefulneſs, and beneficence, againſt the miſcreant who only lives to pamper luſts and to corrupt his fellow creatures. Nothing has here been ſaid of the indiſcriminate manner in which judgment is executed: the innocent and the guilty muſt both be involved in the ſame awful contingency; each muſt put his life to hazard; and the probability is, that, if one of the two ſhould fall, it will be the man whoſe conduct leaſt entitled him to puniſhment, and whoſe life was moſt worth preſerving."

Theſe are conſiderations which muſt have ſuggeſted themſelves to the mind of every man who has reflected on the ſubject; but, though all men muſt acknowledge the juſtice of the remarks, how few alas! will have reſolution to ſuffer them to regulate their conduct. The practice of duelling, the offſpring of rude and barbarous times, and truly worthy of its parent, is not more repugnant to the laws of God and of man, than it is to reaſon and common ſenſe; but ſtill, ſuch is the fatal influence of force and faſhion! It will continue to prevail until *juries* ſhall be found with ſenſe to underſtand the

the oaths which they take, and honesty to observe them. As matters now are, we are sorry to say, there is much more perjury committed by jurymen than by witnesses. There is not one juryman in twenty who knows his duty, and very few of those who do know it that perform it. The rapid increase of criminals is almost as much imputable to the misconduct of jurymen, as to the growing depravity of the times. We heartily wish that some able writer would give to this subject that degree of serious attention which its vast importance demands; much, very much, might be said upon it; and the discussion could scarcely fail to produce great good, if it were only in making men more solicitous to learn the duties of a situation which they are so frequently called upon to fill, and more honest in the discharge of them.

Our author professes himself at a loss how to describe the *religion* of the Fashionable World; he has, however, continued to describe it very accurately. His remarks on the abandonment of parish-churches, by the votaries of fashion, and on the *fashionable* chapels which they frequent, have much merit, and but too much truth.

"The conduct of their service (he says) is in many cases marked by an attention to mechanical effect, which is more nearly allied to the parade of the theatre, than to the simplicity of the church: the orators who fill their pulpits are generally preferred in proportion as they display the captivating attractions of a graceful utterance and a liberal theology. These preachers have, indeed, a task to execute of extraordinary difficulty; by the tyranny of custom they are compelled to take their text, and to produce their authorities, from the canon of scripture; and I think it is much to the praise of their dexterity, that so often as they have occasion to discourse from those offensive writings, they yet contrive to give so little offence. How they manage this, I am at a loss to know, unless it be by blinking every question that involves a moral application, or else by allowing their audience the benefit of that fashionable salvo, that the company present is always excepted."

It has never been our misfortune to meet with any of these *fashionable* preachers; if any of them be to be found, the sooner they are got rid of the better; they cannot be legitimate sons of the church, but some spurious offspring which at once betray and disgrace their parent. On the morals of the Fashionable World our author remarks, that while the same terms are used by these gentry, to denote their moral ideas, as are employed by Christians for that purpose, their signification is confined or enlarged as expediency requires.

"Thus modesty, honesty, humanity, and sobriety,—names, with stricter moralists, for the purest virtues,—are so modified and liberalized by fashionable casuists, as to be capable of an alliance with a low degree of every vice to which they stand opposed. A woman may expose her bosom, paint her face, assume a forward air, gaze without emotion, and laugh without restraint at the loosest scenes of theatrical licentiousness, and yet be after all —a *modest* woman. A man may detain the money which he owes his tradesman, and contract new debts for ostentatious superfluities, while he has neither the means nor the inclination to pay his old ones, and yet be after all a very *honest* fellow. A woman of fashion may disturb the repose of her family every night, abandon her children to mercenary dames, and keep her servants in the streets till day-break, without any impeachment of her *humanity*; so the gentleman of fashion may swallow his two or three bottles

bottles a-day, and do all his friends the kindneſs to lay them under the table as often as they din with him; yet, if conſtitution or habit ſecure him againſt the ſame ignominious effects, he claims to be conſidered a *ſober* man.

Yes, a woman of faſhion, too, may aſſociate, and make her daughters aſſociate, with known proſtitutes and adultereſſes, ſo that their paramours are but inhabitants of the Faſhionable World, without any impeachment of their *virtue*, nay even with great praiſe for their *prudence*. On this ſubject it were a ſin to be ſilent; while we daily witneſs the profligate attempt to break down the ſacred boundaries which have hitherto ſubſiſted between virtue and vice; while we ſee the unprincipled artifices which are employed to render ſuch attempt ſucceſsful; while we perceive the power and influence of high rank and ſtation exerted for this deteſtable purpoſe; and while we obſerve the proudeſt woman in the kingdom, who apes royalty in her houſehold, whoſe high notions of duty ſo far ſubdued the dictates of nature, and ſilenced the voice of religion, as to make her withhold her forgiveneſs from her child for preſuming to marry the object of her affections, who was *only* a man of worth, and a private gentleman; while we obſerve this woman, in order to pay a baſe and ſervile homage to the riſing ſun, in whoſe meridian beams her age forbids the hope to baſk, obſequiouſly bending at the ſhrine of adultery, and rendering her name the inſtrument and the paſſport of vice. Let all thoſe who are actors in this diſgraceful ſcene look forward to the inevitable conſequences of it; let them conſider, moſt ſeriouſly conſider, to *what* it leads; and, however, by paltry quibbles worthy of the *Romiſh* Church and ſchool, they may ſucceed in deceiving their judgment, and in lulling their conſciences, the reflections which ſuch conſideration will engender, muſt make them tremble, in the ſilent hour of meditation, and *policy* or *fear* will then perhaps have the effect which religion and virtue have failed to produce. Be this as it may, all the monſtrous combinations of rank, of birth, of power, of party, of opulence, and of pride, cannot avert the ſmalleſt of the ſcriptural denunciations; and however they may ſucceed in crowding the card-avenue of adultery, or in laviſhing on vice the honours which ſhould be excluſively reſerved for virtue, they cannot ward off the dreadful ſentence pronounced by divine authority on unrepenting whoremongers and adulterers—*Exclusion from the kingdom of Heaven!*—The day, then, *muſt* come, when they who, unhappily for themſelves, are raiſed too high in the ſphere of human life to experience contradiction in this world, will, in the bitterneſs and anguiſh of their hearts, curſe thoſe obſequious pandars and paraſites, who cheriſhed their errors, encouraged their vices, and hurled them, as it were, into the gulph of deſtruction. Their eyes may *now* be dazzled, their ſenſes faſcinated, by the contemplation of their own ſplendour, and the conſciouſneſs of their own power; but *then*, when ſtripped of all their trappings, and levelled, mingled, with the common duſt of mortality, conviction muſt flaſh upon their minds with the force and rapidity of lightning, and when too late for repentance to operate, they muſt hear the fiat of their unerring Judge fix their irrevocable doom.

On the mode of paſſing the Sabbath in the faſhionable world our author comments with conſiderable force; and we could have ſupplied him with an anecdote which he might have uſed with ſucceſs, in illuſtration of his ſubject. A *faſhionable* ducheſs, with ſome of her aſſociates, greatly expreſſed a wiſh to ſee the exhibition of pictures at Somerſet Houſe, but declared that on the *week days*, it was frequented by ſo many vulgar people, and the

apartments were in conſequence ſo hot, that no women of faſhion could breathe in them, ſhe therefore preferred her grievous complaint to an illuſtrious perſonage, and ſolicited his intereſt to obtain permiſſion for her and her friends to ſee the exhibition on a Sunday. The intereſt, we are aſſured, was exerted, and the permiſſion obtained! We ſhall not diminiſh the force of this anecdote by any comment of our own.

In the chapter on *education*, the author conſiders the theatres as the beſt ſchools in which to acquire the elements of modiſh vice.

"When it is conſidered at what pains the managers are to import the ſeducing dramas of Germany, as well as to get up the looſe productions of the Engliſh Muſe; when it is further conſidered how ſtudious the actors and actreſſes are to do juſtice, and even more than juſtice, to the luſcious ſcenes of the piece, to give effect to the equivoques by an arch emphaſis, and to the oaths by a dauntleſs intonation; when to all this is added, how many painted ſtrumpets are ſtuck about the theatre, in the boxes, the galleries, and the avenues; and how many challenges to proſtitution are thrown out in every direction; it will, I think, be difficult to imagine places better adapted than the theatres at this moment are, to teach the theory and practice of faſhionable iniquity."

It is certainly true, that theatres, as they are now conducted, are little better than brothels. The education of faſhionable females, our author juſtly remarks, is chiefly directed to the two points of "diſſipation and diſplay! A brilliant finger on the piano, wanton flexions in the dance." We wiſh he had dwelt much more on this laſt branch of female education; dancing is no longer what it uſed to be, an elegant and graceful accompliſhment, but an incentive to laſciviouſneſs, and a contamination of virgin purity. Our females have become ſtage-dancers; learn attitudes à-la-Pariſot, almoſt imitating the dancing girls of the Eaſt; and dance German waltzes, than which nothing can be more indelicate or indecent; but to proceed—"a rage for operas, plays, and parties, and the faculty of undergoing the fatiguing evolutions of a faſhionable life without compunction of conſcience, ſenſe of wearineſs, or indications of diſguſt, are qualifications which ſhe who has acquired; will be conſidered as wanting little of a perfect education." As the bluſh of virgin modeſty would be found extremely troubleſome to ladies thus educated, great pains are taken to deſtroy it; and the theatre is ſtated to be the beſt and moſt faſhionable remedy for this natural but moſt unfaſhionable infirmity. "As intrigue is the life of the drama, and this cannot be carried on without expreſſions, attitudes, and communications between the ſexes of a very peculiar nature, there is every reaſon for regarding the ſtage as a ſovereign remedy for the infirmity of *bluſhing*." The ſtage, too, poſſeſſes numerous other advantages, of equal efficacy in the formation of a faſhionable mind. "The rake who is debauching innocence, ſquandering away property, and extending the influence of licentiouſneſs to the utmoſt of his power, would, (if fairly repreſented) excite ſpontaneous and univerſal abhorrence. But this would be extremely inconvenient, ſince raking, ſeduction, and prodigality make half the buſineſs, and almoſt all the reputation of men of faſhion. What then muſt be done? Some qualities of acknowledged excellence muſt be aſſociated with theſe vicious propenſities, in order to prevent them from occaſioning unmingled diſguſt. We may, I preſume, refer it to the ſame policy, that in dramas of the greateſt popularity the worthleſs libertine is repreſented as having at the bottom ſome of thoſe properties

which

which reflect moſt honour upon human nature: while, as if to throw the balance ſtill more in favour of vice; the man of profeſſed virtue is delineated as being in the main a ſneaking and hypocritical villain. Leſſons ſuch as theſe are not likely to be loſt upon the ingenuous feelings of a young girl. For, beſides the faſcinations of an elegant addreſs, and an artful manner, the whole conduct of the plot is an insidious appeal to the ſimplicity of her heart. She is taught to believe by theſe repre entations, that profligacy, is the exuberance of a generous nature; and decorum the veil of a bad heart: ſo that having learnt, in the outſet of her career, to aſſociate frankneſs with vice, and duplicity with virtue; ſhe will not be likely to ſeparate thoſe combinations during the remainder of her life.

Theſe obſervations are moſt juſt; and our readers are not to be told, that for this admirable leſſon of faſhionable morality the world is indebted to that conſiſtent patriot,* eminent ſtateſman, pious Chriſtian, and moſt diſintereſted manager of a theatre, Richard Brinſley Sheridan, who, as we learn from ſome recent declarations of his own, not in Drury-lane, *but in another houſe*, is privy counſellor to the Heir Apparent of the Britiſh throne, keeper of his Royal Highneſs's conſcience, and, for aught we know, ſuperintendant of the amuſements and public doings, in Tilney-ſtreet. But let this gentleman take care. Degenerate as the nation confeſſedly is, its moral ſenſe is not ſo far deadened as to look with indifference on the character and conduct of the *moral adviſers* of their future ſovereign. *Rights* and *duties* are ſo intimately, and ſo properly, blended, in every claſs of ſubjects, as has been forcibly demonſtrated by that able writer and excellent man, Mr. Granville Penn, that the diſcharge of the latter is eſſential to the enjoyment of the former. "Man's right, as well as his duty," moſt truly obſerves Mr. Penn, "is to be collected from the deſign of God, who devolved it. As we have ſhewn it to be *conſecutive on his duty*, and *ſubordinate to it*, it follows that there cannot exiſt a right intrinſically hoſtile to, or deſtructive of, a duty." *Digreſſive* as theſe remarks may appear to ſome, the generality of our readers will eaſily underſtand and apply them.

In the chapter on Manners and Dreſs, the author obſerves, "The manners of people of faſhion have been brought to an affected reſemblance to thoſe of their inferiors. The cropped head and groomiſh dreſs of the men, and the noiſy tone and vulgar air of the women, would almoſt perſuade a ſtranger that theſe are blunt and artleſs people, and that they have nothing more than honeſty and plain-dealing. The fact, however, is, that though the mode of playing is varied, yet the game of diſſimulation is ſtill going on. This condeſcenſion to vulgarity is, after all, the diſguiſe of pride, and not the dreſs of ſimplicity; and is as remote from the ſincerity which it imitates, as from the refinement which it renounces.

There are many other paſſages which we would fain extract, but our limits peremptorily forbid us to proceed. We muſt therefore draw this article to an end; adding only one ſhort extract on the faſhionable mode of obſerving the ſabbath. "There are, indeed, ſome *eſprits-forts* among the ladies, who are trying with no little ſucceſs to redeem a portion of the ſabbath from the inſufferable bondage of the bible and the ſermon-book, and to naturalize that continental diſtribution of the day, which gives the morn-

* For an admirable delineation of this man's *public* character and conduct, ſee Mr. Cobbett's Political Proteus.

ing to devotion, and the evening to diſſipation. It is but juſtice to the gentlemen to ſay, that they diſcover no backwardneſs in ſupporting a meaſure ſo conſonant to all their wiſhes. The influence which Popery is acquiring in the higher walks of faſhion, will materially aſſiſt the progreſs of a ſcheme, of which that trafficking religion is both the parent and the patron. It is therefore not impoſſible that ſome conſiderable changes in this reſpect may ſoon be brought about. That good-humoured legiſlature which has allowed a Sunday newſpaper, will perhaps not always refuſe a Sunday opera." (Certainly not, when players or managers become legiſlators.) "And to ſay the truth, it will be but juſt that the Catholics, when emancipated from *one* ſort of reſtraint, ſhould aſſiſt in emancipating the Proteſtants from *another*."

We truſt that emancipation is very far off. It certainly will not occur during the *preſent* reign; and, on that, as well as on a thouſand other accounts, ſhocking as the words will appear to *faſhionable* ears, our daily prayer ſhall be, "Long live the King, may the King live for ever." In a note, the author infers the growth of Popery from the attendance of Proteſtants at the maſſes for the ſoul of the Duc D'Enghien, and on their contributing to the expences of their celebration. But here we muſt diſſent from him; as we think their conduct, on this occaſion, may fairly be imputed to political and humane motives, without any implied approbation whatever of the ceremony at which they were preſent. They might think it proper to ſhew a mark of reſpect to the memory of a virtuous and illuſtrious Prince, who had been baſely and inhumanly butchered, by a cowardly aſſaſſin, for his firmneſs and loyalty; and they had no means of ſhewing it ſo publicly and ſo decidedly, as by their attendance at the chapels where theſe maſſes were performed. We agree, however, with our author in thinking, that Popery is gaining ground in the circles of faſhion, and have little little doubt but that the *indulgences* which it allows have conſiderable influence in extending its progreſs. Our extracts from this excellent publication have been ſo copious, that it is needleſs for us to ſay a word more on its ſtyle or its merits.

Obſervations made at Paris during the Peace; and Remarks in a Tour from London to Paris through Picardy, and to England by the Route of Normandy; containing a full Deſcription of every Object of Curioſity in the French Metropolis and its Environs; a critical Review of the Theatres, Actors, &c. and every intereſting particular that may ſerve as a uſeful Companion to the Stranger, and amuſe the Mind of the Curious and Scientific. By Edmund John Eyre, formerly of Pembroke-hall, Cambridge, now of the Theatre Royal, Bath and Briſtol. 8vo. Pp. 410. 10s. 6d. Meyler, Bath; Robinſons, London. 1803.

THIS book might ſerve very well as a traveller's vade mecum if its ſize were not inconvenient, and its price not too high *for the pocket*. Mr. Eyre deſcends into more particulars than any preceding touriſt, giving a preciſe and accurate account of the prices of admiſſion to any public place in the metropolis of France, the expence of travelling thither, and even the items of a waſherwoman's bill; and having taken the trouble to tranſcribe and to tranſlate (the latter, indeed, not very accurately) an enormous *bill of fare* of Citizen Very, the Reſtaurateur, in the Palais Royal; this laſt article fills no leſs than *fourteen* of his octavo pages, while *his bird's eye view* of the French monarchy, its conſtitution, and government, from the acceſſion of Louis 14th,

to

to the foundation of the republic, including an account "of thoſe extraordinary *circumſtances which have abolished* royalty and raiſed a republic on its ruins, occupies only *ſix* pages. But what is here wanting in detail is made up in *novelty*, for we learn that, "under Louis 14, 15, and 16th, *people were by no means ſafe*," We have thus to congratulate ourſelves on having eſcaped a danger, of which indeed we were not aware, during a reſidence of ſeveral years in France, under the monarchy—"ſpies and informers were encouraged, and a general jealouſy prevailed; every perſon ſuſpected that thoſe whom he converſed with would betray him, and that, inſtead of returning to his family and home, he might be ſent to the Baſtile, or ſome other ſtate priſon." The book contains a variety of information equally important and equally correct. We are aſſured "the faſhion of the cropped heads is uſeful, cleanly, and *humane*, and, I hope, will never be aboliſhed in this, or our own country. In adorning the head, how many hours are utterly loſt to uſeful labour, and ſcientific ſtudy." We heartily wiſh that Mr. Eyre had taken more pains to adorn the inſide of his head, and that he had devoted more time to "the ſcientific ſtudy" of grammar, which he certainly would have found a labour highly uſeful to his literary purſuits. "When we conſider too, that the powder with which vain individuals uſed to blanch their hair, is drawn from the aliment of the poor, (for it is extracted from wheat, ſtripped of its nutritious ſubſtance) it is impoſſible not to rejoice at the diſappearance of the prepoſterous cuſtom." Mr. E. probably did not know that in France, where powder was moſt uſed, bread was cheaper and better, than in any other part of Europe. But ſuch wretched ſtuff is beneath criticiſm. When the author tells us that "the *lives* of the unfortunate foot-paſſengers are hourly cruſhed by the rapid courſe of the circulating wheels," and that "the Canaille never thinks of to-morrow, the amuſements of to-day occupy *their* whole attention," &c. He muſt not be ſurpriſed at our wiſh that he had paid more attention to the ſtudy of his native language; though he will probably be offended at our preſumption in ſo ſpeaking to a writer who belongs to that privileged claſs whoſe *ſouls are ennobled by ſcience*; and who poſſeſs "a good figure, a graceful manner, a melodious voice, a retentive memory, and an accurate judgment," qualifications, in his eſtimation of ſufficient worth and importance to render them fit aſſociates for exalted rank.

An authentic Account of the late unfortunate Death of Lord Camelford; with an Extract of his Lordſhip's Will, and ſome Remarks upon his Character. By the Rev. William Cockburne, A. M. Fellow of St. John's College, Cambridge, &c. 8vo. Pp. 17. Hatchard. 1804.

WHAT could be Mr. Cockburne's object in publiſhing this pamphlet it is impoſſible for us to conceive; it is utterly deſtitute of all uſeful information, ſilent on the circumſtances which led to the death of the unfortunate young nobleman; and contains nothing (if we except, indeed, the brief account of the good qualities which Lord Camelford is known to have poſſeſſed), that can gratify, intereſt, or amuſe the public; while, in one reſpect, we muſt condemn it, as moſt improper; for it leaves the mind of the reader impreſſed with the conviction that the unhappy object of his panegyric was not a *Chriſtian!* We are told that his Lordſhip's mind had become tainted with infidelity by the peruſal of ſceptical books, read, it ſeems, for the laudable purpoſe of "puzzling the chaplains;" over whom, we are given to

underſtand, that he gained a *triumph*. He afterwards, however, "diſcovered of himſelf the fallacy of his own reaſonings," though we are left to believe that the chaplains could not, read "the beſt books he could conſult upon the evidence of Chriſtianity," and had frequent converſations with Mr. Cockburne upon the ſubject. And what was the reſult of all this?—Why, that a week before his death, he made the following "*important* remark" to Mr. Cockburne, "no ſenſible and well-informed man can preſume to aſſert that Chriſtianity is falſe; I do not yet venture," ſaid he, "to aſſert poſitively that it is true, but I confeſs the *probabilities* are in its favour." This is certainly not the remark of a "ſenſible and well informed man," and though we find in it much ground for ſerious concern, we cannot, for the life of us, diſcover its *importance*. On his death bed, from every thing that we can collect from Mr. Cockburne's account, not one ſentiment or ſentence eſcaped his Lordſhip, that proved his belief in Chriſtianity; "he expreſſed his hope in the goodneſs and mercy of God," and "ſincerely hoped the agonies he then endured," not the death of Chriſt, not the blood of his Redeemer, "might expiate the ſins he had committed." Not a word of the atonement, not a word of the merits and mediation of the Saviour of mankind; nothing in ſhort of that which muſt conſtitute the only ground of hope for a true Chriſtian. That a friend and a clergyman could proclaim this to the world is a fact, we confeſs, which excites both our aſtoniſhment and our regret. When ſo weighty and ſo ſolemn an objection preſſes upon our minds, we can ſcarcely ſtoop to notice literary inaccuracies; but we were ſurprized to find a grammatical error in the firſt line of a tract, from the pen of a claſſical ſcholar, viz. "I had intended to have ſubmitted (to ſubmit)."

Flowers of Literature, for 1803: *or, Characteriſtic Sketches of Human Nature and Modern Manners. To which are added, a General View of Literature during that Period; Portraits and Biographical Notices of eminent Literary Characters. With Notes, Hiſtorical, Critical, and Explanatory.* By the Rev. F. Prevoſt, and F. Blagdon, Eſq. Vol. II. *to be continued annually.* Small 8vo. Pp. 552. 6s. boards. Croſby. 1804.

THE firſt volume of this agreeable miſcellany was noticed, in commendatory terms, in our Review for April laſt; and, of the preſent, we have the ſatisfaction to obſerve, that it is, *in every reſpect*, ſuperior.—The "*Introduction*," or "*General View of Literature*," poſſeſſes the ſame correctneſs of taſte, and the ſame ſoundneſs of principle, which claimed our praiſe in the firſt volume; and, by the improved plan on which it is written, it will be found more generally uſeful and ſatisfactory.

In addition to the original plan of the work, the reader is alſo here preſented with Biographical Sketches and Portraits of the following Literary Characters:—the late Dr. Darwin; the late W. Cowper, Eſq. Miſs A. Seward; Mr. Pratt; and G. Colman, Eſq.

REVIEWERS REVIEWED.

"Nemo me impune laceſſit."

TO THE EDITOR.

SIR,

THE ingenious writer of an "Eſſay on Damnation," inſerted in your Review for April, ſuppoſes the moderate number of 120 authors to be d——d every year, while thoſe who require to be triple d——d amount to

to double that portion. This, Sir, I take to be tolerably accurate information; but still the four principal Reviews are only retail or petty dealers in the fashionable article of Damnation; and it remained for the *famous* Mr. Arthur Aikin and Co. to set up a wholesale manufactory for supplying the public with a very inferior kind at a guinea per packet! But you may know, Sir, that it is usual for every thing dear to *sell well* at first, however great may be the imposition, or insignificant and injurious the substance foisted upon Mr. John Bull and his worthy family. Indeed amongst a certain class of persons, a cheap article is considered to be totally useless, as the following anecdote, well known in the commercial world, will verify: A few months ago a poor man invented a blacking, for boots, &c. which he proved would give a superior polish, and with less trouble than any yet discovered; and as the composition was easily procured, he proposed to sell his mixture at fourpence or sixpence a bottle; but the dealers, it seems, refused to vend his article, on the ground that it was too cheap to deserve notice. By their advice he then sold the same quantity for 2s. allowed the retailers 100 per cent. and is now making a rapid fortune. What kind of conceit it could be that determined Arthur Aikin to set himself up for a reviewer I cannot ascertain; but he has certainly proved himself an adept in the art of *daubing*, or of giving a *Jacobinical polish* to every subject capable of receiving it: but the difference between him and the blacking-man is, that while the latter and his venders gain credit and profit for serving the public with a thing of *some little* value, the former fills his pocket by the most miserable kind of quackery, and *his* venders (hitherto always considered amongst the most respectable in their profession) not only bear all the risk and expence, but subject themselves to the very strong and serious imputation of encouraging the diffusion of infidel and jacobinical principles.

But it too often happens that upright and well-meaning men become the dupes of designing and unprincipled knaves; and if the booksellers in general do not positively assert, that "the man (in their line) ought to be d——d who looks at any more of a book than the title-page,"* yet it is certain that "their business is to *sell* books, not to *read* them;" and therefore arises the necessity of acquitting booksellers, in most instances, of the odium which attaches to them for promulgating bad principles and unsound doctrines. But the scribbler who, aware of his own obscurity and their responsibility, makes them the machines by which his trash is obtruded upon the public, is an object of contempt and detestation, inasmuch as he not only injures the vital interests of those who support him, but by endeavouring to corrupt the religious and political opinions of Englishmen, paves the way for bringing them to as great a state of degradation as their miserable enemies, the French.

I was led, Sir, to these remarks, by observing the letters of two respectable authors in your last Number, on that contemptible publication, the "Annual Review;" and as you liberally devote a portion of your valuable work to the complaints of injured writers, there is no doubt that you will soon be enabled to draw the veil from the eyes of many who though, perhaps they would hesitate to bestow a guinea per annum towards the relief of a distressed family, yet think they have a considerable bargain in the above-mentioned publication, because it *looks big* upon a shelf.

* See Anti-Jacobin Review, Vol. XVI. p. 206.

Leaving, however, thoſe who are more materially concerned to expoſe the abſurd and wretched attacks made upon them by theſe *uſurpers* of critical dignity, (and amongſt the men who have juſt grounds of complaint are many of the moſt reſpectable authors which this age has produced), I ſhall merely trouble you with a few general obſervations on the origin, progreſs, and management of the thing yclep'd the Annual Review; and in doing this, I truſt I ſhall ſtand excuſed for occaſionally alluding to one or two trivial publications of my own.

The very idea of an *annual* account of all *new* books, as far as it relates to priority of information, is itſelf abſurd and ridiculous, for if the Monthly Reviews cannot find time to begin their notices of books till they have been publiſhed ſeveral months, how can juſtice towards literary productions be expected in a Review publiſhed annually, and the limits of which are neceſſarily ſo circumſcribed that each article muſt be concluded in the ſame volume in which it commences? But the *learned* Mr. Aikin carries this idea ſtill farther, and boldly aſſerts, that "beſides the advantages it (the Review) poſſeſſes for *preſent* peruſal, as an *early* review of books, it is *peculiarly* adapted by its arrangement, and, by ITS NOTICING *together the works of a year* (mind the elegant ſtyle uſed by the man who preſumes to criticiſe the writings of others—a noun ſubſtantive converted into a verb active, &c) for the uſe of perſons reſiding at a diſtance from the metropolis, for exportation to foreign parts, and for the library." So that, it ſeems, the greater the diſtance from the metropolis at which the ſubſcribers reſide, the earlier they will receive their information. Pray, Sir, is Mr. Aikin an Iriſhman?

This, however, is a trifling point; but the manner in which the work is conducted is certainly one of great importance; and I beg, Sir, to call your own ſerious attention to its general contents, becauſe as all authors are known to be more or leſs irritable, the ſtrictures you may receive from ſuch as have been abuſed in this publication, though founded on juſtice, cannot be conſidered as totally impartial. You will, Sir, doubtleſs, by a ſlight inſpection, perceive, that the moſt important moral, political, religious, and miſcellaneous publications which appeared during the laſt year, are abuſed with ſuch a ſpirit of invective, and total diſregard of decency, as could only proceed from the pens of ſcribblers formerly retained by the *Correſponding Society*. No regard is had to the object of the authors, or their former exertions; and it is not a little remarkable, that all the works publiſhed by R. Phillips, with the exception, I believe, of one or two, and of which ſeveral have, in *your* Review, received conſiderable praiſe, are here cenſured in ſtrains of the utmoſt virulence. Had *all* the other Reviewers condemned theſe works, Mr. Arthur Aikin might have been juſtified in doing the ſame, leſt his *ſuperior* judgment ſhould be queſtioned. But as it is, perhaps he has *abuſed* the publications of R. Phillips from motives of *gratitude*; that bookſeller having not only employed him as a tranſlator, but having, for many years, had the moſt extenſive engagements with his father, the Doctor. I muſt, however, be miſtaken, for, on recollection, I never heard that the term *gratitude* was at all underſtood by modern philoſophers.

I ſhall now, Sir call your attention to the *manner* in which books are reviewed in this work, by one inſtance in point, which, from its *extent*, you might otherwiſe paſs over. "Flowers of Literature, vol. I." &c. by the Rev. F. Prevoſt and myſelf, which has received the moſt flattering commendations

mendations from the public and various Reviewers. This volume the Annua Review calls, "*One of the many catch-penny compilations of* NEEDY *ignorance*"

This, be it obſerved, is the whole account of a volume of 500 pages, of which nearly 100 are filled with original matter. It is reviewing, with a vengeance. But our book, it appears, is calculated to do good:—"it may be conſidered as an antidote to many of the poiſonous effuſions of the preſs,"* may produce even a better effect than a good novel,† &c. &c. As to the accuſation againſt me of being a *needy* writer, I am not aſhamed of it; the bookſellers know better. I am very far from rich, it is true, but by no means needy; beſides, the fineſt works ever written were produced in a garret. But perhaps literary poverty is only comparative, and as I have never been either a *field-preacher* or the *Editor of a Review*, I cannot tell which is the moſt advantageous employment, though Mr. Arthur Aikin's *experience* can doubtleſs inform *him*.

One of the means employed by the Editor of the Annual Review to obtain the patronage of the public is alſo worthy of notice. This is the aſſertion, in a proſpectus, that vol. II. for 1803 (the volume in queſtion) "will contain a critical analyſis of ALL THE WORKS publiſhed during that year." This is doubtleſs a moſt attractive way of puffing; but I will endeavour to ſhew, that inſtead of the "broad and comprehenſive baſis" here laid down, the Editor has been guilty of the baſeſt and moſt contemptible partiality; and that the above-mentioned aſſertion is unequivocally nothing more nor leſs than a direct LIE. To prove it generally, let us refer to the diviſion entitled "*Domeſtic and Colonial Politics.*" It contains only 28 articles; while it is known that the political pamphlets and tracts publiſhed only between May and September, amounted to triple that number; and of ſome of which, not even mentioned in this volume, upwards of 20,000 copies were diſtributed. It was, Sir, as you doubtleſs know, by the circulation of thoſe tracts, that the public ſpirit was ſo rapidly arouſed from its lethargy, and called into action; but Mr. Aikin, with his friendly predilection for the "HIGH SPIRITED PATRIOT," has not mentioned any of the articles to which I allude; no, not even by name. General aſſertion, however, is at beſt but vague and indeciſive: let me then, logically come to proof poſitive and particular.

In the month of Auguſt, 1803, I publiſhed, at my own expence, a pamphlet, entitled the '*Grand Conteſt deliberately conſidered*', &c. It contained 90 pages of cloſe print, a copper-plate engraving of the words and muſic of a war-ſong, and was ſold for 1s. with a large allowance to thoſe who might buy it for diſtribution. My object in publiſhing it was neither that of reputation nor emolument, but purely patriotic. Hence Mr. Arthur Aikin has not condeſcended to name it in his Annual Review. But there was perhaps a reaſon for the omiſſion. It was I, Sir, who in the fervour of patriotiſm, dared to ſtate, in terms perhaps rather too ſtrong, what thouſands of my countrymen ſecretly wiſh, but will not venture to expreſs; I, Sir, declared in the pamphlet alluded to, that as Buonaparté was to all intents and purpoſes A REBEL, it could be proved from Vattel, and other writers on the laws of nations, that the legitimate ſovereign of France might be juſtified in offering a reward for his head, &c. &c. Nay, more, I ex-

* See ANTI-JACOBIN REVIEW. † CRITICAL DITTO.

poſed

poſed a plot, till then unknown, and for which I had the beſt authority, relative to an attempt to burn the metropolis, in the event of an invaſion by the French. About a week after the publication of my pamphlet the order appeared in the Gazette for the departure of all foreigners who could not procure ſureties for their good behaviour; and one of my bookſellers at the weſt end of the town aſſured me, that a member of parliament had declared in his ſhop, that he firmly believed the act alluded to originated from the ſtatement made in my pamphlet. Theſe are weighty reaſons why it ſhould be omitted in the Annual Review!

But in the year 1803 I alſo edited *ſix* other volumes, viz. Golberry's Travels in Africa, 2 vols. and Pallas's Travels in Ruſſia, 4 vols. neither of which are mentioned in the Annual Review; though a catch-penny tranſlation of Golberry, publiſhed in ſixpenny numbers, and which they admit "is miſerably executed, and that the plates are contemptible," is reviewed in detail. From this it would appear, that amongſt Jacobins there is a diſlike againſt loyal men, whoever they may be, and therefore when their works cannot be condemned *in toto*, they are not notified at all. But to come more to the point, it is a fact that one of the publiſhers of "Paine's Rights of Man," on being applied to by the proprietor of the volumes laſt mentioned, to ſubſcribe to them, as is uſual in the trade, refuſed, on the ground "that ſeveral houſes (i. e. bookſellers) had agreed to do nothing that could promote the intereſts of Mr Blagdon, as they deteſted his principles!" Another reaſon, however, for Mr. Aikin's ſilence reſpecting my volumes is, that as a tranſlator, he has choſen to conſider me as a rival to himſelf, and, as I have been informed, has aſſerted that my edition of *Denon's Travels* was copied from that *which appeared with his name!* But you, Sir, have already given your opinion of my tranſlation of Denon; the Monthly Review has ſaid that it is equal to any that has appeared, and the Critical Review, after examining the three tranſlations together, has clearly intimated that mine is the beſt. No notice, however, has been taken of it in either of the volumes of the Annual Review..

With reſpect to the Annual Review, Mr. Aikin will perhaps conſider my remarks on it as illiberal, and refer me to an obſervation in the preface to his firſt volume, viz. "that if any perſonal invective ſhould be in any caſe indulged (indulged in); if *laxity of morals* ſhould be *encouraged*, to the Editor alone will the blame be imputable. But the critical opinions on (of) the works reviewed, whether well or ill founded, whether favourable or unfavourable, *being out of the diſcretion of the Editor*, cannot involve him in any reſponſibility." Indeed!—Then what *is* the duty of an Editor? Old Johnſon, to whom I am very partial, defines ſuch a character to be, "he that *reviſes* or *prepares* any work for publication." But the modern philoſophers have a new meaning for every thing; and you, Sir, have already proved, though not quite in the words of Colman, in his "John Bull," that "the riſing generation are moſt ******** in want of a new dictionary!" I might enlarge upon this point, by obſerving, that to praiſe French principles is a ſufficient encouragement of the *laxity of morals*; and if Mr. Aikin conceives his duty to be only to *read* the proof ſheets, and not to *reviſe* the matter, he ſinks at once into a humble corrector of the preſs, and the proprietors of the Annual Review, by placing a *broomſtick* amongſt the manuſcripts, might have a *nominal* Editor, with a ſaving, in theſe econominal times, of ſome hundreds per annum!

I ſhall conclude, Sir, with hoping that you will yet think proper to examine

amine and analyſe this unparallelled ſcandalous volume, which, to quote its own words, "is only intended to pick the pockets of the public" With reſpect to its duration, there can be no doubt. On this head a philoſophical axiom ſo forcibly ſtrikes me, that I cannot omit bringing it in by way of compariſon. The motion of a body or thing is proportionate to the force with which it is propelled, and the denſity of the medium through which it has to paſs. Now, Sir, the *impetus* which has given circulation to the Annual Review is the fortune acquired by its proprietors in commerce with men of talents; and the *reſiſtance* which it has to overcome is that of loyalty, patriotiſm—in ſhort, of *common ſenſe*. I am, Sir, a conſtant reader and admirer of your excellent Publication,

FRANCIS BLAGDON.

Royal Cockpit, St. James's Park, June 4, 1804.

P. S. I have juſt recollected that in the outſet I had promiſed to touch on the *origin* and *progreſs* of the Annual Review; but having already, as I fear, taken up more ſpace than you may think my ſubject deſerves, I ſhall merely ſtate that I am in poſſeſſion of materials for a hiſtory of that work, and a pretty hiſtory they indeed would make. The pen of the Abbé Barreul might do it juſtice. However, Sir, if you have read the book, I will aſk you two *ſimple* queſtions. Do you perceive nothing like a ſtriking ſimiliarity between the writings in the *Annual* and thoſe in the *Edinburgh Review?* And do you think it *impoſſible* that a *junction* of *parties* may have taken place in order to give additional *ſpirit* to their exertions, and make a proper *ſtand* againſt their numerous opponents?

THE ANNUAL REVIEW.

TO THE EDITOR.

SIR,

IN your article of Reviewers Reviewed, "you have done the ſtate much ſervice;" and by unmaſking their deſigns, and putting us upon our guard againſt their pernicious attempts, ſo artfully and ſo generally diſſeminated, you have prevented, or at leaſt diminiſhed in a great degree, the ill conſequences which would otherwiſe have enſued.

Another publication has appeared, whoſe tendency, political and religious, appears at leaſt problematical; and the public rely upon your paying due attention to the articles inſerted, that the good reſulting from your ſtrictures upon other reviews may not be fruſtrated, by your overlooking the Annual Review, of which two volumes have been publiſhed, one for 1802 and the ſecond for 1803. There is a petulance and an illiberality in their cenſures, even when cenſures are merited, that are not candid, and ſurely not neceſſary; and ſome inſinuations occur, which ought to be ſeverely reprehended. Vide page 77, the concluſion of Hunter's Travels in Hungary: many ſimilar are to be found, and unleſs inſtantly attended to, will diſſeminate, ſecretly and unſuſpected, opinions which cannot be too earneſtly checked. I remain, Your's,

June 6, 1804. A CONSTANT READER.

N. B. Our Correſpondent is informed, that a review of the firſt of theſe volumes has been finiſhed ſome time, and only omitted hitherto from the preſſure of more important and more temporary matter. It is, however, intended for inſertion in our next Number.—EDITOR.

MISCEL-

MISCELLANEOUS.

PRESENT STATE OF THE PRESS.
TO THE EDITOR.

SIR,

THE public look to you for vigilance and for important information on the national affairs. Our danger is moſt imminent from the wretched inſufficiency of the preſent adminiſtration, and it is ſurely high time for you to recommend a more efficient change, with all your wonted patriotic force and energy. Some things too ought to be made public, as a prelude to due enquiry. The famous Stone Expedition, you muſt have heard, originated in the fertile Jacobin brains of the notorious Mr. Richard Phillips! A pretty adviſer of our prime miniſter and the admiralty moſt truly!! But the ladder of advancement of this outcaſt of jacobiniſm is ſtill more curious, if that may be, and ſhews at once the meanneſs and ſycophancy of that profligate ſet, who would ruin ariſtocracy or populace indifferently as their intereſt directed. The following particulars came to me from the beſt authority: That wretched publication, The Public Characters, was P—s engine, and he fixed on a man of ſome intereſt, and not unlike himſelf at bottom in principle, on whom he might work by fulſome adulation. This man was Arthur Young; and behold philoſopher Godwin, (of late the hackney-tool of P—) was employed to write Y—s life. (See the vol. for 1801-2;) but unacquainted with agriculture, &c. he was aſſiſted by a certain renegado, or jacobin parſon, whoſe life and habits I purpoſe ſhortly to preſent, not only to you, but to his dioceſan. Young catched greedily at the bait, and as a proof of it, very ſoon took all his publications out of the hands of his old friend and publiſher Richardſon, to put them into the hands of Phillips, who has laughed heartily at the ſucceſs of his manœuvre. Phillips, as has been ſaid, probably, through the *intereſt of A. Young with Lord H—y*, at length crept up to the notice of the miniſter, who it is confidently ſaid, has *purchaſed* the late ſupport of the Monthly Magazine at a very extravagant rate, and P. is looked on as a man whoſe fortune at Court is certain. Nay, being a buſy and impoſing character, with weak people, it is ſuppoſed not improbable, if the miniſtry hold their ground, that he may ſtart up in ſome place of truſt. Apropos, one of this man's wiſe ſchemes ſome years ago, was to have *diſtrict conductors* as high as St. Paul's croſs, in ſuch number as to diſperſe the thunder and lightning over a whole diſtrict!!!

No miniſter ever bought up the Preſs to the extent Addington has done; the natural reſource of a weak mind. To ſay nothing of the continent and Ireland, the purchaſe of jacobin prints here, has coſt an enormous ſum. The purchaſe of the Morning Poſt, and *ſilencing* the Courier, coſt a little fortune; but who would have thought of the New Annual Regiſter and the Critical Review! they have had handſome douceurs and liberal promiſes; in fact, any jacobin application has been invariably ſucceſsful.

Chapter Coffee Houſe, April 21. CLERICUS LOND.

LITERARY INTELLIGENCE.

WE underſtand Dr. Billet has lately turned his attention to the abſurdities, follies, and miſchiefs of methodiſm, with the view of making them the ſubject of a novel.

TO CORRESPONDENTS.

WE are again compelled, by the preſſure of temporary matter, to omit a variety of Miſcellaneous Communications.

THE

ANTI-JACOBIN

Review and Magazine;

&c. &c. &c.

For JULY, 1804.

Ita finitima ſunt falſa veris, ut in præcipitem locum non debeat ſe ſapiens committere.

ORIGINAL CRITICISM.

Life of Geoffrey Chaucer, the early Engliſh Poet: including Memoirs of his near Friend and Kinſman, John of Gaunt, Duke of Lancaſter: with Sketches of the Manners, Opinions, Arts, and Literature of England in the Fourteenth Century. By William Godwin. 4to. 2 vol. Pp. about 1200. 3l. 13s. 6d. Phillips. 1803.

WE have always conſidered Mr. Godwin as a man poſſeſſed of endowments, both natural and acquired, by the proper direction and application of which, he might have raiſed himſelf to an eminent rank in the republic of letters, and become diſtinguiſhed as a uſeful, as well as an agreeable, writer. His original talents are of no mean account; for, in all his publications, he diſplays the characters of a thinking, vigorous, and comprehenſive mind. He is likewiſe capable of cloſe attention, of accurate diſcrimination, and of patient reſearch. His attainments in learning and general knowledge are evidently reſpectable; and what he knows he is well qualified to communicate in a manly, impreſſive, and energetic ſtile. With this opinion of Mr. G.'s abilities, we have often lamented that, by ſome perverſe obliquity of choice, he ſhould have conſecrated his hours of ſtudy to purſuits which, inſtead of conciliating general favour, have rendered him an object of marked diſlike to all the ſober and well-principled part of the kingdom. His "Enquiry concerning Political Juſtice," conſpicuous as it certainly was for acuteneſs of remark and depth of inveſtigation, yet diſcovered ſo depraved an attachment to paradox, ſo romantic a turn for extravagant reverie, and a ſpirit of ſuch determined hoſtility to all the moſt ſalutary exiſting inſtitutions

of civil ſociety, that the author was very generally, and not without reaſon, regarded not only as a wild and viſionary, but as a highly dangerous and miſchievous writer. Some other of his productions, profeſſedly deſigned to hold up to our view, as models of uncommonly dignified worth, and of laudable imitation, characters and actions which inſulted, at once, the moſt firmly eſtabliſhed maxims of morals, and the ſentiments of every civilized ſtate, as well as the religion and laws of his country, we willingly paſs over without particular obſervation. The Britiſh public has fairly appreciated their merits; and we wiſh not to wage a war of aggreſſion, with the memory of the dead. But we were highly gratified when we underſtood that this able writer had, at length, reſolved to employ his learned leiſure on a ſubject, from which he might acquire reputation to himſelf, while, at the ſame time, he might convey to others both uſeful inſtruction and elegant amuſement. And our gratification was ſenſibly increaſed, when we found, on peruſing the work before us, ſo little to blame, and ſo much to commend. The book does credit to the author's capacity, and, (which we deem a conſideration of much greater conſequence) in general, to the rectitude of his principles. We do not mean to ſay that all the poſitions and reflections contained in it are unexceptionable; for, in the progreſs of our remarks, we ſhall meet with ſeveral of an oppoſite deſcription. But we are happy to obſerve that Mr. G.'s notions, on the whole, appear to be greatly altered, and altered for the better. He will not, we are perſuaded, regard it, *from us*, as a ſlight expreſſion of eſteem and good will, if we take the liberty to congratulate him on the change.

If it ſhould be deemed an imputation on Mr. G.'s good ſenſe that he ſuffered himſelf, like many others, to be ſeduced by thoſe plauſible and ſpecious, but deluſive and unſubſtantial, theories, of which the French revolution may juſtly be regarded as partly the cauſe and partly the effect, it is ſurely honourable to profit by experience, and to relinquiſh ſpeculations which, when reduced to practice, have within the ſhort ſpace of fifteen years, inflicted ſuch miſery on the human race as baffles calculation. At the preſent moment, when all the enlightened precepts and generous efforts of our wiſe philoſophers and benevolent philanthropiſts, which were not only to aboliſh the reign of ſuperſtition, prejudice, and deſpotiſm, but to fix, for ever, the empire of reaſon, liberty, and happineſs, have terminated in the elevation of a bloody Corſican adventurer, in compariſon with whom Nero and Caligula were ſaints, to the title of "His Moſt Chriſtian Majeſty, the Emperor of the French," with powers really undefined, and even circumſcribed by no cuſtomary forms, it is time for mankind to awaken from thoſe delirious dreams of innovation, which, to cool by ſlanders, betrayed, from the firſt, unequivocal ſymptoms of moral derangement. It is mortifying, certainly, to the pride of human ſagacity and foreſight, to compare the effects of this dreadful revolution with the faſcinating prophecies of univerſal felicity, which uſhered in its firſt appearance in the world. How often have we, ſince, with melancholy dejection,

dejection, recollected the following rhapſody of Dr. Price, which was uttered on the 4th of November 1789, and which was hailed, by a numerous party among us, as uttered by the voice of inſpiration itſelf!

"What an eventful period is this!" ſaid the hoary headed preacher. "I am thankful that I have lived to ſee it; and I could almoſt ſay, '*Lord, now lettest thou thy ſervant depart in peace, for mine eyes have ſeen thy ſalvation.*' I have lived to ſee a diffuſion of knowledge, which has undermined ſuperſtition and error. I have lived to ſee the rights of men better underſtood than ever; and nations panting for liberty, which ſeemed to have loſt the idea of it. I have lived to ſee thirty millions of people, indignant and reſolute, ſpurning at ſlavery, and demanding liberty with an irreſiſtible voice; *their king led in triumph,* and an arbitrary monarch ſurrendering himſelf to his ſubjects. After ſharing in the benefit of one revolution, I have been ſpared to be a witneſs to two other revolutions, both glorious. And now, methinks, I ſee the ardour for liberty catching and ſpreading; a general amendment beginning in human affairs; the dominion of kings changed for the dominion of laws; and the dominion of prieſts giving way to the dominion of reaſon and conſcience."

"Be encouraged, all ye friends of freedom, and writers in its defence! The times are auſpicious. Your labours have not been in vain. Behold kingdoms, admoniſhed by you, ſtarting from ſleep, and claiming juſtice from their oppreſſors! Behold the light you have ſtruck out, after ſetting America free, reflected to France, and there kindled into a blaze that lays deſpotiſm in aſhes, and warms and illuminates Europe!"

We cannot help wiſhing that the life of the preacher had been farther prolonged, that he might have witneſſed the full completion of his prophecy in the bleſſed effects which his darling revolution has produced on Europe. In the genial warmth and chearful illumination which ſhe has derived from it, he would, doubtleſs, have rejoiced. A ſenſible writer, indeed, who, at the time, publiſhed ſtrictures on Dr. Price's Diſcourſe, affirmed that "thirty millions of inſurgents, on whatever occaſion, and a king led in triumph, could be an object of delight only to a barbarian." The affirmation rouſed the patriotic zeal of the Monthly Reviewers, who gave a full expoſition of the principles of their party, by ſimply aſking whether the author, when he made this aſſertion, "wrote like a TRUE WHIG?" for ſuch was the ſignature which he had adopted. But with regard to Dr. Price, ſetting every moral conſideration aſide, what opinion muſt every man now entertain of the penetration of that diſſenting dabbler in politics when placed in oppoſition to that of Edmund Burke! whoſe warnings againſt the frenzy of innovation we were taught to deſpiſe, as the intereſted ravings of a man who had ſold himſelf to be the ſlave of deſpotiſm, for a paltry penſion of 1500l. a year. Yet hardly one of this great man's predictions has failed of its accompliſhment; and never ſurely, in any inſtance, was more clearly ſeen the difference between the practical wiſdom of an enlightened ſtateſman, and the chimerical fancies of a diſaffected ſpeculatiſt, though otherwiſe a man of a cultivated mind.

But to return from this digreſſion, if ſuch it muſt be called, into which we were irreſiſtibly led by reflecting on a ſeries of events, on which we never can reflect without feeling ſenſations of the moſt painful kind; we can aſſure our readers that, in the work before us, Mr. G. has prepared for them a rich entertainment, of which the ingredients are equally ſubſtantial, and pleaſing to the taſte. The ſubject of his book is ſplendid in itſelf, and neceſſarily involves a variety of topics, every one of which muſt be intereſting to an Engliſhman. Chaucer, beſides his powers of genius, is the father of our poetry, and the founder of our language. "No one man," as our author obſerves, "in the hiſtory of human intellect, ever did more than was effected by the ſingle mind of Chaucer." (Pref. p. vii.) The following extract fully explains the views by which the author was actuated.

"The firſt and direct object of this work is to erect a monument to his [Chaucer's] name, and, as far as the writer was capable of doing it, to produce an intereſting and amuſing book in modern Engliſh, enabling the reader, who might ſhrink from the labour of maſtering the phraſeology of Chaucer, to do juſtice to his illuſtrious countryman. It ſeemed probable alſo that, if the author were ſucceſsful in making a popular work, many might, by its means, be induced to ſtudy the language of our anceſtors, and the elements and hiſtory of our vernacular ſpeech: a ſtudy at leaſt as improving as that of the language [*languages*] of Greece and [of] Rome."

"A further idea, which was continually preſent to the mind of the author while writing, obviouſly contributed to give animation to his labours, and importance to his undertaking. The full and complete life of a poet would include an extenſive ſurvey of the manners, the opinions, the arts, and the literature, of the age in which the poet lived. This is the only way in which we can become truly acquainted with his mind, and the cauſes which made him what he was. We muſt obſerve what Chaucer felt and ſaw, how he was educated, what ſpecies of learning he purſued, and what were the objects, the events, and the perſons ſucceſſively preſented to his view, before we can ſtrictly and philoſophically underſtand his biography. To delineate the ſtate of England, ſuch as Chaucer ſaw it, in every point of view in which it can be delineated, is the ſubject of this book."

"But, while engaged in this ſtudy, the reader may expect to gain an additional advantage, beſide that of underſtanding the poet. If the knowledge of contemporary objects is the biography of Chaucer, the converſe of the propoſition will alſo be true, and the biography of Chaucer will be the picture of a certain portion of the literary, political, and domeſtic hiſtory of our country. The perſon of Chaucer may, in this view, be conſidered as the central figure in a miſcellaneous painting, giving unity and individual application to the otherwiſe disjointed particulars with which the canvas is diverſified. No man of moral ſentiment, or of taſte, will affirm that a more becoming central figure to the delineation of England in the fourteenth century can be found, than the Engliſhman who gives name to theſe volumes." (Pref. Pp. vii.—ix.)

We conceived ourſelves bound, in juſtice to Mr. G. to place this extract before our readers, that they might clearly underſtand what he meant

meant to perform: for he has, with ſingular flippancy, we think, been cenſured for executing preciſely what he undertook. The Edinburgh Reviewers, who, agreeably to their very appropriate motto, "*Judex damnatur cum nocens abſolvitur*," in order to avoid damnation themſelves, ſeem determined to damn almoſt every author who comes before their tribunal, inform us that "the reader will learn, with admiration, that Mr. William Godwin's two quarto volumes contain hardly the veſtige of an authenticated fact concerning Chaucer, which is not to be found in the eight pages of Meſſrs. Thomas Tyrwhitt and George Ellis." They then find a very fortunate and apt occaſion for a diſplay of their wit, in favouring us with an excellent ſet of inſtructions delivered by Cervantes for the uſe of book-makers: from which inſtructions they affect to ſuppoſe that Mr. G. derived no ſmall advantage. "Nay, ſo well," they ſay, "has Mr. Godwin profited by theſe inſtructions, that the incidents of Chaucer's life, ſerving as a ſort of thread upon which to ſtring his multifarious digreſſions, bear the ſame proportion to the book that the alphabet does to the Encyclopædia, or the texts of a volume of ſermons to the ſermons themſelves." But had theſe merry critics taken time to reflect, they would eaſily have ſeen that their witty remarks are nothing to the purpoſe, and, indeed, that perſons of candid minds, inſtead of being delighted with their wit, would infallibly be diſguſted with their petulance. The aim of Mr. G. was to write an inſtructive and intereſting book, of which Chaucer might be regarded as the principle of unity, preciſely as Achilles is of the Iliad. If he has been ſucceſsful, his readers, notwithſtanding the wiſe admonitions of the Edinburgh Review, will not, we think, be tempted to throw his work aſide, merely becauſe he has told us of Chaucer nothing but what is with certainty known.

Mr. G. modeſtly ſays that he can pretend to have written only a ſuperficial work: for that he came, in a manner, a novice to his preſent undertaking. But he was deſirous of convincing his countrymen that there exiſted mines of inſtruction and delight, with which they had hitherto little acquaintance. It was his purpoſe to produce a work of a new ſpecies. "Antiquities," he obſerves, "have too generally been regarded as the province of men of cold tempers and ſterile imaginations, writers who, by their phlegmatic and deſultory induſtry, have brought diſcredit upon a ſcience, which is, perhaps beyond all others, fraught with wiſdom, moral inſtruction, and intellectual improvement." (Pref. p. x.) He was anxious to connect with this department of literature a degree of intereſt proportioned to its utility. He was anxious to diveſt it of that dry, ungainly, and repulſive form, in which many profeſſed antiquaries contrive to exhibit it. This is evidently the import of the following ſentence, in which, however, we conceive that the author's meaning is not happily expreſſed. "It was my wiſh, had my power held equal pace with my ſtrong inclination, to carry *the workings of fancy* and the ſpirit of philoſophy into the inveſtigation of ages paſt." (P. xi.) The

phraſe of "carrying the *workings of fancy* into the inveſtigation of paſt ages," is apt to convey the idea of ſubſtituting fiction for fact, and fable for well authenticated narration. But this was far from being Mr. G.'s intention, though he has, now and then, we confeſs, ſomewhat freely indulged his imagination in figuring what, on particular occaſions, he ſuppoſes, muſt have been the feelings and reflections of Chaucer, and of his contemporaries. Theſe workings of the author's fancy, however, are fairly and uniformly given as ſuch; ſo that, whatever opinion may be formed of their value, concerning which different minds will think differently, no reader is in any danger of being deceived by them.

We are rather diſpoſed to lament that Mr. G. ſhould have ſuffered himſelf to mention with ſo little reſpect the names of his predeceſſors, particularly that of Tyrwhitt, the ingenious editor of the Canterbury Tales. "The fact is, however," he ſays, "that this editor made no exertions as to the hiſtory of the poet, but contented himſelf with examining what other biographers had related, and adding a few memorandums taken from Rymer's manuſcript collections, now in the Britiſh Muſeum. He has not, in a ſingle inſtance, reſorted to the national repoſitories in which our records are preſerved." (P. xii.) Mr. G. ſeems, certainly, here to have forgotten, what he himſelf had quoted only in the preceding page, the declaration of Mr. Tyrwhitt, that he had once the intention of writing a formal life of Chaucer; but that, after a reaſonable waſte of time and pains in ſearching for materials, he found that he muſt relinquiſh his deſign. In ſearching for materials in the national repoſitories, our author informs us that he himſelf was indefatigable. But he ſhould have recollected how little that ſearch has enabled him to add to our knowledge of the perſonal hiſtory of Chaucer. To this, indeed, it were unreaſonable to expect that much can be added; and it was not quite fair, we conceive, in Mr. G. to compare his own labours with thoſe of Mr. Tyrwhitt, ſince, the object purſued by each being different, the legitimate claims to commendation in each muſt be altogether of a different kind.

As our author proceeded, he found his materials growing under his hands, and was conſtrained to contract the latter part of his plan. For though he himſelf, he ſays, enamoured of his ſubject, might have thought no number of pages or of volumes too much for its developement, it was, by no means, impoſſible that purchaſers and readers might be of another opinion. He ſubmitted, therefore, to the deciſion of his bookſeller, who aſſured him that two quarto volumes were as much as the public would allow the title of his work to authorize. Leſs, he thinks however, is loſt by this compreſſion, than he was, at firſt, apt to imagine. A principal end which he had in view was to collect thoſe particulars of contemporary manners, literature, and ſtory, which contributed to make Chaucer what he was. Of theſe a very ample ſurvey is given for fifty-ſeven years of the poet's life; and, of courſe, we have the leſs reaſon to regret that the narrative is contracted

tracted for the remaining fifteen. In one reſpect, however, this neceſſary abridgment has been attended with material diſadvantage to the reader. No parts of Mr. Godwin's book are more valuable than thoſe which are employed in a critical analyſis of our venerable poet's principal works. Theſe eſſays, in truth, are eminently diſtinguiſhed by ſoundneſs of judgment and juſtneſs of taſte. They are, conſequently, not more creditable to the author than improving to the reader. Mr. G. however, has been conſtrained to omit the analyſis of the Canterbury Tales, and the attempt to trace the deſcent of theſe tales through preceding and contemporary writers. But when we recollect that the Canterbury Tales were the laſt and the neareſt to perfection of Chaucer's productions, we are ſeriouſly ſorry that ſo important an omiſſion ſhould have been occaſioned by any cauſe, eſpecially by what we cannot but conſider as a want of due attention, in our author, to the original arrangement of his general plan. And we are more concerned, on Mr. G.'s account, for the manner in which he endeavours to conſole us for the loſs ſuſtained by this want of attention, than we are, on our own account, for the loſs itſelf. "This part," he ſays, "of Chaucer's works has already been moſt ſtudied and illuſtrated; and the edition of Mr. Tyrwhitt, though the production of ſuch an antiquary as has above been deſcribed, has enough of judgment and knowledge to form ſome excuſe for the writer who declines to recomment on the ſame work:" (P. xiv.) This language is neither generous nor juſt. Mr. Tyrwhitt was an accurate and uſeful writer, to whoſe labours the public are under great obligations; and we know not by whom our ingenious author expects to be praiſed for having ſpoken of him in this diſparaging ſtile.

The following notice is of great importance, and we ſtrongly recommend it to every writer religiouſly to follow Mr. G.'s example. "Throughout this publication, care has been taken to make no reference to any book which has not been actually conſulted, and the reference verified by inſpection." (P. xv.) Of the value which ſuch care confers on a work the mere reader for amuſement can have no conception. He has ſeldom either occaſion or wiſh to examine authorities. But to thoſe who are deſirous to ſift a ſubject to the bottom, and eſpecially to thoſe who write for the public, an accurate reference to the ſources of information is, unqueſtionably, one of the higheſt merits which a book can poſſeſs. It is an excellence too which every author, provided he means to deal fairly by his readers, has within his reach. As to writers who crowd their margins with looſe and general references to the titles of books into which they have never looked, they are too deſpicable for either cenſure or praiſe. But when authors have *bonâ fide* had recourſe, for inſtruction on any particular point, to the labours of their predeceſſors, it is ſurely eaſy to point out to the reader, with exactneſs and preciſion, the place where ſuch inſtruction is to be found. The pleaſure and advantage ariſing from this commendable practice can be properly eſtimated only by thoſe who, with us, have experienced the irritating vexation ariſing

from a different one. We know few things, indeed, more truly irritating than to hunt, with much trouble and loſs of time, for paſſages, apparently of very great conſequence, which we find it, at laſt, impoſſible to diſcover.

For writing a detailed and ſatisfactory account of this great poet ſo ſcanty are the materials, that we can hardly be ſaid to know, with any thing like certainty, the year of his birth. The uſual date aſſigned to it is 1328. This date Mr. Tyrwhitt ſuppoſes to have been ſettled from ſome inſcription on his tomb-ſtone, ſignifying that he died in 1400, at the age of 72. Unfortunately the original inſcription on his tomb in Weſtminſter Abbey, which is ſaid by Leland to have been placed there by William Caxton, the Father of the Engliſh Preſs, has been long obliterated. In 1556, Nicholas Brigham, himſelf a learned man and a poet, erected a more ſumptuous monument to the memory of Chaucer, from which we learn that he died the 25th of October 1400. The date of his birth does not ſeem to be given; and whether Brigham's inſcription was tranſcribed from Caxton's we are left to conjecture. Leland, the moſt early biographer of Chaucer, ſays that he "was known and beloved for his virtues by Richard II. and that the ſame qualities proved his ſtrongeſt recommendation to Henry IV. and his ſon who conquered France." This account would imply, that the poet was born at leaſt 30 years later than he is generally underſtood to have been; and, therefore, ſubſequent writers have agreed to prefer the authority of the epitaph, which repreſents him as having died in the ſecond year of Henry IV. Indeed Leland's account, as our author obſerves, is in irreconcileable oppoſition with the moſt authentic records and documents of the known events of his life.

Speght, whoſe edition of Chaucer was publiſhed in 1597, appears to have been the firſt who ventured to aſſign the period of Chaucer's birth. Whether, for fixing on the year 1328, he had any other grounds than a compariſon of Brigham's inſcription with the above paſſage of Leland, we are unable to pronounce. It is evident from the poet's own works that he lived to an advanced age. And as Speght's ſtatement is ſufficiently conſiſtent with the notices furniſhed by the works themſelves, it may as well be admitted where no further information can be obtained. Mr. G., however, has diſcovered a document, which tends, in its conſequences, to bring the date of Chaucer's birth into queſtion. It is a depoſition of Chaucer himſelf in a cauſe of chivalry between Sir Richard Groſvenour and Sir Richard Le Scrope, concerning their armorial bearings, which is preſerved among the records in the Tower, and of which our author was favoured with an authenticated copy by Francis Townſend, Eſq. Windſor Herald. In this inſtrument, which is dated the 12th of October 1386, Chaucer is ſtated to be "of the age of 40 years and upwards, and to have borne arms 27 years." But, if the received chronology of his life be right, he was, at that time, not 40, but 58 years of age.

On this document Mr. G. has written an ingenious diſſertation, which is prefixed to the firſt volume of his work. Conſtruing "40 years

years old and upwards," to mean 42, the birth of Chaucer would thus be brought down to 1344. This date may be thought more conformable than the other to the designation of *dilectus valettus noster*, in a grant of a penſion conferred on the poet, in 1367. *Valettus* is explained by Ducange "magnatis filius, qui necdum militare cingulum erat conſecutus," and the appellation is, undoubtedly, more ſuited to a youth of 23 than to a man of 39. But this argument is completely refuted by the depoſition itſelf. For there Chaucer informs us that, in 1386, he had already borne arms 27 years, that is ever ſince the year 1359.

It occurred to our author that the age to be mentioned in a depoſition of this kind did not demand any particular accuracy, and that nothing was requiſite but that the perſon ſhould be of an age ſufficient to make him a credible witneſs. This, we think, is the true ſolution of the caſe. The poet was giving evidence of a fact which had happened 27 years before, and, therefore, it was of importance to be aſcertained that, at the time of its happening, he was not below 13 years of age. Still, however, it may be deemed unaccountable that Chaucer, at the age of 58, ſhould affect to paſs for a man of about 40. If what is ſuggeſted in the following paſſage ſhould not ſatisfy our readers, we confeſs that we have nothing better to offer. And if for Chaucer's wiſhing to appear younger than he was, Mr. G. ſhould be accuſed of aſſigning a cauſe which bears hard on the good ſenſe of both ſexes, as well as on their integrity, we have certainly no apology to make for him but that he has bluntly advanced what every day's experience proves to be true.

"Laſtly, we may conceive that ſuch an underſtatement of Chaucer's age might be dictated by a ſentiment of vanity. Chaucer, with all his wonderful endowments, was a man; and it is incident to perhaps one half of mankind, particularly of that part of our ſpecies who are accuſtomed to aſſociate with the opulent and refined, when advanced beyond the middle period of human life, to be thought willing to be younger than they are. Chaucer was a courtier; and was not without ſome contagion of the folly of courtiers. Though now an old man, and, as we ſhall hereafter ſee, a priſoner, embarraſſed in his circumſtances, and not without ſome reaſons to fear for his life, he felt like an antiquated belle, and did not ſee why, when it was of no importance to the ſubſtance of his teſtimony, he ſhould confeſs that he had paſſed his eighth climacteric." (Diſſert. Pp. xxvii. xxviii.)

But that, in 1386, Chaucer was only about 40 years old, ſeems altogether incredible. Two of his moſt conſiderable poems, "Chaucer's Dream," and "the Parliament of Birds," have been always ſuppoſed, and, by our author, are ſhewn, to have been written on occaſion of the *courtſhip* and *marriage* of John of Gaunt and the Princeſs Blanche: that is, in 1358 and 1359. If from the depoſition we infer the date of his birth, Chaucer was then only 14 and 15 years of age. But with ſuch a ſuppoſition the merit of the poems, the language, the verſification, and, above all, the confidential knowledge which they diſplay of incidents relating to ſuch a perſonage as John of Gaunt, are wholly

wholly incapable of being reconciled. Beſides, Leland affirms that "Chaucer lived to the period of grey hairs, and at length found old age his greateſt diſeaſe." This could hardly be ſaid with propriety of a man who, ſuppoſing him to have been born in 1344, was at the time of his death in 1400, only fifty-ſix. We can add, however, to Leland's teſtimony, the high authority of a contemporary and friend; Gower's poem, "De Confeſſione Amantis," appears, from the work itſelf, to have been produced in the 16th year of Richard II. In this poem Gower ſpeaks thus of his friend:

"For thy [*therefore*], *nowe in his dayes olde,*
Thou ſhalt him tellen this meſſage,
That he, upon his latter age,
To ſet an ende of all his worke,
Do make his Teſtament of Love."

"It is difficult," Mr. G. obſerves, "to conceive an evidence more forcibly to our purpoſe than this. According to the received chronology, Chaucer was, at the time when theſe verſes were written, 64 or 65 years of age. But, if he was born in 1344, he was only 48 or 49. It ſeems impoſſible to imagine that any man, ſpeaking of his friend under fifty years of age, ſhould employ ſuch terms, and, in this ungracious way, give him his diſcharge from the theatre of literature and life." (Diſſ. P. xxx.)

This reaſoning is corroborated by the manner in which Chaucer ſpeaks of himſelf in his poem, intituled, "The Houſe of Fame." From this poem Mr. Tyrwhitt has concluded, with apparent good reaſon, that it was written while Chaucer was Comptroller of the Cuſtoms, from 1374 to 1386. Taking the mean of this period, he will have been, at the time of its compoſition, by the received computation, 52 years of age; by the date inferred from his depoſition only 36. In the Houſe of Fame, however, his celeſtial guide propoſes to inſtruct him in the ſcience of the ſtars. The propoſal he declines, alleging "For I am olde;" a reaſon which we cannot ſuppoſe to be alleged by a man only 36 years of age. Our author, we therefore think, is perfectly right, when he "does not, in this caſe, feel himſelf inclined to remove the old land-marks, and ſet aſide the date which has hitherto always been received, though we do not exactly know the authority on which it is founded." (Diſſ. p. xxxii.)

Almoſt all that we can know of the early part of our poet's life muſt be gathered from a ſhort paſſage in the "Teſtament of Love," which is in theſe words: "Alſo the citye of London, that is to me ſo dere and ſwete, in which I was forth growen; and more kindely love have I to that place, than to any other in yerth, as every kindly creture hath full appetite to that place of his kindely engendrure, and to wilne reſte and pece in that ſtede to abide." This paſſage is peremptory as to the *place* of his birth: for he calls London the "place of his kindely engendrure," that is, of his natural birth. It makes it probable alſo that London was the ſcene of his early years, and of his firſt education; for he ſays that there he was "forth growen." And,

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as he is here aſſigning a reaſon for taking a part, at the age of 56, in the diſputes of the metropolis, we do not ſeem entirely unwarranted to infer that he was entitled, by his birth, to the privileges of a citizen. We may, therefore, conceive him to have been born in a ſituation far removed from indigence: for, in the 14th century, the wealth and commerce of London were extremely reſpectable. The father of Michael de la Pole, Earl of Suffolk, and Lord Chancellor to Richard II. was a merchant. In the year next after the battle of Poitiers, Henry Picard, vintner, or wine-merchant, gave a ſumptuous entertainment to Edward, king of England, John, king of France, David, king of Scots, and the king of Cyprus, which is curiouſly and characteriſtically deſcribed by Stow, under the year 1357. In the reign of Richard II. Sir Richard Wittington, Lord Mayor of London, of whom ſo many romantic traditions remain, rebuilt, at his own expence, the gaol of Newgate, the Library of the Gray Friars, the Hoſpital of Little St. Bartholomew's, and a College near St. Paul's. The father of Chaucer is conjectured, by Speght, to have been, like Henry Picard, a wine-werchant, or merchant of the vintry.

It is probable that in London Chaucer received the firſt rudiments of learning. In the 2d chapter of his book, Mr. G. gives a curious review of the ſtate of learning in England under the Norman and Plantagenet princes. "We are," he obſerves, "extremely apt to put the cheat upon our imaginations by the familiar and indiſcriminate uſe [which] we make of the terms, 'the dark, and the barbarous ages." (P. 13) Theſe terms muſt not, without conſiderable limitations, be applied to the times in which Chaucer was born. Even the eleventh century was, in compariſon of ſome preceding ones, enlightened and refined. William I. introduced among the Engliſh a conſiderable ſhare of learning and politeneſs. Under the reign of his youngeſt ſon, Henry I. to whom, on account of his literary attainments, his contemporaries gave the ſirname of *Beauclerc*, or the elegant ſcholar, the empire of learning was extended and confirmed. Henry II. was ſtill more diſtinguiſhed as the patron of letters. His court was crowded with poets, and other accompliſhed writers. His illuſtrious and high minded ſubject, Becket, drew around him a circle of literary men, among whom John of Saliſbury, Peter of Blois, and Joſeph of Exeter, are remarkable for the purity of their Latin ſtile, as well as for the good ſenſe of their remarks, and the juſtneſs of their conceptions. Early in the 12th century, ſeveral enterprizing Europeans, deſirous of knowledge, and informed by the cruſaders where it was to be found, paſſed over into Aſia, and imported the elements of arithmetic, algebra, geometry, medicine, aſtronomy, and the Ariſtotelian philoſophy. It is curious that our anceſtors were, in no mean degree, indebted for cheriſhing in them a ſpirit of inquiry, to the labours of an officer of the court of Conſtantinople, who lived about 1070, by name Simeon Seth. This man, learned in the oriental tongues, tranſlated, from Perſian and Arabic into Greek, a fabulous hiſtory of Alexander the Great, and the book which has been known by the name of the Fables of Pilpay.

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The first was quickly rendered into Latin, and became familiar to the nations of Europe. The second was, soon after 1106, imitated by Piers Alfonse, a converted Jew, whose writings were well known in the time of Chaucer, and furnished the basis of the celebrated work called *Gesta Romanorum*. About this time several of the western nations affected to claim a Trojan original; and hence probably the popularity acquired by Dares Phrygues and Dictys Cretensis. On the writings of those pretended historians, of Simeon Seth, of Archbishop Turpin, and of Geoffrey of Monmouth, the French and Latin poets of Henry II.'s reign founded their lucubrations. And, to crown the literary glories of his reign, Galfridus de Vino Salvo, a monk of St. Frideswide, near Oxford, composed a Latin poem on the art of writing verse, entituled, De Novâ Poetriâ. The 13th century produced William de Lorris, Guido dalla Colonna, author of the Troy-Book translated by Lydgate, Alphonso and King of Castile, inventor of the Alphonsine tables of astronomy, and four men of most astonishing genius, whose names would do honour to any age, Thomas Aquinas, Joannes Duns Scotus, Dante Alighieri, and Roger Bacon.

Our author then adverts to some disadvantages, under which Chaucer and his immediate predecessors laboured, and from which we are happily free. The first of these was the paucity of books, which, before the invention of the art of printing, were procured with great difficulty and expence. In those times 700 volumes were thought to afford no despicable foundation for a national library. Another was the gloomy and despotic empire of papal superstition. A third, which was peculiar to our native island, and which operated powerfully to check the growth of literature among us, was the degraded state of the English language. It was the policy of the Norman princes to depress, with unrelenting firmness, the inhabitants of the country which their arms had won. Though several of them were lovers of learning, they had no conception of any learning that was not Latin or French. They despised the rude barbarity of the Saxons, and employed every means to bring their language into neglect and contempt. Few of the nobles, or of the dignified clergy, could express themselves in it, even on the most ordinary subjects. "Our laws, our pleadings, our parliamentary discussions, and our deeds of inheritance, were all in French. The very boys at school were confined to translate the phraseology of the Latin classics into that language." And thus, as Mr. G. observes, "that language which, in its constituent members, is the same which has since been immortalized in the writings of Shakespeare, Bacon, and Milton, was, at this time, threatened with total extinction." (Pp. 19, 20.)

Of whatever learning was then in the kingdom, London possessed so large a share as induced some of our old writers to style it the third university. Sir George Buck, Knt. wrote "A Treatise of the Foundations of all the Colleges, Ancient Schools of Privilege, and of Houses of Learning, and Liberal Arts, within and about the most famous Citie of

of London," which treatiſe is commonly annexed to Stow's Annales or General Chronicle of England." William Fitz Stephen, the hiſtorian and friend of Becket, has treated with ſome minuteneſs the ſtudies which, in his time, were purſued in this metropolis. He informs us that three principal churches in London, ſuppoſed to be St. Paul's, St. Peter's Cornhill, and St. Peter's Weſtminſter, had their reſpective ſchools of notable privilege and of venerable antiquity. Of the exerciſes which, on holidays, were performed in theſe and other ſchools of name, he gives a curious account. In ſome of them, doubtleſs, Chaucer became acquainted with the Roman writers. As yet few, if any, cultivated Greek, of which language it does not appear that the poet had any knowledge. "The words of Homer, Pindar, Demoſthenes, and Thucydides," ſays Mr. G. in terms which ſavour, we think, of affectation, "never ſounded in his ears, or rolled from his tongue. He never drank from their pure and primæval wells of poetry; he held no intercourſe with their manly ſenſe, and their ardent paſſion for liberty." (P. 23.) Even the nobler Latin Claſſics were then deſerted. The favourite Roman poets were Ovid, Lucan, Statius, and Prudentius. With regard to proſe, the ſcholars of thoſe days took leſs delight in the works of Cicero and of Livy, than in the quaint unnatural ſtyle of Seneca and of Boethieus, or in the deſultory collections of Macrobius and of Valerius Maximus. "To theſe they added the Latin compoſitions of authors who had preceded, by a century or two, the period in which they lived. The *Bellum Trojanum* and the *Antiocheis* of Joſeph of Exeter, and the *Phillippid* of Guillaume le Breton, were particularly admired; and the *Alexandreid* of Gaultier de Chatillon was equalled with the moſt perfect productions of antiquity." (Ibid.)

From p. 24 to p. 186 of his firſt volume, Mr. G. gives us, in ſeven chapters, a very intereſting and particular account of the amuſements, purſuits, modes of thinking, principles of taſte, and other habits of our anceſtors in the 14th century. From theſe chapters we could ſelect almoſt numberleſs extracts, which would furniſh high gratification to our readers. But the limits within which we are neceſſarily confined will admit but of few and circumſcribed ſpecimens of the entertainment which our author has prepared for his readers. To thoſe who take pleaſure in ſuch inquiries, we ſtrongly recommend the work itſelf, by the peruſal of which they will be richly rewarded. With the following delineation of the features of the old romance we were highly pleaſed:

"The nature and plan of the greater part of the romances of this period are ſufficiently known, and, indeed, have been conſecrated and preſerved to all future ages in the beautiful fictions of Arioſto and Taſſo. A lady ſhut up in durance and diſtreſs was commonly to be relieved by the proweſs of ſome redoubted knight. Her champion had not only to encounter every natural and human oppoſer: his antagoniſts were giants of the moſt incredible ſize and ſtrength, hyppogryphs and dragons, animals whoſe breath was fire, and whoſe ſcales were iron: he was beleagured with every ſpecies

cies of enchantment and magical deluſion; rocks were to be ſcaled, walls to be penetrated, and lakes to be ſwum; and, at the ſame time, theſe rocks, walls, and lakes were the mere production of necromancy, brought forth, on the preſſure of the inſtant, by the art of ſome mighty wizard. Adventures of this ſort were interwoven with the miraculous feats of Chriſtian warriors contending with their impious Saracen adverſaries, who were alſo magicians. Theſe," ſays our author, "were the tales with which the youthful fancy was fed; this was the viſionary ſcenery by which his genius was awakened; theſe were the acts and perſonages on which his boyiſh thoughts were at liberty to ruminate for ever." (p. 39.)

Our author's fourth chapter, which relates to the religious eſtabliſhments and practices of the Church of England in the 14th century, contains many beautiful ſentiments and reflections, which ſhew how intimately he is acquainted with the fineſt ſprings and movements of the human heart. Speaking of the policy of the Romiſh religion in addreſſing the ſenſes, Mr. G. ſays:

"It is the peculiar characteriſtic, I may add the peculiar beauty, of the Romiſh religion, that it ſo forcibly addreſſes itſelf to our ſenſes, without loſing ſight of the immenſe advantages for giving permanence to a ſyſtem of religion, which is poſſeſſed by creeds, dogmas, and articles of faith. Religion is nothing, if it be not a ſentiment and a feeling. What reſts only in opinion and ſpeculation, may be jargon, or may be philoſophy, but can be neither piety towards God, nor love to man.—The authors or improvers of the Romiſh religion were perfectly aware of the influence which the ſenſes poſſeſs over the heart and the character. The buildings which they conſtructed for the purpoſes of public worſhip are exquiſitely venerable. Their ſtained and painted windows admit only a 'dim religious light.' The magnificence of the fabric, its lofty and concave roof, the maſſy pillars, the extenſive ailes, the ſplendid choirs, are all calculated to inſpire the mind with religious ſolemnity. Muſic, painting, images, decoration, nothing is omitted which may fill the ſoul with devotion. The uniform garb of the monks and nuns, their decent geſtures, and the ſlowneſs of their proceſſion, cannot but call off the moſt frivolous mind from the concerns of ordinary life. The ſolemn chaunt, and the ſublime anthem, muſt compoſe and elevate the heart. The ſplendour of the altar, the brilliancy of the tapers, the ſmoke and fragrance of the incenſe, and the ſacrifice, as is pretended, of God himſelf, which make a part of every celebration of public worſhip, are powerful aids to the piety of every ſincere devotee. He muſt have a heart more than commonly hardened, who could witneſs the performance of the Roman Catholic worſhip, on any occaſſion of unuſual ſolemnity, without feeling ſtrongly moved." (Pp. 43—45.) "Every thing," as our author elſewhere obſerves, "in this æra of the church was adapted to the pleaſure of the eye and [of] the ear; and men were won over to the cauſe of devotion by means beſt adapted to their rude habits and untrained underſtandings." (p. 180.)

Mr. Godwin having mentioned the vaſt number of proud monaſtic eſtabliſhments with which our iſland was formerly adorned, thus ſpeaks of the dark, tyrannical barbarian, by whom they were almoſt all levelled to the ground. "Henry VIII., the worſe than Vandal of our Engliſh ſtory, deſtroyed the habitations and the memorials which

which belonged to our ancient character, and exerted himself to the best of his power to make us forget [that] we ever had anceſtors." No cenſure was ever more deſervedly beſtowed. But "he," adds our author, "who would picture to himſelf the religion of the time of Chaucer, muſt employ his fancy in rebuilding theſe ruined edifices, reſtoring the violated ſhrines, and collecting again the ſcattered army of their guardians." (p. 46.) Theſe remarks are ſucceeded by ſome ſtriking obſervations on the wonderful influence, on tender minds, of maſſes for the dead. It will readily be allowed, that prayer for the dead has no authority from Scripture, and that it is liable to great abuſe. Yet we cannot but agree with our author, when he ſays, that, if we can bring ourſelves to overlook theſe circumſtances,

"We ſhall probably confeſs that it is difficult to think of an inſtitution more conſonant to the genuine ſentiments of human nature. When I have loſt a dear friend and beloved aſſociate, my friend is not dead to me. The courſe of nature may be abrupt; but true affection admits of no ſudden breaks. I ſtill ſee my friend; I ſtill talk to him; I conſult him in every arduous queſtion; I ſtudy, in every difficult proceeding, to mould my conduct to his inclination and pleaſure. Whatever," Mr. G. truly ſubjoins, "affiſts this beautiful propenſity of the mind will be dear to every feeling heart." (p. 47.)

The remarks on auricular confeſſion are ſo ſenſible, and ſo well expreſſed, that, long as the paragraph containing them is, we have reſolved to tranſcribe it.

"The practice of auricular confeſſion is expoſed to ſome of the ſame objections as maſſes for the dead, and is connected with many not leſs conſpicuous advantages. There is no more reſtleſs and unappeaſable propenſity of the mind than the love of communication, the deſire to pour out our ſoul in the ear of a confident and a friend. There is no more laudable check upon the moral errors and deviations of our nature, than the perſuaſion that what we perpetrate of baſe, ſiniſter, and diſgraceful, we ſhall not be allowed to conceal. Moraliſts have recommended to us that, in caſes of trial and temptation, we ſhould imagine Cato, ſome awful and upright judge of virtue, the witneſs of our actions; and that we ſhould not dare to do what he would diſapprove. Devout men have preſſed the continued recollection of the omnipreſence of an all-perfect Being. But theſe expedients are inadequate to the end [which] they are propoſed to anſwer. The firſt conſiſts of an ingenious effort of the fancy, which we may ſometimes, but cannot always, be prepared to make. The ſecond depends upon the abſtruſe and obſcure image [which] we may frame of a being, who, thus repreſented, is too unlike ourſelves to be of ſufficient and uniform operation upon our conduct. The Romiſh religion, in the article here mentioned, ſolves our difficulties, and ſaves us the endleſs ſearch after an aſſociate and an equal in whom we may uſefully repoſe our confidence. It directs us to ſome man, venerable by character, and by profeſſion devoted to the cure and relief of human frailties. To do juſtice to the original and pure notion of the benefits of auricular confeſſion, we muſt ſuppoſe the ſpiritual father really to be all that the office [which] he undertakes requires him to be. He has with his penitent no rival paſſions nor contending intereſts. He is a being of a diſ-

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ferent ſphere, and his thoughts [are] employed about widely different objects. He has, with the perſon [whom] he hears, ſo much of a common nature, and no more, as ſhould lead him to ſympathize with his pains, and compaſſionate his misfortunes. In this caſe we have many of the advantages of having a living man before us, to fix our attention and ſatisfy our communicative ſpirit, combined with thoſe of a ſuperior nature, which appears to us inacceſſible to weakneſs and folly. We gain a friend, to whom we are ſacredly bound to tell the little ſtory of our doubts and anxieties, who hears us with intereſt and fatherly affection, who adviſes us with an enlightened and elevated mind, who frees us from the load of undivulged ſin, and enables us to go forward with a chaſte heart, and a purified conſcience. There is nothing more allied to the barbarous and ſavage character, than ſullenneſs, concealment, and reſerve. There is nothing which operates more powerfully to mollify and humanize the heart, than the habit of confeſſing all our actions, and concealing none of our weakneſſes and abſurdities." (Pp. 47,—49.)

Theſe are judicious reflections ſurely; but ſome of thoſe which follow on the Romiſh ſacrament of extreme unction we do not, by any means, think equally ſo. Our author was viſited by a Roman Catholic, who promiſed to repeat his viſit in about a week, after a kinſman ſhould be buried, who then lay at the point of death. Our author was ſurpriſed, and aſked his viſitor, how he could ſo confidently regard this buſineſs as definitively arranged. The reply was, that the phyſician had informed the patient that he had not more than twenty-four hours to ſettle both his worldly and ſpiritual concerns. This was to our author a new matter of aſtoniſhment: for "nothing," he ſays, "can be more obvious than that to inform an expiring man that he is at the point of death; partakes ſomething of the nature of adminiſtering to him a doſe of poiſon." (p. 50.) This obſervation was not, we think, dictated by Mr. G.'s uſual good ſenſe. The danger which, in the caſe ſuppoſed, he apprehends from the information communicated, is evidently nothing; while the communication we conceive to be a ſtrict and important duty. The obſervation, therefore, is certainly not in the ſpirit of Chriſtianity; nor, if the reflections with which, in the very next page, our author favours us on death be juſt, is it more in harmony with the views of ſound philoſophy. "Death, in the eye of ſobriety and reaſon, is," he ſays, "an inevitable accident, of which we ought not to make too anxious an account. 'Live well,' would be the recommendation of the enlightened moraliſt, 'and die as you can. It is in all caſes a ſcene of debility and pain, in which human nature appears in its humbleſt and moſt mortifying aſpect. *But it is not much.* Let not the thought of death taint all the bewitching pleaſures, and all the generous and heroical adventure, of life." (p. 51.) Mr. G., however, thinks that "the Roman Catholic doctrine, on the topic of a Chriſtian's death-bed, was a fruitful ſource of puſillanimity." We truſt that he does not conſider all death-bed preparation for eternity as an idle and inſignificant ceremony. To the following remark we have no objection, provided the author will allow us to connect it with an

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humble dependence on the efficacy of the great Chriſtian ſacrifice, which, we hope indeed, although it is not mentioned, he himſelf did not exclude but preſuppoſe: "It is clear that, in the view of any rational religion, it is the great ſcope of a man's moral life, the propenſities which have accompanied him through exiſtence, and the way in which he has conducted himſelf in its various relations, that muſt decide upon his acceptance or condemnation with his unerring Judge." (p. 52.)

There is ſomething ſo exquiſitely delightful in the picture which our author has drawn of the wiſe contrivance employed in the Church of Rome to aſſociate, in the minds of young perſons, ſtrong and laſting impreſſions of chearfulneſs and benevolence, with their firſt participation of the communion, that we cannot reſolve to withhold it from our readers. Having treated of the ſolemn and full confeſſion that precedes this firſt admiſſion to the altar, which confeſſion our author calls improperly a *ſacrament*, he thus proceeds:

"If, however, the ſacrament of confeſſion has a certain tendency to lead the mind to ſadneſs and depreſſion, the feſtival of the firſt communion is happily calculated to aſſociate the young man's ideas of religion with ſentiments of hilarity, beneficence, and a reaſonable gaiety. This is a period which occurs in the Romiſh Church only once in a year. It is always celebrated in the month of May, when nature puts on her moſt pleaſing attire, when the fields are clothed in all their freſhneſs, and the whole animal creation is reſtored to chearfulneſs and vigour. A proceſſion is formed, which gives gaiety and life to the city or quarter in which it appears. The moſt ſacred ſymbols of religion are brought forth, ſurrounded by a train of their choſen defenders and miniſters; the young communicants, who are numerous and of both ſexes, are drawn forth in bands, and preceded by banners; they proceed from church to church, through the city or town where the feſtival is held; and a ſum of money is collected from among them, with which the indigent are relieved, and with which they ſometimes proceed to releaſe the unfortunate debtor from priſon. On this occaſion the accidental diſtinctions of ſociety are partially ſuſpended, and the pooreſt are invited to regale themſelves beneath the roofs of the parents of the richer communicants. After a day thus ſpent in acts of benevolence, charity, and devotion, the laſt march of the proceſſion is performed by the light of torches, and the whole is concluded with that participation of the body of Chriſt which was the object of the feſtival. Certainly religion never appears more amiable than when thus blended with gay and chearful ideas; nor can hilarity, perhaps, ever be ſhewn to greater advantage, than when chaſtened by a ſenſe of the frailty of our nature, and the ſolemn obligation of our duties." (Pp. 53, 54.)

Our author's fifth chapter treats of the minſtrels, once a very celebrated and numerous claſs of men, who amuſed our rude anceſtors with a great variety of performances. The character of the minſtrel was extremely complicated. "We may diſtinctly trace in him the different accompliſhments of a player upon ſome muſical inſtrument, a vocal performer, a dancer, a poſture-maſter, a jeſter, a profeſſor of legerdemain, and a ſorcerer." (p. 59.) Chapter ſixth inquires into

the origin of the Engliſh ſtage, and traces our early attempts at improvement through profane dramas, miracle-plays, pageants, myſteries, and maſks. The contents of chapter ſeventh are "burleſque feſtivals, ſumptuous entertainments, ſhews, hunting and hawking, archery, athletic exerciſes, robbery, and tournaments." This chapter is exceedingly curious; but our gleanings muſt be few. The account of the ancient ceremonial of May-day may perhaps excite regret in the minds of ſome of our readers, as the glories of that once chearful feſtival are now almoſt extinct, ſcarce a ſhadow of them remaining even in the remoteſt country villages.

"The ceremonial of May-day is thus deſcribed by the old hiſtorian: 'In the moneth of May the citizens of London of all eſtates, lightly in every pariſh, or ſometimes two or three pariſhes joyning together, had their ſeveral Mayings, and did fetch in May-poles, with diverſe warlike ſhewes; with good archery, morice dauncers, and other devices for paſtime all the day long; and towards the evening they had ſtage-playes, and bonefiers in the ſtreetes. Theſe great Mayings and May-games were made by the governors and maſters of the citie, with the triumphant ſetting up of the great ſhaft, or principal May-pole in Cornehill, before the pariſh-church of St. Andrew, therefore called St. Andrew Underſhaft.' (Stow, Surv. of Lond.) Among the pageants exhibited at this feſtival was one from the ancient ſtory of Robin Hood. He preſided as Lord of the May, and a woman, or probably a man equipped as a woman, repreſented Maid Marian, his faithful miſtreſs, and was ſtyled Lady of the May. Robin Hood was regularly followed by the moſt noted characters among his attendants, appropriately habited, together with a large band of outlaws, in coats of green. The firſt reformers were moſt zealous adverſaries of theſe pageants, which they regarded as ſhreds and relics of Popery; and Biſhop Latimer relates the following incident reſpecting them, in one of his ſermons preached before Edward VI. 'Coming to a certain town on a holiday to preach, I found the church-door faſt locked. I taryed there halfe an houre and more, and at laſt the key was found, and one of the pariſh comes to me, and ſayes, Syr, this is a buſy day with us, we cannot hear you; it is Robin Hoode's day; the pariſh are gone abroad to gather for Robin Hood; I pray you let them not. I thought my rochet would have been regarded; but it would not ſerve; it was faine to give place to Robin Hood and his men." (Pp. 106, 107.)

Mr. G. in ſpeaking of the paſſion of our anceſtors for hunting, which is a leading purſuit with all barbarous and half civilized nations, relates the trite ſtory of the formation of the New Foreſt in Hampſhire, by William I. This prince, who, in the curious phraſeology of Stow, "loved wild beaſts as though he had been father of them," is ſaid to have, for this purpoſe, depopulated a diſtrict of thirty or forty miles in circumference, ruined many towns and villages, and demoliſhed no fewer than thirty-ſix pariſh-churches. Our anceſtors may, perhaps, be ſomewhat excuſed for exaggerating the oppreſſive outrages of the Normans. "It is but juſtice, however," ſays our author, "to obſerve, that the whole of this account has been queſtioned by modern writers. Voltaire treats it as an abſurdity,

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(Hiſt. Gen. cap. xxxii.) And Dr. Joſeph Warton, in his eſſay on Pope, remarks, 'that thoſe who have moſt accurately examined the ground, can diſcover no mark or footſtep of any other place or habitation, pariſh, or church, or caſtle, than what at preſent remains.'* (p. 112.)

The only other paſſage in this chapter which we ſhall notice, relates to the inſtitutions of chivalry; and we quote it, partly on account of its intrinſic merit, but chiefly becauſe it exhibits a proof of the melioration of our author's ſentiments particularly on a moſt important ſubject, the right eſtimation of the female character. The paſſage is this:

"Moſt of the diverſions already ſpoken of tend more to familiarize, than to grace in our conceptions, the perſons of our anceſtors. The caſe is far different with the juſts and the tournaments, which remain to be mentioned. Theſe are intimately connected with thoſe modes and prejudices of chivalry, to which modern Europe is indebted for the particulars by which ſhe is moſt diſtinguiſhed from the nations of the ancient world. The principles of honour, and the laws of gallantry, are the offspring of the darker ages and the feudal times; and the tournament was one of the moſt conſpicuous of the modes by which theſe principles and laws were maintained. Whatever objections may be urged againſt the train of thinking in our anceſtors on theſe points, and whatever ſolidity there may be in ſome of theſe objections, it cannot be denied that the theories of honour and [of] gallantry were fraught with many advantages; and ſtill leſs can it be denied, that the actions and habits which flowed from them are of the moſt poetical caſt, and deeply intereſting to the imagination. *The education of a candidate for knighthood, the ſentiments with which he was imbued, his lofty courage, his unſtained truth, the loyalty and ingenuouſness of his mind, the enthuſiaſtic veneration* [*which*] *he entertained for female beauty when united with female virtue, and the vocation* [*which*] *he felt in himſelf to be ever ready in the ſervice of the oppreſſd, combine to preſent to us one of the moſt pleaſing and honourable forms of which the human mind is ſuſceptible.*" (Pp. 124, 125.)

Mr. G.'s eighth chapter is excellent throughout. The ſubject of it is the hiſtory of our ancient architecture, religious, military, and civil. What is called the early Gothic ſtyle was brought over into Britain by thoſe prieſts who converted our Saxon anceſtors to the Chriſtian faith. It was improved by the Normans, who "were incredibly expenſive and zealous in their paſſion for ſacred edifices; and accordingly we find that all our cathedrals, and moſt of our abbey-churches, and an innumerable multitude of parochial ones, were either wholly rebuilt, or greatly improved, within leſs than a century after the conqueſt." (p. 140.) Concerning the riſe of the latter Gothic ſtyle there is ſome diſpute; but the period of its greateſt ſplendour was during the thirteenth century; and it continued to be the ruling ſtyle to the time of the Reformation. Its great characteriſtic is the pointed arch. It is alſo diſtinguiſhed by the ſlenderneſs of the pillars, the formation of the roof by the ſucceſſive interſections of curves, and the prominent butreſſes on the outſide of the walls. Its greateſt improvement was the introduction, in the reign of Edward II., of thoſe large

and ſplendid eaſt and weſt windows, which, with their tranſparent repreſentations of apoſtles, ſaints, and martyrs, form one of the moſt ſtriking and impreſſive ornaments of our Engliſh collegiate churches and cathedrals.

Our author has entered into a diſquiſition, in which the Gothic architecture is compared with the Grecian, and the early Gothic with the latter. Although we do not agree, on this point, entirely with Mr. Godwin, the compariſon is, in general, creditable to his taſte: but we cannot afford room for any part of it. He next proceeds to ancient caſtles, of which the multiplicity was inconceivable. He takes a minute well-digeſted ſurvey of all their parts and appendages, under the diſtinct heads of the wall, the ditch, the outer-bridge, the barracks, the chapel, the principal tower or keep, the artificial mount, the portal, the draw-bridge, the veſtibule, the portcullis, the ſecond portal, the apartments, the loops and windows, the wells, the ſally-port, and the ſubterraneous paſſages. Our readers, we think, will not fail to be pleaſed with our author's picture of the ſtyle of living in the middle ages; and we hope that they will be particularly pleaſed with the two concluding ſentences, which ſtrongly indicate how greatly Mr. G. has improved in ſobriety and juſtneſs of thinking.

"Conſiderable light may be thrown upon the manner of living of our anceſtors, from a careful examination of the remains of their once proud places of reſidence. Their palaces and manor-houſes always included one ſpacious apartment, where the lord was accuſtomed frequently to dine with his gueſts, and the whole hoſt of his retainers: ſuch was originally Weſtminſter Hall in the old palace of Weſtminſter; and ſuch was the part which is yet ſtanding of the palace of our ancient ſovereigns at Eltham. Many tables were ſet out, in theſe halls, for the reception of a great multitude of gueſts; and, inſtead of the ſecond and third tables maintained at preſent, in the houſes of our more opulent nobility, in ſeparate apartments, the whole body of thoſe who were fed at the lord's expence ſat down at once, in the times [which] we are conſidering, in the great hall; the ſervants often dining in the ſame room, when their ſuperiors had been already ſupplied and ſatisfied. Diſtinctions of a groſs ſort, but ſufficiently adapted to the apprehenſion of the age, were introduced to diſtinguiſh the gradations of rank in this miſcellaneous aſſembly. The whole room was paved with free-ſtone, or ſometimes had for its floor the bare earth, hardened by the continual tread of feet to the conſiſtency of ſtone. At the upper end was a raiſed floor of planks, where the lord and his family, with his moſt diſtinguiſhed gueſts, were ſeated, called the *dais*, from the French word *ais*, or the Latin *aſſis*, with the prepoſition prefixed, ſignifying *of planks*. On ſome occaſions, and in public royal entertainments, there were ſeveral of theſe *dais* elevated one above the other. Another mode of diſtinction was by a large ſalt-cellar, placed in the middle of a long table, while a finer ſort of bread, and the choicer wines, were never circulated below the ſalt-cellar. *Yet in theſe which may on ſome accounts be ſtyled ruder times, and with diſtinctions to our conception ſo inſulting, there was often between the higher and lower parties in the connection an affection which is now almoſt forgotten. The dignity of the lord was kind, conſiderate, and fatherly, placing its pride in benefits, and not in oppreſſion; and the ſubmiſſion of the inferior, which had alſo its pride, the pride of fidelity, the*

pride

pride of liberal ſervice and inviolate attachment, was a ſubmiſſion leſs conſcious of terror, than of reverence and filial eſteem." (Pp. 158, 159.)

(To be continued.)

Biſſet's Hiſtory of the Reign of George III.

(Continued from Vol. XVII. P. 260.)

OUR author follows political enthuſiaſm from France to Britain; and calls before us the efforts of Prieſtley and Thomas Paine, the Birmingham riots and the conduct of Dr. Prieſtley thereon, with a compariſon of Prieſtley and Paine. Democratic principles were rapidly and extenſively diffuſed, as was alſo ſuperficial literature a great friend and faithful ſervant of democracy. Female writers had their ſhare, and at their head Mary Anne Woolſtonecroft, who, in a performance entitled The Rights of Women, vindicated to the ſex an exemption from various reſtrictions to which women had been hitherto ſubjected from the tyranny and ariſtocracy of men; but firſt and principally from the reſtraint of *chaſtity*. Political clubs and debating ſocieties conduced to the ſame end, but the moſt rapid engine was Tom Paine's Rights of Man, circulated in cheap editions among the vulgar. While ſo many literary underlings favoured the French revolution, a few men of genius and erudition, beſides Price and Prieſtley ſupported the ſame cauſe, and at their head Mr. Mackintoſh. In no part of the work does our author appear to greater advantage than in marking the progreſſions of public opinion or ſentiment at thoſe very intereſting periods. In the Parliamentary Hiſtory of 1792, the attention of the reader is chiefly arreſted by diſcuſſions on the French revolution, and propoſitions of political change; Dr. B. preciſely marks the difference between Meſſrs. Fox and Burke, of ſtateſmen the chief advocates for and againſt the French revolution; and demonſtrates, that oppoſite as they were, they were reſpectively conſiſtent then and afterwards, that if we admitted the premiſes of either, we muſt ſubſcribe to their concluſion. The narrative proceeds to the ſociety of the *friends of the people*. The intention our hiſtorian deems good but the tendency dangerous. The latter poſition we moſt readily admit, of the firſt we entertain doubts. Indeed, our author himſelf clearly proves the danger and actual miſchief in the ſubſequent narrative, but the goodness of the intentions he only infers as probable from the character and ſituation of the members. The friends of the people eventually produced the affiliated political clubs, ſince ſo well known under the name of the correſponding ſociety. The ſecretary of theſe politicians was one Thomas Hardy, a ſhoe-maker: their oſtenſible plan was under the auſpices of this ſhoe maker, and others of equal political ability and importance in the community, to effect a change in Parliament. Their great Preceptor was Thomas Paine. A proclamation was iſſued to prevent the circulation of ſeditious writings.

In

In theſe anticipatory meaſures, many who had been before in oppoſition joined miniſters, the heir-apparent ſpoke on the ſide of government and conſtitutional order, a forcible and eloquent ſpeech which our author very properly cites. In his account of the police and police-bill, our author preſents a ſhort and able view of London. Lord Rawdon propoſed for the relief of debtors and benefit of creditors, a bill, the purpoſe and principle of which, our hiſtorian greatly praiſes. His lordſhip's object was, on the one hand, to compel the debtor to give up all that he poſſeſſed; on the other, to prevent the creditor, after ſuch a ceſſion of effects, from confining the debtor in jail for life. The abolition of the ſlave trade was carried in the Commons, but rejected by the Peers. The Duke of Clarence diſtinguiſhed himſelf by a ſpeech againſt this meaſure. "His repeated orations (ſays our author,) on this ſubject, exhibited and enforced every argument, from either humanity, juſtice, political and commercial expediency, that could be adduced, and his clear and manly reaſonings conſtitute the moſt ſatisfactory and complete treatiſe which has hitherto appeared on that ſide of the queſtion." Commerce was in a moſt flouriſhing ſtate, and expectations were entertained of reducing the national debt. The narrative proceeds to the riſe, progreſs, and termination of the war in India.

France now chiefly attracted the attention of Europe, Britain forbore interfering, Catharine, to promote her own views reſpecting Poland, endeavoured to embroil the German powers in war with France, but Leopold was cautious, and in the opinion of counter revolutionists dilatory. A convention was concluded at Pilnitz for preſerving the tranquillity of Europe, and with that view by pacific influence to eſtabliſh a moderate and limited monarchy in France. Our author notices the fabrication that many ſo long received and reaſoned on as the treaty of Pilnitz. The French proceeded to change the law of nations as ſuited their convenience, and to encroach on the rights of German princes. Pruſſia and the emperor formed a confederacy for defending the Germanic rights, the French declared war, and invaded the Netherlands, but with little ſucceſs. The Duke of Brunſwic took the command of the German armies, and publiſhed a threatening manifeſto which our hiſtorian deems unwiſe and hurtful, as driving the contending parties of France to union in ſupport of national independence. Our author now conducts us to Paris, exhibits the rapid diminution of kingly power; the various claſſes and denominations of *citizens*; the atrocities of the 10th of Auguſt, and the depoſition of king; the furious march of atheiſm and anarchy; the perſecution of prieſts; the maſſacres of September; the meeting of the national convention; and the abolition of monarchy. In this ſtate of French liberty are offered the congratulations of the Engliſh ſocieties. Theſe communications our author, without deviating from the dignified gravity of hiſtory, ſo juſtly and ſtrongly repreſents as to convey a very ſevere ſatire on the attempts of *ſuch* politicians.

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"The French Convention really ſuppoſed thoſe worthies ſpoke the voice of the Britiſh nation, and that Thomas Hardy, diſſenting ſhoe-maker, Thomas Paine, caſhiered exciſeman and deiſt, Maurice Margarot, knife-grinder and deiſt, in-conveying their own praiſes of deſtruction of rank, property, and monarchy, including the maſſacres of Auguſt and September, echoed the feelings of all free Britons, and that they might ſoon expect through the Britiſh people, the co-operation of the Britiſh force. Pleaſed with atteſtations of which they ſo much over-rated the value, the convention proceeded in a ſeries of meaſures no leſs conformable to their own ſentiments, than thoſe of their panegyriſts, their operations were directed principally to two objects plunder and regicide. The Duke of Brunſwick entered France, but found it expedient to retreat; the French, elated with this, entered the Netherlands, gained the battle of Jannappe, over-ran the country, propoſed to open the Scheldt, to conquer and revolutionize all countries, and with that view iſſued the decree of the 19th of November. In Britain during the receſs of 1792, the public ferment increaſed, the democratical republicans confidently hope for a change, many friends of the conſtitution were greatly alarmed, Mr. Reeves formed an aſſociation againſt republicans and levellers, which was very generally joined and gave an important turn to public opinion. At ſuch a criſis his Majeſty called Parliament before the appointed time, the chief ſubjects of deliberation reſulted from the operation of jacobinical principles, and the advances of French power. The great majority of Parliament conceived that a deſign exiſted for revolutionizing the country. It had not, they admitted, produced ſuch overt acts as to afford grounds for judical proceſs; but had diſcovered, and even maniſeſted, ſuch objects and tendencies as demanded the counteraction of deliberative wiſdom. A ſmall but able band, headed by Mr. Fox, ridiculed and reprobated this apprehenſion; they ſaid it was a mere Chimera, like the Popiſh plot of Titus Oates; that it ſprang from the eloquent miſrepreſentations of Mr. Burke's invectives againſt the French revolution, and was ſupported by miniſters to promote an alarm; divide the whigs; oppoſe the ſpirit of liberty and the reform of Parliament, and facilitate hoſtility with France."

The hiſtory now ſtates the relative conduct of Britain and France, and preſents in a clear and connected ſeries the proofs that France was the aggreſſor. The evidence, indeed, is ſo ſtrong and ſo incontrovertible, that we can give our hiſtorian no credit for adopting this opinion, at the ſame time, we muſt allow him the credit of ſkilfully and ably arranging the proofs. The trial, condemnation, and death of Louis XVI. is exhibited with the impartiality of an hiſtorian, but the indignant reprobation of virtue againſt ſuch enormous iniquity. In a fine climax he ſums up the complicated atrocity of the proceſs in principle, ſubſtance, and mode.

"By the eſtabliſhed conſtitution, and which ſubſiſted during all the time that he had any power to act, his perſon was inviolable. But if his perſon had not been by law inviolable, the aſſembly which preſumed to try him was not a competent court. The national convention, even though admitted to be the delegates of the people fairly choſen, were not delegates beyond the extent of their commiſſions: they were choſen by the people as their legiſlative repreſentatives only. In exerciſing a judicial power, they were not a lawful

a lawful tribunal, but a banditti of uſurpers. If the national convention had been a competent court, the charges adduced were irrelevant. Criminally reſponſible to no French tribunal, he was tried by a ſet of men that were not a legal court, for changes not criminal by the law of the land, if proved; condemned and executed in thoſe circumſtances, he preſented to France an awful monument of the ferocious diſpoſition by which it was now governed. The maſſacre of Louis demonſtrated that liberty, law, and juſtice, were vaniſhed; and exhibited the prevalence of a ſyſtem which terror only could maintain."

The diſcuſſion between Britain and France terminated in a war. Meſſrs. Burke and Pitt ſupported the war on different grounds. Mr. Burke propoſed to overthrow the new ſyſtem, cruſh the new principles, and reſtore monarchy. Mr. Pitt ſought ſimply the ſecurity of Britain, and profeſſed not to think monarchy indiſpenſably neceſſary to that ſecurity. Mr. Fox oppoſed the war as inexpedient; an attempt to force the eſtabliſhment of monarchy, would drive France to become merely a military government that would be formidable to all her neighbours. Though our author argues with the ſupporters of the war, yet, he is far from ranking its parliamentary opponents with democrats and jacobins.

"On the one ſide (he ſays) party zeal repreſented Meſſrs. Burke and Pitt, and their reſpective adherents, as the abettors of tyranny; on the other, Mr. Fox and his adherents as the abettors of jacobiniſm and anarchy. Impartial hiſtory viewing the individual acts and chain of conduct of theſe illuſtrious men, finds no grounds to juſtify ſo injurious an opinion; but the ſtrongeſt reaſons for concluding that they and their ſupporters and adherents, through different means, ſought the ſame end, the conſtitutional welfare of their country."

Here, *we* think our hiſtorian's candour rather carries him too far, at leaſt it muſt be allowed that if Mr. Fox and his coadjutors ſought the good of the country, they applied very prepoſterous means. We perfectly agree with the author, that public opinion was favourable to hoſtilities.

"That it was not the war of the court, of the miniſters of the privileged orders; it was A WAR OF THE GREAT MAJORITY OF THE PEOPLE OF BRITAIN IN DECLARING WAR AGAINST FRANCE, IN FEBRUARY 1793, HIS BRITANNIC MAJESTY SPOKE THE VOICE OF THE BRITISH NATION."

The grand purpoſes of the Britiſh in its conduct reſpecting France were to repreſs the operation of revolutionary principles in this country, and to prevent the French ſyſtem of aggreſſion and aggrandizement from being longer carried into ſucceſsful execution on the continent. The number of aliens at this time in Britain, far ſurpaſſed the uſual influx. Of theſe, many ſo conducted themſelves as to juſtify a ſuſpicion of their evil intentions towards this country. On this account, the alien-bill was paſſed, enabling government to ſend out of the kingdom ſuch aliens as they might ſuſpect. To prevent intercourſe between Britiſh ſubjects and the enemy, Sir John Scott propoſed a bill known by the title of the Traiterous Correſpondence act. Mr. Grey

Grey propoſed Parliamentary reform, but his propoſition was reprobated by a very great majority, as totally unſeaſonable at ſuch a period of public ferment. Very violent petitions were preſented from innovating bodies; Mr. Dundas preſented a maſterly review of the proſperity of India, and propoſed the continuance of the preſent ſyſtem by the renewal of the charter. His plan was adopted and meaſures were deviſed for rendering our Indian poſſeſſions ſtill more lucrative and beneficial. Agriculture alſo attracted the attention of legiſlature. On this ſubject, we for the firſt time, ſee a mark of a Scottiſh partiality in the very favourable opinion which the hiſtorian entertains of the firſt preſident of that board. He deſcribes that gentleman as one who poſſeſſes *a vigorous and acute underſtanding, enriched with knowledge and methodized by erudition!* We muſt ſay that Dr. Biſſet does not here exert his vigorous and acute underſtanding, at leaſt, combined with his impartiality, when he attributes ſuch qualities to Sir John Sinclair.

In Holland, Dumourier made conſiderable advances before the Duke of York and the Britiſh arrived, but ſoon retreated before the allies. The French government made offers of peace through a notary public, the hiſtory and cauſe of this diplomacy, the induſtry of our author has inveſtigated and explained. In France, licentiouſneſs had grown into anarchy, and a terrible ſyſtem prevailed. On the frontiers the allies advanced, the Britiſh gained a victory at St. Amand by diſregarding the enemy's artillery and charging bayonet. "Terrible, ſays our author, in every ſpecies of warfare, Britiſh ſoldiers are irreſiſtible in cloſe fight; when no dexterity can elude the force of perſonal prowels; and hence the opportunity of charging bayonets has rarely failed to aſſure victory to our countrymen." The ſiege and capture of Valenciennes diſplayed great military ability, the meaſure, taking poſſeſſion of it in the name of the emperor of Germany, is narrated by our author without any deciſive opinion. He merely ſtates it as contrary to the views from which Mr. Burke deſired the commencement of the war, and agreeably to the objects which Mr. Pitt profeſſed to ſeek by the war. "The confederates ſeemed to proceed on the ſame principle of conquering warfare, which had been practiced by the grand alliance for humbling the power of Louis XIV.; they were rather *Antigallicans* warring againſt phyſical France, on the general principles of former times, than *Anti-jacobins* warring againſt moral France." Our hiſtorian uniformly obſerves this diſtinction of ſuch importance in the hiſtory of the late war. The internal ſyſtem of France, under Robeſpierre, ſo extraordinary for abſurdity, anarchy, and atheiſm, our author points to the life in all its enormities. One quality, however, it poſſeſſed of the higheſt moment in war, that was energy, thence ſprang the army en maſſe, and other meaſures which confounded all the calculations of the allies, and diſconcerted their projects. There was among the confederates a want of concert, and between Pruſſia and Auſtria a colliſion of petty intereſts which greatly facilitated the progreſs of the enemy. The event of the campaign

1793,

1793, was very different from its flattering commencement, but by ſea, and where Britain fought alone ſhe was ſucceſsful.

Britain at this time was over-run with revolutionary projects under the pretence of reform; the cauſes and progreſs of which, our hiſtorian traces with great accuracy and ability. Men of deſperate fortune or reputation were in hopes of profiting by the general confuſion.

"Theſe," ſays our author, "were a kind of aſſociates that revolutionary leaders might be ſure to acquire, according to the believed probability of ſucceſs. But, if their conduct be candidly reviewed, by far the greater number of the aſſociated votaries of indefinite change will appear to have been miſled by folly, ignorance, or viſionary enthuſiaſm, rather than prompted by malignant intentions. A paſſion which produced the addition of many members to theſe clubs, was vanity. They wiſhed to make a figure in ſpheres for which their education rendered them totally unfit. The ſuppoſed exultation of the people in France, inſpired many well-diſpoſed manufacturers, mechanics, and tradeſmen, and peaſants, with a deſire of reaching the ſame diſtinction, and ſtimulated them to exerciſe their talents as orators and lawgivers."

Theſe obſervations he illuſtrates in the narrative, the votaries of Muir and Palmer, and the members of the convention in Scotland were, with few exceptions, ignorant and viſionary, rather than miſchievous. In Parliament, Meſſrs. Burke and Pitt continued to ſupport the war on their reſpective grounds. Mr. Fox and his partizans to oppoſe it and to predict the diſſolution of the confederacy; the trials of the Scottiſh innovators were introduced into Parliament, and occaſioned very able, legal, and political diſcuſſion. Innovating projects in England attracted the attention of the legiſlature, eſpecially proceedings of two fraternities, the conſtitutional, and the correſponding ſociety, and their reſpective miniſters Mr. Secretary Daniel Adams, an under clerk; and Mr. Secretary Thomas Hardy, ſhoemaker. With theſe politicians, one of the chief co-operators was John Thelwal.

"Deſtined," ſays the author, "to the ſame kind of perpetual remembrance which has followed John Ball, Wat Tyler, Jack Cade, and Kett the tanner, thoſe celebrated votaries of radical reform in their days. This John Thelwal, beſides his joint efforts with others of the correſponding ſocieties, was ſingly and ſeparately inſtrumental to the purpoſes of ſedition by a kind of periodical declamations, which he ſtyled *political lectures*. Theſe lectures were chiefly comments on Tom Paine's works and ſimilar performances, with abuſe of the preſent conſtitution and government, more direct and pointed to its ſpecific meaſures than even the efforts of Paine himſelf."

Theſe notable reformers, with their friends and aſſociates, formed a plan of a national convention. Miniſters, and the majority of Parliament, conſtrued the ſchemes of theſe perſons to be a treaſonable conſpiracy againſt the King and Conſtitution. Mr. Fox and his ſupporters denied the exiſtence of ſuch a conſpiracy, and Lord Thurlow aſſerted,

aſſerted, that the charges, if proved, would not amount by the law of the land to high treaſon. The perſons accuſed were ſent to the tower. Before the commencement of the campaign, our author takes a view of internal affairs in France, and ſhews himſelf thoroughly acquainted both with facts and characters. The ſufferings and death of the queen, draw forth a very pathetic deſcription. The ſubverſion of Chriſtian inſtitutions and obſervances involves in the narrative found and deep philoſophy introduced by the following remarks.

"To take away property, liberty, and life, to inflict anguiſh and torment; to produce to human beings phyſical evil, did not ſatiate the invective malignity of this extraordinary tyranny. Robeſpierre and his band more comprehenſive, and more thoroughly diabolical, ardently, ſtudiouſly, and ſyſtematically ſought the increaſe of moral depravation. Projects for diſſeminating miſery could not, they well knew, be ſo completely ſucceſsful as by the eſtabliſhing the domination of Sin. Sin could never attain ſo extenſive an empire as by the total ſubjugation of religion; therefore to annihilate piety, with all its external forms and aſſiſtances, was one great object of Robeſpierre's devices. To effect this purpoſe, one mean was to deſtroy the reverence for all the inſtitutions which are deduced from the ſcriptures, and tend ſo powerfully to cheriſh ſentiments of religion."

Our hiſtorian ſtates and laments the want of concert among the allies, while, on the other hand, the republicans connected and combined their various operations. The Britiſh troops and the royal general fought with the national heroiſm. The Auſtrians alſo fought valiantly, but there was want of ardour in the Pruſſians, and want of ſyſtem in both our confederates. The battle of Fleurus was fought by the Auſtrians without calling to their aid the Britiſh army. A ſignal defeat decided the fate of the campaign, and of the Netherlands. Our author beſtows high praiſes on the march of the Earl of Moira. The king of Pruſſia proved completely faithleſs, and our author does not fail to mark his conduct as no leſs unwiſe than mean. The Duke of York and his Britiſh did all that men could do to defend Belgium and Holland, but could render no effectual ſervice to their allies, when thoſe allies deſerted themſelves. Having brought this unfortunate campaign to its concluſion, our author in a very maſterly paſſage, too long to quote, cautions ſtatesmen from concluding that, becauſe the combination in queſtion had been unſucceſsful, no future union for ſuppreſſing dangerous ambition could be ſucceſsful, and therefore, that the attempt would be vain. For his reaſoning on this ſubject, we muſt refer the reader to the work itſelf, vol. v. page 504. Singularly diſaſterous to the confederates by land, the campaign 1794 was glorious to Britain by ſea, and where ſhe fought alone, Earl Howe equalled the glories of 1759, and here the fifth volume cloſes.

The ſixth volume opens with the internal affairs of France, and the fall of Robeſpierre; thence comes to the trials for treaſon, firſt of Watt, condemned and executed in Scotland, and next of Hardy, Tooke, and Thelwal, tried and acquitted in England. Our hiſtorian regards the conduct of the accuſed as morally culpable in a high de-

gree, but not legally treaſonable, and therefore approves of the acquittal. Our author, we think, beſtows too high praiſe on the eloquence of Mr. Erſkine when he affirms it equals the beſt pleadings of Cicero. Miniſters had now received a great acceſſion of force by the junction of Earl Spencer, Mr. Windham, and their friends. The arguments for and againſt the war were chiefly repetitions; oppoſition ſeverely arraigned its management and event, financial and military preparations were made for the enſuing campaign, including a new plan of Mr. Pitt for manning the navy, and of Mr. Windham for improving the militia. In France, a new conſtitution was made, by which five directors held the executive ſway. Pruſſia and Spain were now detached from the confederacy, Auſtria alone ſubſidized by England, oppoſed France on the continent. The campaign of 1795 was indeciſive by land; by ſea, Britain continued her career of ſucceſs. After the third campaign, the people were becoming tired of the war, proviſions were uncommonly dear, and diſcontents began to prevail. Theſe were inflamed by the innovating ſocieties elated by the acquittal of the ring-leaders. Political lecturers ſwarmed about the metropolis, and increaſed the ferment, public meetings of democrats were held, and the moſt inflammatory ſpeeches were uſed. So inſtigated a banditti attacked, inſulted, and endangered the King on his way to and from Parliament. To prevent the recurrence of ſuch audacious outrages, Lord Grenville and Mr. Pitt reſpectively propoſed bills the firſt for farther ſecuring his Majeſty's perſon by extending the crime of treaſon to acts tending to excite violence againſt the ſovereign. The ſecond proſcribed ſeditious meetings as cauſes of ſuch malignant acts. The arguments for and againſt thoſe two celebrated meaſures, our author ſtates with perfect impartiality, he appears to think the meaſures juſtified only by neceſſity, and no farther nor longer than the neceſſity exiſted. The directorial government of France appearing to miniſters more moderate than their predeceſſors, Mr. Pitt declared his Majeſty diſpoſed to open a negotiation for peace, if the enemy had the ſame diſpoſition. Meanwhile both parties made vigorous preparations for war, and the campaign was commenced. The French propoſed to invade Italy and Germany by a co-operating line of armies. The army of Italy was commanded by a young man then little known, whoſe name was Buonaparté, whom our hiſtorian following in the career of ſucceſs does not fail to mark as a bold, enterprizing, and dexterous adventurer, with one prominent feature, a determined perſeverance in his purpoſes that would ſcruple no ſacrifices to compaſs his ends.

"His object being to exalt himſelf, he joined the parties that were ſucceſſively paramount; was a monarchiſt, conſtitutionaliſt, and terroriſt. To Robeſpierre he adhered as long as fortune adhered; and with no leſs eagerneſs devoted himſelf to that monſter's ſucceſſors, and became a prime favourite with Lepaux: he was at equal pains to win the affections of the ſoldiers."

Exhibiting clearly his military movements, our hiſtorian attends Buonaparté to the concluſion of the campaign, and the reſults of his atchievements,

atchievements, and as we think, in a few words, he compreſſes his military merits, we ſhall quote the paſſage.

"Thoſe who eſtimate conquerors merely by their warlike atchievements, without conſidering either *the juſtness of the cause, or the wisdom of the pursuit*, muſt regard Buonaparte with high honour. He undoubtedly diſplayed all that combination of intellectual and active powers which rendered Alaric, Genſeric, and Attila, with their reſpective Goths, Vandals, and Huns, irreſiſtibly ſucceſsful in ſubjugation and plunder. But in one inſtrument of iniquitous acquiſition, the Corſican ſurpaſſed the northern invaders: they ſimply employed force, whereas he uſed artifice and deceit, as well as violence and plunder. In this his moſt difficult campaign, Buonaparte proved himſelf an able, energetic, and dexterous adventurer; but in no inſtance manifeſted either the magnanimous hero, or the wiſe ſtateſman."

Our author appears to reckon the retreat of Moreau a more maſterly ſpecimen of generalſhip than any that was diſplayed by Buonaparté. Britain this year having fought apart from her allies was uniformly ſucceſsful. Parliament being met, the king announced pacific intentions. Mr. Burke, adhering to his original opinion, conceived no peace could be ſecure until monarchy were reſtored. Lord Malmſbury was ſent to Paris, but found the French would not accede to reaſonable terms. He was ordered to leave France, and the negotiation broke off. The aſpect of affairs in the earlier part of 1797 was gloomy; "national credit ſeemed to totter from its baſe; rebellion was ready to burſt out in the ſiſter iſland; and, while foreign invaſion threatened, thoſe who had ſo long been the champions of Britain upon her own element, refuſed to obey orders iſſued for her defence, and turned their mutinous arms againſt their country." The apprehenſions concerning the Bank proved totally unfounded: the wiſdom of Pitt removed every alarm reſpecting the national credit. The mutiny was very alarming, both in its cauſes and proceedings, but by firmneſs and vigour was ſuppreſſed. Buonaparté compelled the Emperor to make peace. The French directed the naval efforts of their dependents, Spain and Holland, againſt Britain; but Admiral Jervis by a ſignal victory deſtroyed the navy of the former, and Admiral Duncan the navy of the latter. Britain again offered peace, but the French would only agree to ſuch terms as were inadmiſſible. In Scotland conſiderable diſturbances took place from a miſapprehenſion of the militia act, but by united firmneſs and moderation were quelled. The late victories in a conſiderable degree diſpelled the diſcontents of the former years, and the haughty refuſal of France enflamed the generous indignation of Britons; both Parliament and nation were bent on great exertions. Mr. Pitt propoſed a new ſcheme of finance to raiſe a conſiderable part of the ſupplies within the year. Mr. Addington propoſed voluntary contributions. Notwithſtanding the weight of the taxes moſt individuals and claſſes vied in ſubſcription. Mr. Dundas propoſed loyal and patriotic aſſociations: for the defence of the country, volunteers roſe in all quarters, and the nation became armed againſt foreign and domeſtic enemies. While ſuch loyalty and patriotiſm

triotiſm prevailed in Britain there broke out in Ireland a rebellion, the origin and progreſs of which our author retraces from the firſt formation of the united Iriſhmen to its ſuppreſſion.

While France threatened invaſion againſt Britain her attention was turned to a very different object. Her plundering adventurer, Buonaparté, propoſed Egypt as a freſh and untouched field for depradation, which, beſides preſent ſpoil, might open the way to farther robbery in the Eaſt. This righteous plan being adopted, a grand expedition was undertaken, headed by Buonaparté. The robbing adventurers having captured and plundered Malta arrived in ſafety in Egypt, and landed their forces, but the Britiſh admiral, Nelſon, overtook their fleet. As the battle of Aboukir Bay is one of the moſt ſplendid actions recorded in Britiſh hiſtory, ſo is our hiſtorian's deſcription one of the moſt ſplendid paſſages in the work. Our author follows the victory to its political effects in the ſpirit which it kindled througout Europe. Miniſters now excited and invigorated a coalition againſt France. At home they directed their attention to the adminiſtration of Ireland. Our author preſents a luminous view of the ſtate of facts: the reaſonings of ſtateſmen and political writers who were favourable to union between Britain and Ireland: of ſtateſmen and writers who were adverſe to union from patriotic conſiderations; parties and claſſes that oppoſed it from ſelfiſh motives, ſuch as antiminiſterialiſts or from diſaffection to government. Mr. Pitt's opening ſpeech on the buſineſs ſpoke to every argument or motive for and againſt, and exhibited a maſterly view of the benefits which might reſult from ſuch a connection. It was reſolved that his project ſhould be ſubmitted to the Iriſh parliament. Paul, the new Emperor of Ruſſia, formed an alliance with Britain and Auſtria for oppoſing the French. The Ruſſians invaded Italy, marched into Switzerland under Marſhal Suworrow, in conjunction with the Auſtrians, gained ſignal advantages, and even recovered the greater part of Italy, but not being properly ſupported by their allies, found it neceſſary to retreat, and, at length, withdrew from the field. The Britiſh undertook an expedition to Holland under the Duke of York, they diſplayed their uſual valour, but the event did not anſwer their expectations. In this part of the hiſtory our author adheres to his uſual accuracy and impartiality of narrative, but is very ſparing in his reflections. Hiſtoric truth he preſerves as rigidly as in deſcribing the 1ſt of June, St. Vincent's, Camperdown, or the Nile, but we cannot diſcover that he is equally pleaſed with the ſubject. The hiſtory now carries us to the Eaſt, the projects of Tippoo Saib in reliance on the co-operation of France, and the diſcomfiture and death of that renowned adventurer. Next we accompany Buonaparté in Egypt, and after he had plundered that country, and maſſacred all who oppoſed his robbery, we watch his ſteps into Syria in queſt of freſh booty. The ſiege of Acre, and its renowned defence, have never been recorded in a manner that does more ample juſtice to the heroiſm and genius of Sir Sidney Smith. We follow the vanquiſhed Buonaparté in his retreat from Syria, and ſoon after his flight from Egypt. The proceedings

proceedings of Buonaparte and his coadjutors in France from his firſt arrival to the eſtabliſhment of the Conſular deſpotiſm are repreſented in a very ſtriking and indeed picturesque exhibition. The Chief Conſul offered peace to Britain, his propoſals were rejected, the ſubſtance and manner of the rejection were ſeverely cenſured by oppoſition. The plan of union between Britain and Ireland was finally adjuſted between the reſpective Parliaments, and the time of commencement fixed to be January 1ſt, 1801. An attempt to aſſaſſinate the king alarmed the public, and new regulations were made by Parliament for the perſonal ſafety of his Majeſty. Ruſſia being withdrawn Auſtria only remained to combat France on the continent. Buonaparté undertook to recover Italy, encountered the Imperialiſts at Marengo, and was almoſt defeated, when Deſſaix coming up, procured to him a ſignal victory, which decided the fate of Italy. In Germany Moreau, by a maſterly ſyſtem of operations, advanced upon the Germans until he gained at Hohenlinden a victory which terminated the continental war. In Britain a great ſcarcity prevailed, and it was propoſed that the legiſlature ſhould interfere in the price of corn; but the propoſition was reprobated as extremely impolitic and unjuſt. The diſpute with the northern powers evinces our author thoroughly acquainted with the public law of Europe. In a few words he ſhews that it is the intereſt of all trading countries that Britain ſhould proſper.

"Nothing (he ſays) is more evident, than that the commercial exertions of Great Britain, promoting the induſtry and arts of the various countries with which ſhe traffics, and exchanging ſurplus for ſupplies, benefits reſpectively and jointly every country within the wide range of her trade: it is, therefore, the intereſt of all thoſe countries that her commerce ſhould continue and increaſe, by which their emolument and gratification continue and increaſe in the ſame proportion; her capital, ability, and ſkill, ſtimulate their moſt lucratively productive labours, and enabled them to purchaſe imported accommodation and luxuries."

The northern princes at this time were blind to their intereſt, and ſought to change maritime law, but Britain reſiſted their attempts. At this time a very unexpected change took place in the Britiſh cabinet by the reſignation of Mr. Pitt and his co-adjutors, the cauſes of which our author developes, and concludes that part of his narrative with a ſummary of Mr. Pitt's character, and ſhort ſketches of Mr. Dundas, Lord Grenville, Mr. Windham, and Earl Spencer. Mr. Pitt was ſucceeded by Mr. Addington, and Lord Grenville by Lord Hawkeſbury. Vain was the attempt of the northern powers to intimidate Britain, a fleet ſailed to the Baltic, Nelſon was victorious, an armiſtice was propoſed and accepted, and Paul being dead, and Alexander diſpoſed to peace, an amicable adjuſtment took place between Britain and the northern powers. The hiſtory now comes to the naval campaign of our country in the channel and ocean, where ſucceſs attended all her efforts. We are now conducted to exploits and atchievements of the Britiſh army, which,

as

as our hiſtorian well obſerves, had never been ſurpaſſed in the annals of war. Our hiſtorian purſues the ſtate of the French in Egypt from the departure of Buonaparté to the ſpring 1801, thence he conducts us to the bay of Tetuan, where was aſſembled the armament under Sir Ralph Abercrombie and Lord Keith to proceed againſt the French in Egypt. Having croſſed the Mediterranean, the expedition arrived, near the end of September 1801, at Marmorice, in Aſia Minor. The object of this diagonal movement was to be aſſured of the military co-operation of the Turks, and alſo their aſſiſtance in furniſhing horſes, gun-boats, and other neceſſary articles: here alſo they procured ſupplies of freſh proviſions. There they remained till the end of February. On the 1ſt of March they diſcovered land that proved to be the coaſt near Arabs Tower, and on the next morning the whole fleet moored in Aboukir Bay, and the men of war occupied the very ground on which had been fought the battle of Nelſon. There follows a very ſtriking deſcription of the coaſt, the ſtrength of the enemy, the batteries and ſand-hills. For ſome days the extreme roughneſs of the ſurf prevented an attempt to diſ-embark, but on the 8th the attempt was made. The ſignal was given, and the troops proceeded to the ſhore. The French poured from the heights and Aboukir Caſtle all the ſhot and grape-ſhot that their muſketry and artillery could iſſue: the effect was tremendous; in a ſituation in which they could not return the fire, and ſeeing their comrades fall about them; under theſe fell meſſengers of multiplied death, inſtead of being diſmayed, our heroic ſoldiers were the more indignantly eager to reach the ſhore, where, bringing arm to arm of Briton againſt Frenchman, they knew they would ſoon avenge their fellow countrymen. The boats arrived at the deſtined point; ſpringing on land, in the face of cannon, our champions formed on the beach, and advanced in a line. Marching coolly and ſteadily up to the foes, they were enabled to uſe the ſureſt inſtrument of victory to Britiſh courage, ſupported by Britiſh muſcular ſtrength—the bayonet; and now the artillery from our ſhips could operate againſt the batteries of Aboukir, without expoſing our ſoldiers to danger. The French made a ſtand worthy of their national heroiſm: but when Britiſh ſailors can uſe their cannon, and Britiſh ſoldiers their bayonets, the moſt valiant Frenchmen are deſtined to yield. In the conflict between ſuch combatants, the battle was obſtinate and bloody; but our heroes prevailed. The French found they had more formidable foes to encounter than even thoſe whom they had met at Lodi and Arcola; and that a Britiſh handful at Acre, had merely given a ſpecimen of what they might expect from a Britiſh army. The deſcription of the campaign riſes in intereſt. The engagement of the 13th farther diſplays Britiſh heroiſm, but the moſt ſtriking and glorious diſplay was ſecured for the 21ſt, of which our author's account is a maſterly piece of hiſtorical painting. To all the troops that were engaged he renders juſtice and conſequently high praiſe: perhaps a little more than juſtice to his countrymen—the 42d. On the capture of the ſtandard, however, he allows the merits of Anthony Lutz.

Briefly

Briefly ſtating the evidence he obſerves the reſult of the whole is, "that Major Stirling took the ſtandard and delivered it to Sinclair, who being wounded, and in a ſtate of inſenſibility, loſt the ſame, and that it was retaken by Anthony Lutz," and concludes with the following compliment to both.

"Taking no part in the diſpute, the hiſtorian has only to expreſs his wiſh, that future narrators of Britiſh wars may ever have to celebrate ſuch valour as was exhibited by the 42d. and foreign regiments, the captors and re-captors of a ſtandard that was termed invincible till it was borne againſt the troops of Britain."

Our hiſtorian conducts us with the army to upper Egypt through all the difficulties which they had to encounter, and places their perſeverance and fortitude in a light no leſs ſtriking than their recent valour and proweſs. Another virtue draws forth the deſerved praiſe.

"Accuſtomed," ſays our author, "to Mahometan and French depredators, the people regarded the new comers at firſt with dread, but afterwards with wonder, when they found that not a ſingle ſoldier of the Britiſh committed the lighteſt pillage; and, at laſt, with gratitude hailed them as their deliverers from a plundering banditti. The only gratuitous contribution which our champions required was water, this beverage with gladdened eagerneſs the natives brought, and readily ſupplied with every proviſion in their power, heroes, who in the midſt of war and ſcanty ſtores, ſtrictly obſerved the principles of juſtice, and ſhewed that Britiſh troops were SOLDIERS not *robbers*."

Having brought the campaign of Egypt to the expulſion of the French, he concludes his account of that glorious enterprize in the following terms worthy of the ſplendid ſubject.

"Such was the iſſue of Buonaparté's expedition to Egypt; there, as in all their undertakings during the laſt war, the French proſpered, until they encountered the forces of Britain: there Buonaparte learned, that in vain he might project ſchemes of maritime and commercial conqueſt, when oppoſed by the naval and military heroes of Britain. All the mighty preparations and boaſted atchievements of four years in purſuit of the favourite object of the Chief Conſul, periſhed without leaving a wreck behind. The whole, and every part of this expedition, diſplayed the Britiſh character in its manifold excellencies. Adventurous courage, were guided by wiſdom, united with patience and magnanimous conſtancy, and were all inſpired by patriotiſm and loyalty, and enhanced by juſtice. Such were the qualities that rendered Britain triumphant in the ſignally glorious campaign of Egypt, in ſuch Britain may always confide, and ſuch let her enemies dread. If *ambitious pride* ſhould overlook more remote events when ſhe ſeeks war with Britain, let her REMEMBER EGYPT."

The hiſtory concludes with the termination of the war, mentions the general joy which it occaſioned, and acknowledges, in a note, that the author himſelf was one who rejoiced at the ceſſation of hoſtilities. He does not, however, enter into the merits of the peace.

"The treaty of Amiens, (he ſays) opened new ſubjects of diſcuſſion be-

longing more properly to a ſubſequent period which ſhall embrace the hiſtory of that pacification; the ſtate and ſentiments of the two countries, and of other nations during the peace; the riſe and progreſs of the rupture, with the events which may enſue until hoſtilities be brought to a permanent concluſion."

As it was one thing to rejoice at the termination of war, and another to approve of the treaty of Amiens, from the point at which the hiſtory ceaſes, we have no certain data for determining whether our author approves or does not approve of that convention. We think, however, that the probability is that he does not; the very reaſoning which he applies to Lord Bute's peace, applies much more ſtrongly to the peace in queſtion. Our author is uniformly the admirer of Britiſh energy, and the tone which energy dictates, and as in that and other parts of his work he is diſtinguiſhed for conſiſtency, we cannot ſee it poſſible for him to reckon the late peace honourable to Britain. He who ſo eloquently deſcribes the magnanimous and ſublime Secretary Pitt, propoſing the moſt deciſive meaſures to the monarchs of France and Spain, certainly would feel indignant at the idea of his adored Britons crouching to Buonaparté. Theſe are conſiderations which we ſuggeſt to Dr. Biſſet when proceeding with his work, he ſhall diſcuſs the treaty of Amiens, and miniſterial acquieſcence with conſular inſolence, during the hollow truce with the Corſican barbarian. It is evident our author does not reſt the ſecurity of Britain on the peace, but on the manifeſtation of Britiſh ſtrength, as will appear from the ſtrong and glowing picture which cloſes the work.

"The moſt important object which Britain aſcertained at the termination of the late war, was her own ſecurity: for this valuable bleſſing under Providence, ſhe was indebted to her own extraordinary efforts during the whole of the conteſt, but eſpecially ſince the rupture of the firſt negotiation at Paris. She had proved, even beyond her own exertions in former times, that ſhe was ſuperior to the whole naval world combined againſt her in war. Every attempt to diſturb her rights, to invade her dominions, either directly or indirectly to impair the ſources of her commercial proſperity and political greatneſs, have recoiled on the authors: never had her commerce been ſo flouriſhing, or her power ſo reſiſtleſs, as during the moſt arduous war which her hiſtory has to record. Threatened, and actual rebellion, only demonſtrated paramount loyalty and patriotiſm: attempts on her finances diſplayed, beyond former conception, the extent of her reſources; leaving their bounds far beyond calculation; reſources exhauſtleſs, becauſe flowing from minds which afford perennial ſupply; menaced invaſion ſerved only to ſhew the number and force of her voluntary defenders. Every means that fertile genius could deviſe, or gigantic power execute, was eſſayed againſt our country: if ſhe could have been ſubdued by any human effort, in the late arduous conteſt ſhe muſt have fallen: the ſtupendous exertions that were employed againſt Britain, but employed in vain, demonſtrate her invincible. HERE RESTS OUR SECURITY, IN THE MANIFESTATION OF RESOURCES NOT TO BE EXHAUSTED, A SPIRIT NOT TO BE BROKEN, AND A FORCE NOT TO BE SUBDUED; OUR SECURITY IS INVULNERABLE WHILE WE CONTINUE WHAT WE HAVE BEEN, AND ARE TRUE TO OURSELVES."

Remarks

Remarks on the Doctrine of Juſtification by Faith: in a Letter to the Rev. John Overtan, A. B. Author of a Work entitled "The True Churchmen aſcertained." By Edward Pearſon, B. D., Rector of Rempſtone, Nottinghamſhire. 8vo. Pp. 38. Hatchard. 1802.

IF this valuable pamphlet had not accidentally eſcaped our notice, we ſhould long ago have teſtified our high eſteem of it, by laying an account of it before our readers. It is, indeed, deſerving of very high eſteem; for it gives a conciſe and moſt maſterly view of one of the moſt important doctrines of the Chriſtian faith: a view at once ſo ſimple and ſatisfactory that, did we not know with what pertinacity inveterate prejudices are cheriſhed and defended, we ſhould hope that there would no longer be any diſpute on the ſubject.

The doctrine of juſtification by faith has been called the "fundamental doctrine of Proteſtantiſm." It might, with more propriety, be called the "fundamental doctrine of the goſpel;" for, when rightly underſtood, ſo it certainly is. It is lamentable, however, that, by many proteſtants, this doctrine has been totally perverted, and made ſubſervient to the groſſeſt licentiouſneſs: To give proofs of this aſſertion would be wholly ſuperfluous; for its truth neither is, nor can be, called in queſtion. And, indeed, while the notion is ſtrenuouſly inculcated, that nothing but faith is required from man in order to his being accepted of God, in other words, that "faith is the only condition of man's juſtification;" accompanied, (as this notion uniformly is,) by the doctrine of the "final perſeverance of the ſaints," or that "a man once juſtified can never totally and finally fall from grace," it is, morally ſpeaking, an abſolute impoſſibility that the intereſt of virtue ſhould not be diſregarded, and Chriſt himſelf made the miniſter of ſin. We are far from thinking (God forbid!) that all who teach this dangerous theory of juſtification are unfriendly to morality; though many who have taught it were avowedly ſo. The miſcreants, who, under the name of Antinomians, are remembered only to excite abhorrence, ſyſtematically built on this foundation the defence of ſuch profligacy as diſgraces humanity, and it is to us aſtoniſhing that there ſhould be good men who yet do not ſee that if the premiſes be true, the concluſion is unavoidable. No acuteneſs of intellect will ever prove that, if faith be the ſole condition required to place and preſerve men in a ſtate of ſalvation, they run any riſque by neglecting good works, or even by wallowing in the moſt beaſtly wickedneſs. And even if the proof of this were poſſible, it would always, by men of corrupt minds, be evaded; ſo that guard this notion of juſtification by what fences you pleaſe, it will ever be productive of ſhocking conſequences. Its pernicious tendency is matter of inconteſtible fact, demonſtrated by every day's experience; and, ſurely, this ſingle conſideration ſhould ſeriouſly determine all well-meaning men to inquire, at leaſt, into the grounds on which it reſts, and zealouſly to counteract its influence, if it is found to be erroneous. The

very circumſtance of its leading to ſuch unchriſtian conduct is a ſtrong preſumption that it is not the doctrine meant to be inculcated either by ſcripture or by the Church of England; and if it naturally leads to ſuch conduct, as it undoubtedly does, the preſumption becomes equivalent to demonſtration.

This notion of juſtification by faith is one of the moſt eſſential tenets of Calviniſm; a ſyſtem of divinity which, as Mr. Daubeny has well obſerved, is "wholly made up of frightful extremes." The notion is, accordingly, among the moſt favourite of that party who have lately aſſumed, among us, the proud appellation of "the true churchmen," and whoſe purpoſe it evidently appears to be, to diſſeminate, as the only "evangelical" doctrines, a ſpecies of methodiſm grafted on Calviniſm. Their champion, Mr. Overton, has dedicated a whole chapter of his book to its ſupport. He maintains that "faith only, or faith without works, is the the *conditional* or *inſtrumental* cauſe of this bleſſing," meaning juſtification; and that "good works, are neither its *meritorious cauſe* nor its *appointed condition*." He ſtrongly cenſures thoſe writers who aſſert that "good works are the condition of *ſalvation*;" and, ſpeaking of the Church of England, he ſays, "if her doctrine indeed is," as Biſhop Bull, whoſe opinion he had quoted, alleged, "that we are thus juſtified *by faith and good works*; or that faith and good works are thus the *conditions* of juſtification, is it not very ſtrange that in none of her expreſs writings on the ſubject ſhe ſhould have affirmed this? And is there a ſingle expreſſion that ſounds like it, either in her articles or homilies on the point? Let the advocates of the doctrine produce it.' The object of Mr. Pearſon's pamphlet is to ſhew that this doctrine is equally that of the church and of the Bible; and, in our opinion, no object was ever more completely attained.

"I will firſt," ſays our author, to Mr. Overton, "premiſe that I do not object to your denying 'good works to be the *meritorious cauſe* of juſtification,' but to your denying 'that they are the *appointed condition* of *juſtification*,' and ſtill more to your denying that 'they are the *appointed condition* of *ſalvation*.'

"Juſtification is the being accounted righteous before God. All, who acknowledge the holineſs of the Divine Nature, and the ſinfulneſs of the human race, as they are ſet forth in the ſcriptures, will readily agree that the only *meritorious* cauſe of our being accounted righteous before God, is Jeſus Chriſt. At leaſt, there is no difference of opinion, on this point, between you and the writers whom you undertake to oppoſe. *This cauſe* of juſtication, therefore, will be allowed to be always the ſame. But, beſides what is done in this matter on the part of God, ſomething is to be done on the part of man. Hence ariſes another cauſe of juſtification, which may properly enough be called the *conditional* cauſe. This will vary according to the circumſtances of the perſon who is ſuppoſed to be juſtified, and the time at which juſtification is ſuppoſed to take place. The ultimate end or object of juſtification is, *ſalvation*. He, therefore, who continues in a ſtate of juſtification, till death, will be ſaved. Generally ſpeaking, however, the immediate effect of juſtification is, not that we are *ſaved*, but that we are placed in a *ſtate* of *ſalvation*. But, as being placed in a *ſtate* of *ſalvation*, and being

being *ſaved*, are different things, the *condition* of both may not be exactly the ſame. At leaſt, in conſidering the queſtion of conditions, regard muſt always be had to *which* of theſe two is intended. Part of the difference between you and your opponents ſeems to ariſe from this, that what they ſay concerning the condition of *continuing* in a juſtified ſtate, or a ſtate of ſalvation, and of being *finally ſaved*, you underſtand them as ſaying concerning the condition of being *at firſt* juſtified, or of *entering* into a ſtate of ſalvation. If, indeed, on further conſideration you perſiſt in maintaining that good works are not a condition of *final ſalvation*, I muſt deſpair of bringing you and them to be of one mind in this particular, but I hope to convince you that, in maintaining this, you are ſupported by the authority neither of ſcripture nor of the church." (Pp. 7, 8, 9.)

This able divine then proceeds to enquire what are the conditions of being *firſt* juſtified, or of *entering* into a ſtate of ſalvation. He obſerves that the Chriſtian diſpenſation is *a covenant*, of which the very exiſtence is entirely owing to our Saviour Chriſt, to whom, by conſequence, all the benefits reſulting from it to man are to be aſcribed. But a covenant, from its nature, implies *conditions*; conditions of *entering into it*, and conditions of *continuing in it*. Without obſerving theſe we are not to look for its promiſed rewards. The ordinary *means* appointed for our entering into this covenant is the ſacrament of *baptiſm*; for "they that receive baptiſm rightly are grafted into the Church: the promiſes of forgiveneſs of ſin, and of our adoption to be the ſons of God by the Holy Ghoſt, are viſibly ſigned and ſealed." (Art. xxvii.) Now what are the conditions of being *baptized*? For the ſame muſt be thoſe of being *juſtified*, or placed in a ſtate of ſalvation. In the catechiſm they are declared to be "Repentance, whereby they" the candidates, "forſake ſin; and faith, whereby they ſtedfaſtly believe the promiſes of God, made to them in that ſacrament." But repentance muſt conſiſt of two parts at leaſt; *contrition* for ſins paſt and a *reſolution* to live well for the future. That this reſolution is indiſpenſibly required in order to baptiſm, is evident from the baptiſmal vow itſelf, in which the candidate engages to *renounce* what God has forbidden, to *believe* what he has revealed and to *perform* what he has commanded. (See queſtions in the Off. for baptiſm.) Whether Mr. Overton will allow repentance, thus underſtood, to be a *good work*, our author ſays that he does not know; but he ſhews, from Moſheim, that, in the primitive church, *good works*, or, "ſatisfactory *proofs* of pious diſpoſitions and upright intentions" were required of the catechumens, for a conſiderable time previouſly to baptiſm. And our own church, in the caſe of adult perſons, direct that ſuch candidates be exhorted to prepare themſelves with prayers and faſting for the receiving of this holy ſacrament." (Rub.) If, in the catechiſm, no *actual* good works are required, the reaſon is, that no opportunity of performing them is ſuppoſed: the greater number of perſons being baptized in infancy. Theſe perſons, when they come to the years of diſcretion, are ſuppoſed to take the baptiſmal vow upon themſelves; and it would evidently be abſurd to require the

performance of good works before they underſtand the nature of the obligation. (Pp. 10—15.)

"Such," ſays Mr. Pearſon, "are the conditions of being *at firſt* juſtified, or of being *admitted* into a ſtate of ſalvation." His reaſoning can be evaded in no other way but by denying that by baptiſm, we are juſtified or admitted into a ſtate of ſalvation. It is, accordingly, moſt ſtrenuouſly denied by Mr. Overton, for the purpoſe, undoubtedly, of avoiding the conſequence; but how widely in this, as in many other inſtances, Mr. Overton has departed from the Church of England, we formerly had occaſion to ſhew. To allow, however, that juſtification was uſed by our church as ſynonymous with baptiſm would have been at once to abandon his cauſe. He, therefore, chooſes rather to call in queſtion the meaning of one of the plaineſt paſſages of the Homily on ſalvation, where theſe terms are ſo uſed: "Our office is not to paſs the time of this preſent life unfruitfully and idly, after that we are *baptized* or *juſtified*." And, in order that the doubts which he wiſhed to ſuggeſt with regard to this paſſage might take faſter hold of the minds of his readers, he, with his uſual good faith, repreſents Dr. Hey as affording theſe doubts the ſanction of his authority. "In reſpect to the notion," he ſays, that "juſtification is ſynonimous to baptiſm," Dr. Key allows that 'the word' is '*ſeldom*, if *ever* uſed' in this ſenſe, except, in our article and Homily. And does not this circumſtance render it highly improbable that it is ſo uſed there? Does it not far more than outweigh the ſingle expreſſion 'baptized or juſtified,' in the Homily?" (Ov. p. 180.) Would not any one, from Mr. Overton's account, ſuppoſe that Dr. Hey meant to ſay that our reformers ſeldom, if ever, ſpoke of *juſtification* as equivalent to *baptiſm*? But Dr. Hey's meaning is directly the contrary. The very paragraph immediately preceding that to which Mr. Overton refers is expreſsly employed in proving that this was the *common* "language uſed at the time of the reformation." The learned profeſſor then adds as follows: "There is the more need of this account of juſtification, as ſome of our Chriſtian brethren ſeem to conceive it as giving them a title to *eternal* happineſs which cannot be forfeited." And, after adverting to the proceſs by which this conception might, as he imagines, come to be firſt entertained, he ſays, "I imagine that all this is a good deal owing to *our ſeldom, if ever*, uſing the word juſtification as it is uſed in our article and Homily, as ſynonymous to *baptiſm*." (Lect. iii. 335, 336.) Dr. Hey, therefore, ſays that, in his opinion, a groſs doctrinal error may have taken its riſe from *our having deſerted the language of the reformers*. Mr. Overton *makes* him ſay, that the reformers *ſeldom, if ever, uſed ſuch language*, and hints that they *never uſed it but in the foregoing ſingle paſſage of the Homily*. And this is Mr. Overton's uſual way of guarding againſt "*the iniquity of quotation*."

But to proceed with Mr. Pearſon. What are the conditions upon which, according to the doctrine of our church, thoſe who *have fallen*

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from juſtification are again reſtored to it? "The grant of repentance," ſays the ſixteenth article, "is not to be denied to ſuch as fall into ſin after baptiſm. And they are to be condemned which deny the place of forgiveneſs to ſuch as truly repent." Though repentance only is here mentioned, yet *faith* is manifeſtly ſuppoſed, and the truth is that the *conditions* of this reſtoration are exactly the ſame as thoſe of being juſtified at firſt, viz. *repentance* and *faith*: That this is the ſentiment of the church appears, both from her always requiring confeſſion of ſins before abſolution, and from the forms of abſolution themſelves. "He pardoneth and abſolveth all them that truly repent and unfeignedly believe his holy goſpel." "Almighty God, our Heavenly Father, who, of his great mercy, hath promiſed forgiveneſs of ſins to all them, that with *hearty repentance* and *true faith* turn unto him, &c." To theſe proofs we may add the following paſſage from the Homily on ſalvation, in which the ſame doctrine is expreſſed moſt luminouſly: "They, which in act or deed do ſin after their baptiſm, are waſhed by Chriſt's ſacrifice from their ſins, when they *turn again to God unfeignedly*." (Pp. 16—19.)

Nor does the church, without good reaſon, conſider *repentance*, as well as *faith*, to be a condition of juſtification: for the ſcripture does the ſame. Our Saviour himſelf began his preaching by ſaying, "*repent* ye and *believe* the goſpel." St. Peter, too, when the people aſked him what they ſhould do, replied, "*repent*, and be baptized every one of you in the name of Jeſus Chriſt, *for the remiſſion of ſins*, and ye ſhall receive the gift of the Holy Ghoſt." If repentance be not here expreſsly made a condition of juſtification, it is not eaſy to ſay what a condition is.

"You may, however," ſays this learned and logical divine, "ſtill think that your opinion is ſupported by the XIth article. You ſay, p. 218. 'when the church is treating directly on the *means*, or *condition*, or, whatever it is called by which we obtain juſtification, ſhe ſays, 'It is by FAITH ONLY, BY FAITH WITHOUT WORKS; by faith as it is perfectly diſtinct from obedience to the law.' This reference to what the church is ſuppoſed to ſay on the *means* or *condition* of juſtification, is evidently to what is contained in the XIth article. But what will you think, when you find, as I undertake to ſay is true, that the XIth article treats entirely of the *meritorious cauſe* of juſtification, and ſays nothing of the *means* or *condition*." (Pp. 20, 21.) In order that this may be diſtinctly ſeen, Mr. Pearſon compares the meaning of St. Paul in the celebrated paſſage (Rom. iii. 28.) on which the article is built, with that of St. James; and the reſult of the compariſon is as follows;

When St. Paul ſays, that "a man is juſtified by faith without the deeds of the law" he is ſpeaking of the *meritorious cauſe* of juſtification. We are juſtified by the *Chriſtian religion*, or by the *Chriſtian diſpenſation* (for which, as being the *object of faith*, the word *faith* itſelf is put by a figure); that is, we are juſtified by the merits of Chriſt *alone*, to the excluſion of all other meritorious cauſes. What

St. Paul here expreſſes by being "juſtified by faith," he elſewhere expreſſes thus: being "juſtified by *the faith of Chriſt.*" (Gal. ii. 16.) This laſt expreſſion, Mr. Pearſon, thinks, may, perhaps be more readily allowed to ſignify "the Chriſtian religion." We ourſelves have no doubt that this is its ſignification. "*You*, at leaſt, Sir," ſays our author, "who ſeem diſpoſed to lay ſufficient ſtreſs on prepoſitions, will hardly deny that 'the faith *of* Chriſt' may be ſomewhat different from 'faith *in* Chriſt.'" The words, in the original, were, in truth, remarkable: δικαιοῦται ἄνθρωπος ἐξ ἔργων νόμου, EAN MH ΔΙΑ πίστεως Ἰησοῦ Χριστοῦ; "A man is not juſtified by the works of the law, EXCEPT (or UNLESS) *through* the faith of Jeſus Chriſt." We are much miſtaken if theſe words do not teach the important doctrine that the Jewiſh law furniſhed no juſtification, but as prefigurative of the goſpel of Chriſt. St. Paul, however, in other places, expreſſes the ſame thing which is expreſſed in Rom. iii. 28, without any mention of the word *faith:* thus, "juſtified by Chriſt (Gal. ii. 17.)," and "juſtified by his grace (Tit. iii. 7.)." In either caſe, both where faith is mentioned, and where it is not, the meaning of St. Paul is preciſely the ſame with that of St. Peter, when he ſays, "Neither is there ſalvation in any other: for there is none other name under heaven given among men, whereby we muſt be ſaved." (Acts iv. 12.)

When St. James (ii. 24.) ſays that "by works a man is juſtified, and not by faith only," he is ſpeaking of the *conditional cauſe* of juſtification, and of *continuing* in a ſtate of ſalvation, ſo as at laſt, to be *actually ſaved.* This appears from the queſtion, "Can faith *ſave him?*" And what he maintains is, that no faith can do this but ſuch as produces *good moral conduct.* The ſeeming difference, then, between St. Paul and St. James, is wholly owing to their ſpeaking of different ſubjects. For St. Paul is ſpeaking of the *meritorious* cauſe of our being *admitted* into a ſtate of ſalvation, while St. James is ſpeaking of the *conditional* cauſe of our *continuing* in a ſtate of ſalvation, and of being *finally ſaved.* "When St. Paul," as Mr. Pearſon obſerves, "is ſpeaking of the *conditional* cauſe of our *continuing* in a ſtate of ſalvation and of being *ſaved*, he uſes a language perfectly conſonant to that of St. James. See Rom. ii. 6—16. the whole of Rom. vi. the whole of Rom. viii. Gal. v. 16, to the end, and innumerable other paſſages of his epiſtles." (Pp. 19—25.)

In the XIth. Article, the doctrine "of the Juſtification of Man" is deſcribed by two different modes of expreſſion, which are plainly equivalent to one another. The firſt is: "We are accounted righteous before God, only for the merit of our Lord and Saviour Jeſus Chriſt by faith, and not for our own works or deſervings." That this expreſſion relates to the *meritorious* cauſe of man's juſtification is univerſally allowed. But the ſecond, "we are juſtified by faith only," muſt relate to the ſame ſubject exactly, as appears by the uſe of the word "*wherefore*:" for, otherwiſe the article would reaſon inconſequentially. The meaning of both is preciſely that of St. Paul, when he ſays that "a man is juſtified by faith without the deeds of the law;"

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that is, by the merits of Chriſt alone, to the excluſion of all other *meritorious* cauſes whatſoever. The ſame concluſion is moſt evident from the Homily, the great object of which is to eſtabliſh the doctrine that Chriſt is the ſole meritorious cauſe of our juſtification; and with this view it is that the Article refers to it. But when the Homily comes to mention faith as a *condition*, it expreſsly ſays that "faith doth not ſhut out repentance, hope, love, dread, and the fear of God, TO BE JOINED WITH FAITH, in every man that is juſtified; but it ſhutteth them out from the office of juſtifying." Theſe graces then are not ſhut out as *conditions*, but as *meritorious cauſes*; and, in this reſpect, *faith*, as a grace or virtue, is equally ſhut out: for, ſays the Homily, "In that reſpect of *merit* and *deſerving*, we forſake, as it were, altogether again, *faith*, *works*, and *all other virtues*." The Homily, it is farther to be obſerved, treats, not of *juſtification only*, but alſo of *ſalvation*, that is, of *retaining* our juſtification, and of being *finally ſaved*. And when it comes, in the third part, to mention what is required for this purpoſe on the part of man, or, in other words, the *conditions of ſalvation*, it adds, as St. James does, *good works* to *faith*. "Our office is not to paſs the time of this preſent life *unfruitfully* and *idly*, after that we are baptized or juſtified, not caring how few *good works* we do, to the glory of God, and the profit of our neighbours. Much leſs is it our office, &c." The force of this deduction we deem impregnable; and we cannot help thinking that Mr. Pearſon is right in the obſervation with which he concludes it:

"When, therefore, p. 198, expreſſing your opinion of the *condition* of juſtification in the *words* of the Article, but departing, as I conceive, from its *meaning*, you declare, in the name of yourſelf and your friends, that, 'if you cannot prove, beyond all reaſonable room for controverſy, that this is the unequivocal opinion of our Church and Reformers, you will renounce your claim to churchmanſhip for ever,' you make a declaration for which, probably, your friends will not think you much entitled to their thanks." (Pp. 25—28.)

Our author having conſidered the conditions of being juſtified *at firſt*, and of being *reſtored* to a juſtified ſtate, after falling away from it; which conditions we have ſeen to be *repentance* and *faith*, the only remaining enquiry is, "What are the conditions of *continuing* in that ſtate, and being finally ſaved?" But this part of the ſubject, he ſays, he has anticipated, and has, therefore, little more to do than to add, in poſitive terms, that theſe conditions are *faith* and *good works*. He thinks it proper, however, to recal our attention to the Baptiſmal vow, which contains the conditions of all the three. The laſt part of that vow, according to the explanation of it in the Catechiſm, is a promiſe to obſerve the Ten Commandments, as comprehending our duty to God, our neighbour, and ourſelves. The performing of this promiſe, or the leading of "a pure and holy life," is declared, in the form of daily abſolution, a condition of our continuing in a ſtate of ſalvation, and of "coming, at the laſt, to God's eternal joy, through Jeſus

Jeſus Chriſt our Lord." The ſame condition is plainly expreſſed in the Abſolution in the Communion Service; and the cauſe of its omiſſion in the Abſolution at the Viſitation of the Sick is, probably, that no opportunity for the farther performance of good works is ſuppoſed.

"The caſe is," ſays this diſcriminating writer, "that when we look back to time paſt, the conditions of juſtification are *faith* and *repentance*; when we look forward to time to come, the conditions are *faith* and *good works*: which is much the ſame as ſaying that we are always to perform our duty to the beſt of our power, but never to think that we have performed it as we ought. How, then, it can be ſaid, conſiſtently with an agreement in the ſentiments of our Church, that *good works* do *not* form a part of the conditions of either juſtification or ſalvation, I am entirely at a loſs to underſtand. Surely, it will require a work not leſs in bulk than 'The True Churchmen aſcertained,' to ſhew, 'beyond all reaſonable room for controverſy,' that thoſe performances, without which any propoſed reward cannot be obtained, are not, properly and truly, called *a condition* of obtaining it." (Pp. 28—33.)

Mr. Pearſon ſums up, in a very neat and perſpicuous manner, the amount of his inquiries into the doctrine of juſtification by faith. His concluſions, we are fully perſuaded, are, as he himſelf thinks them, "agreeable both to the ſenſe of Scripture and the doctrine of our Church." They are contained in the following definition, and propoſitions:

"DEFINITION."

"Juſtification is the being accounted righteous before God."

"PROPOSITIONS."

1. "The conſequence of our being juſtified at any time, during the preſent life, is that we are admitted into *a ſtate of ſalvation*. This, by ſome divines, is called our *firſt* juſtification.

2. "The conſequence of our being juſtified, at the laſt day will be, that we ſhall be *ſaved*, or made *partakers of ſalvation*. This, by ſome divines, is called our *laſt* or *final* juſtification."

3. "The ſole *meritorious* cauſe of our being juſtified at any time, and of our being finally ſaved, is Jeſus Chriſt."

4. "The *conditions* of our being *at firſt* juſtified, or of being *admitted* into a ſtate of ſalvation, are *repentance* and *faith*."

5. "The *conditions* of our *continuing* in a ſtate of ſalvation, and of being finally ſaved, are *faith* and *good works*."

6. "The *conditions* of being *reſtored* to a ſtate of ſalvation, after having fallen away from it, are the ſame as thoſe on which we are firſt *admitted* into it, namely, repentance and faith."

7. "The *means* or *inſtrument*, by which we are at firſt admitted into a ſtate of ſalvation, is the ſacrament of *baptiſm*."

8. "The *means* or *inſtruments*, by which we are continued in a ſtate of ſalvation, are *prayer*, the hearing or reading of the *Scriptures*, and the participation of the ſacrament of the *Lord's Supper*; including the aſſiſtance of the *grace* which is promiſed to the uſe of them." (Pp. 33—35.)

We

We have thus given a very faithful and full analyſis of this excellent and intereſting pamphlet, which, we venture to ſay, will be allowed, by every unprejudiced mind, to have ſettled the much diſputed point of juſtification by faith, "beyond all reaſonable room for controverſy." But, although we are perfectly ſatisfied that Mr. Pearſon's arguments can never be confuted, yet we do not expect that they will have great effect on our Calviniſtic, evangelical, "True Churchmen." While theſe gentlemen retain their fundamental dogma of UNCONDITIONAL AND ARBITRARY DECREES, the ſuſtaining link on which every one of their peculiar tenets is ſuſpended, it is impoſſible that any one of theſe tenets ſhould be relinquiſhed by them. We cannot, however, conclude without obſerving, that notwithſtanding Mr. Overton's pompous diſplay, in the preface to his work, of the care with which he has guarded againſt the "*iniquity of quotation*," not a ſingle writer has appeared againſt him (as far as our knowledge reaches) who has not convicted him either of ſome unfair quotations, or of ſome groſs and palpable miſrepreſentation of the authors to whom he refers. Mr. Daubeny, in particular, has proved againſt him numerous inſtances of both. On this ſubject Mr. Pearſon, with that mild and charitable politeneſs which is natural to him, expreſſes himſelf thus:

"In general, I am not diſpoſed to deny you the praiſe of *candour*. With reſpect to this, however, and for the ſake of thoſe of your readers who are likely to be influenced by the authority of the writers whom you quote, I think it neceſſary to obſerve that your repreſentation of their ſentiments is not always to be implicitly received. You have not, I think, ſo carefully guarded againſt the 'iniquity of quotation,' as you ſeem to have intended. I ſhall be content with giving an inſtance or two of this. In p. 131, you ſay, 'Profeſſor Hey ſuggeſts a *doubt* whether the diſorderly propenſities of man were owing to Adam's tranſgreſſion.' This, which, I believe, is your firſt quotation from Dr. Hey's work, gives the idea that Dr. Hey himſelf entertains ſuch a doubt. But Dr. Hey only ſays, 'I ſhould rather think, that the intention of the compilers was, to leave men a liberty of aſſenting, who ſhould *doubt*, whether the diſorderly propenſities of man were owing to Adam's tranſgreſſion.' Norr. Lect. Vol. III. p. 152. Again, in p. 260, with a reference to the Norriſian Lectures, you ſay, 'We dare not ſuggeſt our doubts whether all men may not be happy ultimately.' Hence alſo it might be concluded that Dr. Hey entertains theſe doubts. Whether he does or not, I do not pretend to ſay. I contend, however, that this does not appear from his words, but rather that the contrary appears. His words are, 'It is owing to the moderation of our Church, that we are not called upon to ſubſcribe to the eternity of Hell's torments: nay, we are not required even to condemn thoſe, who preſume to affirm, that all men will be finally ſaved, though that was required in the laſt Article of Edward VI. *and I think reasonably*.' Norr. Lect. Vol. II. p. 390." (Pp. 35—37.)

An

An Introduction to the Knowledge of rare and valuable Editions of the Greek and Latin Claſſics; including the Scriptores de re Ruſtica, Greek Romances, and Lexicons and Grammars; to which is added a complete Index Analyticus: the whole preceded by an account of Polyglot Bibles, and the beſt Editions of the Greek Septuagint and Teſtament. By Thomas Frognall Dibdin, A. B. (late of St. John's College, Oxford.) The Second Edition, enlarged and corrected. 8vo. Pp. 656. 12s. Dwyer, London; Hanwell and Parker, Oxford; Deighton and Barrett, Cambridge. 1804.

THE firſt Edition of this valuable work was noticed by us, with the approbation it deſerved, in our Review of November, 1802. Of the extent of the additions made in what the author modeſtly calls the ſecond edition of his work, the reader may judge from its conſiſting of 571 pages, excluſive of 73 pages occupied by the Preface, and the account of the editions of ſacred ſcriptures, while the whole firſt edition comprized only 63 pages.

The preſent volume comprehends an account of the Polyglot Bibles, the Greek Bibles, the Greek Teſtaments, editions of the moſt popular Greek and Latin claſſics, arranged alphabetically, the Latin writers de re ruſtica, the Greek romances, the various ſets of the claſſics, and an Analytical Index.

Beſides an accurate account of each edition the author has added the different prices at which they have been ſold, has noticed thoſe printed on vellum, on large and on ſmall paper, and mentioned in what collection, thoſe which are become ſcarce, are now to be found. To this are added many notes which abound both with intereſting information and entertaining anecdote.

As a ſpecimen of the manner in which Mr. Dibdin has conducted his work, we ſhall inſert what he ſays of the two firſt editions of Anacreon: we do this as a doubt has been entertained in the literary world, and, in our opinion, juſtly, of the authenticity of moſt of the Odes, aſcribed to that poet, which though firſt ſtarted by Le Fevre, ſo early as the year 1660, ſeems ſo very little known, even to claſſical readers in general, as not to have been noticed by any of the tranſlators or common editors.

"ANACREON.

"H. STEPHANUS. Lutet. 4to. 1554. Græce.

"EDITIO PRINCEPS*. A beautiful and rare edition, according to Fabricius and Clement, and printed by Henry Stephens when he was in his twenty-

"* The learned world has been divided on the ſubject of the *antiquity* and *genuineneſs* of the poems aſcribed to Anacreon. It ſeems the preſent editio princeps was compiled by H. Stephens from two MSS.; the one was given him by John Clement, a ſervant of Sir Thomas More, Chancellor of England;

twenty-ſixth year. Maittaire, *Vit. Steph.* p. 220. Of the Latin verſion, in Anacreontic metre, by Stephens and Putſchius, it was once diſputed whether the former was the author of *his* part of the verſion: but Mons. de la Monnoie (Bayle, Dict. t. i. 206, note L) has put this matter beyond all doubt in favour of Henry Stephens. The text of this edit. prin. has been followed by almoſt every ſubſequent editor, ſays Harles, *Introd. L. G.* t. i. 229. It ſold for 2*l.* at Mr. Bridges's ſale, and along with a Latin edition of Andrea (Paris, 4to. 1555), was ſold for 3*l.* 7*s. cor. tunc.* at Mr. Folkes's ſale: I will not pretend to give its accurate price. See a copy Bibl. Pinell. No. 8937; Bibl. Crevenn. No. 3511.

"FABRI. Salmurii. Oct. 1660-80-90. Gr. et Lat.

"Tanaquil Faber was the firſt editor who, in ſome very learned notes, attacked the antiquity of many of the odes of Anacreon; and Harles himſelf ſeems to coincide with thoſe critics who have imagined the greater part of them to be the production of what are called the "Scriptores recentiores:" this opinion is alſo eſpouſed by Pauw and Fiſcher. Harles, *Introd. L. G.* t. i. 227. In the above editions, "poetam vero ipſum non tantum feliciter emendat et egregie explicat [Faber], ſed etiam multis aliis aliorum veterum ſcriptorum locis bene conſulit lucemque adfert." Harles, *Fabr. B. G.* t. ii. 96."

We do not exactly ſee the reaſon why Mr. Dibdin chooſes to call Mr. Le Fevre by his Latin name of Tanaquil Faber in a note entirely Engliſh, though he is very properly called ſo in the Latin title to the edition. On the ſame principle he ſhould have called the Oxford Editor of Apollonius Rhodius, Shawius, in the body of the note as well as in the title of the edition.

We give our readers the following extract from the account of Wolfs edition of Homer, as it contains a paradox, in our opinion, as abſurd relative to the Prince of Poets, as we think that relative to Anacreon reaſonable.

"WOLFII, Hal. Sax. Oct. 1794. Gr. et Lat. 5 Vol.

"Very great and judicious uſe has been made throughout this work of the Scholia, publiſhed by Villoiſon (in the fol. edition of the Iliad 1788, which ſee). "In the prolegomena, the external evidence relative to theſe moſt eminent works of claſſical antiquity is fully examined, and a particular account is given of the ancient critics who have directed their attention to this ſubject. Wolfius ſtates his reaſons for ſuppoſing that the works commonly attributed to the great Mœonian bard, were in part only compoſed by him; that the remainder were the productions of the Homeridæ and other poets; and that the whole were finally arranged and methodized in two poems by Piſiſtratus and his family. The lover of genuine antiquity will, doubtleſs, examine all the evidence with the greateſt circumſpection

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land; the other was procured in Italy, which, after a long voyage, Stephens brought home with him to France. Theſe MSS. added to the ode "Λέγεσὶ αἱ γυναῖκες," which Stephens found on the cover of an old book, formed the materials of his edition. See De La Monnoie's letter in Bayle's *Dict. hiſt. et crit.* t. i. art. 'Anacreon,' note L."

before

before he adopts the concluſions of this ingenious editor." KETT's Elements of general Knowledge, *addit. to second edit.* p. 83.

That Piſiſtratus might collect ſcattered and mutilated copies of the works of Homer to make one correct one is very poſſible, but for ſuch poems as the Iliad or as the Odyſſey, where the parts chiefly depend on each other, and which abſolutely admit of as regular a diary as an hiſtorical narration, to be a collection of fragments from various writers is *almoſt* as impoſſible as for the wonderful order of the univerſe to be derived from a fortuitous concourſe of atoms.

Beſides the common edition of this work there is one on large paper, adorned with ſeveral curious engravings of fac ſimiles, very elegantly executed.

From the great merit of this publication, and its obvious utility, as well to the lover of biblical and claſſical literature, as to the admirer and collector of curious books, we have no doubt it will go through ſeveral editions; we take the liberty, therefore, of ſuggeſting to Mr. Dibdin, what we think will be an improvement of his work.

A Chronological inſtead of an Alphabetical Arrangement of the Claſſical Writers, as all the advantages of the latter will be retained by referring to the Index Analyticus as it now ſtands; and an inſertion of all the tranſlations of the Claſſics into modern languages, which is done even by Fabricius in ſo learned and elaborate a work as his Bibliotheca Græca.

We obſerve alſo ſeveral inaccuracies of the preſs which are of more eſſential conſequence in a book of this kind than in any other.

In page * lxxii. Profeſſor White of Oxford is ſaid to have publiſhed his duodecimo edition of the Goſpels in 1789, inſtead of 1798, and in the account of Shaw's edition of Apollonius Rhodius, page 29, we find the following quotation from the Italian Editor of 1794:— "Una tale replicata fatica del Shaw ſe non ha portato Apollonio a quel grado di perfezione, *ari* era deſtinato in appreſſo, ha ſervato almeno *percominciar* a diffondere il guſto e lo ſtudio." Here *per cominciar* is printed as one word, and *ari* muſt be put for another word that has ſome meaning, but what we are not able to ſupply.

Pinkerton's *Modern Geography.*

(Concluded from our last, P. 169.)

WE ſhall now accompany our author to Hindoſtan, to Britons, undoubtedly, by far the moſt intereſting country in the eaſt. Mr. P. complains that the deſcription of it is not a little difficult, as from other cauſes, ſo eſpecially from the want of grand natural ſub-

* Why are the accounts of the editions of the Bible paged like the Preface, and not like the body of the work?——*Reviewer.*

diviſions.

diviſions. After long conſideration, he ſays, Major Rennel's plan appeared the moſt eligible, not only in itſelf, but as having the advantage of being familiar to the public. The method purſued by this ingenious geographer is adjuſted by the following fourfold partition: 1. The countries pervaded by the Ganges, and its principal branches: 2. Thoſe along the courſe of the Sindeh or Indus: 3. The tract ſituated between theſe two diviſions and the river Kiſtna: 4. That which lies to the ſouth of the Kiſtna; or the Southern Peninſula, as it is frequently called, though perhaps improperly. Agreeably to this arrangement, our author, in four particular chapters, treats of "Gangetic Hindoſtan, or the countries on the Ganges; Sindetic Hindoſtan, or the countries on the Indus; Central Hindoſtan, or the Middle Provinces; and the Southern Diviſion of Hindoſtan." "If ſcientific geographers," he obſerves, "had the privilege, uſurped by travellers and mariners, of impoſing new names and diviſions, the above partitions might be ſtyled, in native terms, Gangeſtan, Sindeſtan, while Deccan might be confined to the ſouthern part, and ſome native word applied to the middle or *centrical* [central] diviſion." (p. 236.) In the firſt of theſe diviſions are included Bengal, Bahar, Allahabad, Oude, a part of Delhi, and Agimere; in the ſecond, Kuttore, Caſhmir, Cabul, Candahar, Lahore, Moultan, and Sindè; in the third, Guzerat, Candeiſh, Berar, Oriſſa, the Sircars, the chief part of Golconda, Viſiapour, Dowlatabad, and Concan; in the fourth, the remainder of Golconda, the Myſore, the extenſive region called the Carnatic, with Madura and other ſmaller diſtricts. In this laſt diviſion is naturally included too the iſland of Ceylon.

In each of Mr. P.'s four chapters the reader will find much curious matter; but the moſt important topics are concentrated, and very ably diſcuſſed, in a pretty extenſive ſketch prefixed, which is intituled a "General View of Hindoſtan." Much uſeful information is here conveyed on every ſubject connected with the nature of the country or the ſtate of its inhabitants. But what, we are perſuaded, will attract moſt notice in this part of Mr. P.'s work, is the marked diſreſpect, we had almoſt ſaid the ſovereign contempt, with which he uniformly treats thoſe extravagant encomiums ſo generally laviſhed on Hindoſtan antiquity and civilization. Every one of the moſt impoſing pretenſions of this celebrated people our author holds very cheap indeed.—Their hiſtory, chronology, government, religion, ſcience, literature, genius, taſte, all are weighed in his ſcrutinizing balance, and pronounced greatly wanting. We have little doubt that by this bold attack he will bring upon himſelf a formidable hoſt of aſſailants; but we have none at all that he ſtands upon ground from which it is impoſſible completely to diſlodge him. The viſionary and abſurd pretenſions to antiquity of the Indian chronology, in order to be laughed at, need only to be known, and were never, we are ſatisfied, ſeriouſly believed even by thoſe who have laboured moſt ſtrenuouſly in Europe to promote an opinion of their validity. But Voltaire and the Anti-Chriſtian conſpiracy found them highly convenient; and, on this account

account alone, endeavoured to invest them with all the credit of eſtabliſhed authenticity. Whether or not, in this important field of controverſy, our ingenious geographer be fully entitled to a triumph, we ſhall not take upon ourſelves to determine. He has certainly combated throughout with vigour, and in general with ſucceſs. In ſome of his ſallies, perhaps, he may be thought to have gone ſomewhat too far. But, to drop the metaphor, we are glad that he has agitated the queſtion; for his ſtrictures we think muſt have the effect of ſubjecting it to a thorough inveſtigation.

In this place our readers will doubtleſs expect ſome ſpecimens of Mr. P.'s obſervations. We are willing to gratify them as far as we can; and ſhall therefore inſert his very maſterly examination of Dr. Robertſon's arguments for the high civilization of the ancient Hindoos. The paſſage is long, but no abridgment would do it juſtice; and we hope that its length will be excuſed on account of its importance.

Dr. Robertſon had argued in favour of the claims advanced by the Hindoos, from their diviſions into caſts; from their civil policy; from their laws; from their uſeful and elegant arts; from their ſciences and religious inſtitutions. But, ſays Mr. Pinkerton,

"The arguments of that able author ſeem liable to ſome objections. 1. The diſtinction into caſts is doubtleſs ancient and peculiar; but ſeems to have proceeded from a crafty prieſthood, in order to fix their own ſuperiority and prepondefance. The error of the Doctor's argument conſiſts in confounding caſts with trades, while they are in truth totally diſtinct, as neither a prieſt, a ſoldier, a farmer, nor a labourer, is a tradeſman. Separation of trades argues refinement; but from the Hindoo caſts nothing can be concluded, except that agriculture exiſted at their inſtitution. When our author adds, 'What now is in India always was there,' he evinces rather a ſingular love of hypotheſis. All we know from antiquity is that the caſts exiſted in the time of Strabo, Arrian, and Pliny, and perhaps were not known even in the time of Alexander. Suppoſe that they even exiſted three centuries before the Chriſtian æra, we have only a proof that agriculture and merchandize were then known in Hindoſtan; and yet the firſt tribe that paſſed from the centre of Aſia might, even in that caſe, *have only begun to people the north of Hindostan a few centuries, or say a thousand years, before the Christian æra.* 2. The civil policy is conſidered as proving early civilization, not indeed becauſe the Hindoo fables repreſent the whole country as ſubject to one monarch, but becauſe Alexander found kingdoms of ſome magnitude. But theſe kingdoms were no larger in proportion than thoſe which Cæſar found in barbaric Gaul and Britain. The magnitude of the country is forgotten, inhabited by an indigenous people, and remarkably deſtitute of natural barriers. That ſome old inſtitutions remain is no wonder, when the identity of oriental cuſtoms is conſidered. 3. The laws are ſufficiently numerous and complex; but ſo are thoſe of England at preſent, though they were in a very different predicament ſix centuries ago; but our ingenious author ſpeaks familiarly of the Hindoo millions of years, and forgets our little centuries. The Hindoo code may be extremely ancient; and yet perhaps was written about the plain Chriſtian year 1200. 4. The uſeful and elegant arts likewiſe require the illuſtration of chronology; and

as

as there are no inſcriptions with clear authentic dates in the famous excavations in the iſle of Elephanta, in that of Salſett, or at Ellora, it is impoſſible to pronounce concerning their antiquity, eſpecially as the mythology continues the ſame. Theſe and other monuments may perhaps be of great antiquity; but it is as probable that they were the works of the famous Balharas, as of any imaginary Hindoo emperors, who *only exiſt* [exiſt only] in the wild imaginations of the Bramins. The ruins of Perſepolis evince that the edifices could not have been erected ſince the Mahometans conquered that country in the ſeventh century. But where the religion continued Pagan, and a ſplendid native monarchy exiſted till the ſixteenth century, to any ſober inquirer it will appear more rational to conclude that theſe monuments belong to the fifteenth century after Chriſt, than to the fifteenth century before. And this opinion will remain equally firm, if all the Bramins computed their duration by millions of billions of years. 5. As to the ſciences, the want of chronology is equally felt; and it is probable that the Hindoos might derive ſome knowledge from the Greeks of Bactria. The abſurd ſtudy of aſtrology, ſtill in the higheſt repute among the Bramins, has of courſe occaſioned a particular attention to be paid to aſtronomy; but the Chineſe, and perhaps even the Siameſe, rival the Hindoos in this ſcience, in which it is eaſy to calculate tables backwards to any epoch: and the Bramins perhaps have ſufficient patience to compute eclipſes, &c. which muſt have happened if this planet had exiſted ten millions of years. 6. Our moſt learned and reſpectable author conſiders the religious inſtitutions of the Hindoos as a proof of early and high civilization. Yet it is not a little ſingular that all his arguments concerning the regularity of the ſyſtem, the magnificent temples, &c. might have been applied to the Roman Catholic ſyſtem, in Scandinavia, in the year 1300; at which time it had not there exiſted above two centuries." (Pp. 258,—261.)

Theſe arguments of the learned and ingenious geographer our readers will obſerve to be moſtly negative, as is neceſſarily the caſe in diſputing a ſyſtem of loftv pretenſions unſupported by proof. Some of them, however, are exceedingly ſtrong; and taken all together they preſent an accumulated body of evidence which produces almoſt irreſiſtible conviction. But our author does not reſt his cauſe on this defenſive mode of warfare. He has given ſeveral extracts from the Aſiatic Reſearches, and frequently referred to their authority for facts, which certainly, if true, completely annihilate the exceſſive pretenſions of Hindoo chronology, and fix an indelible brand on the Bramins as the moſt impudent impoſtors that ever exiſted. As one curious inſtance that this character belongs to them, he mentions the celebrated temples of Ellora, and the ſingular fortreſs on a high conic rock at Deoghir or Dowlatabad. Theſe edifices the Mahometans, whom we Europeans are apt to regard as rather extravagant in chronology, ſay were erected about 900 years ago, while the Bramins affirm that they have ſtood no leſs than 7894 years. (Aſiat. Reſ. vi. 385.) With regard to the pretended eclipſes of the Bramins, we know that, ſuppoſing the ſolar ſyſtem to have exiſted according to its preſent laws, nothing is more eaſy than to calculate backwards as far as the powers of numbers can go. "The Cali Yug," our author obſerves, "was, like the Julian period, fixed by retroſpective computation, and begins

about three thousand years before the Christian æra." (As. Res. iii. 244.) But of all the blows which Mr. P. has aimed at the long established credit of the Bramins, the most decisive is contained in the following note, which we transcribe entire, and with which we shall take leave of this part of his performance:

"The whole arguments of M. Bailly and others, for the antiquity of the Hindoo astronomy, seem at length to be completely overturned by a learned dissertation of Mr. Bentley, published in the Asiatic Researches, 1789, (vi. 540, 8vo. edit.) to which the curious reader is referred. The result is, that the system so eagerly applauded, and supposed by M. Bailly, Dr. Robertson, and others, to be of such remote antiquity, cannot be of a greater age than *seven hundred and thirty-one* years. In other words, it was composed about A. D. 1068. 'Therefore, any Hindoo work, in which the name of Varaha or his system is mentioned, must evidently be modern; and this circumstance alone totally destroys the pretended antiquity of many of the Puraus, and other books, which, through the artifices of the Brahminical tribe, have been hitherto deemed the most ancient in existence.' Thus the chief pillar of the antiquity of Hindoo science has been torn down by this modern Sampson, and many antiquaries have perished in the ruins. Perhaps the Vedas may be found to have been composed, by the artful Bramins, in imitation of the Koran, or of the books ascribed to Confucius; for the ancients do not mention any sacred Hindoo code. Menu may have been an honest lawyer of the thirteenth century; and the whole Hindoo arts and sciences, except weaving, [may] be found to be derived from their neighbours. We may then exclaim, as the Egyptian priests did to Plato, 'Ye Hindoos, and even ye Bramins, ye always were, and remain, children.'" (Pp. 260, 261.)

In our author's introduction to the geography of America, the reader will be gratified with a great variety of curious information respecting the different historical epochs, and other circumstances connected with its discovery. In the two grand divisions of North and South America, nothing seems to be omitted which can be deemed essential for giving a full and correct idea of that immense continent, in all its principal features and relations. But into particulars our limits forbid us to enter. We shall here, however, insert some account of Mr. P.'s conjectures on the original population of this new world, as they seem to admit, and even to require, a few observations.

"The curious question concerning the population of America, can *only* be duly examined after the various dialects have been compared with those of Africa; for to those of Europe, or of Asia, they certainly bear no resemblance. To trace the population from the north of Asia, not to mention the positive contradiction of facts, would be an unnecessary restriction of the subject, as the progeny of so cold a latitude is ever found rare, feeble, and unenterprizing; while, if we consider the proximity of Africa, and the many copper-coloured nations which are there to be found, there will be little reason to hesitate concerning the progress of the Africans to America, as well as to New Holland. This resource alone remains, for it has already been seen that the language of the Malays, who extended themselves so far to the east of Asia, has no connection with that of the Americans. Amidst the wondrous dreams of antiquaries, it is surprising that none has attempted to

to prove that the Mexicans and Peruvians were defcendants of the Carthaginians, who fled to the Hefperides in their abhorrence of the Roman yoke." (Pp. 537, 538.)

Mr. Pinkerton's opinion, then, in which, to fome extent, we are inclined to agree with him, is that America was probably peopled from Africa. In confirmation of it he obferves, when he comes to fpeak of South America, that "the difcovery of Brazil, by a Portugueze fleet defigned to pafs the Cape of Good Hope, fhews that America might have been difclofed by mere accident, and that the winds might waft veffels acrofs the Atlantic. "The conftant trade-winds," he adds, "blowing from eaft to weft, could fcarcely fail to impel fome rafh African mariners to the American fhores." (p. 664.) Under North America, however, he fays that "the animals of America are moftly diftinct from thofe of the old continent, and could in no cafe have defcended from them." To this he immediately fubjoins as follows: "If it cannot be allowed that the great Creator, in like manner, ordained a diftinct race of men for this continent, it will be neceffary, before this curious queftion be determined, to collect vocabularies of the African languages, as there are on that continent feveral nations of a copper-colour, refembling the Americans and the Mexicans and Peruvians might become more civilized from mere advantages of fituation and accident." (Pp. 595, 596.) But that the animals of the new continent could, in no cafe, have defcended from thofe of the old is a gratuitous affertion, wholly deftitute of proof; and if it were not, no argument could be thence deduced for the neceffity of a fpecial act of creation to people the new world with human beings. The inferior animals are, for the moft part, fitted to live in particular climates and fituations only; but man is the inhabitant of every climate, to the influence of which we know, from experience, that, by time and habit, his conftitution and complexion gradually adapt themfelves. With regard to thofe differences which have been fo confidently alleged to prove the native Americans a diftinct fpecies, we are not ignorant how greatly they have been exaggerated. It was long affirmed that nature had denied them, on the chin and fome other parts of the body, that covering of hair which elfewhere fhe ufually confers on their brethren; whereas it is now fufficiently afcertained that totally to eradicate this natural covering is, from its firft appearance, one of their moft affiduous employments. In fhort, we know of nothing in the natives of America which renders the fuppofition of their being the creatures of a feparate creation at all more reafonable than that which the honeft miffionary Debrizhoffer was tempted to adopt, who, after twenty-two years fpent in America, (See p. 596.) declared that, were it not for fear of ridicule, he fhould be inclined to believe that they had dropped from another planet.

In the firft quotation which we have given on this fubject, Mr. P. feems to reject the idea that any part of America was peopled from Afia. That fome of the northern tribes, however, originally pro-

ceeded from that quarter of the world is a notion which has been adopted by many able judges, and which ſurely in itſelf appears highly probable: nor are we diſpoſed to lay very great ſtreſs on our author's obſervations with regard to language, or the rare and feeble population of a cold high latitude. Dr. Forſter ſuppoſed that the kingdoms of Mexico and of Peru were founded ſo late as the thirteenth century, by the troops contained in ſome of the ſhips which were ſent from China, by Kublai Khan, to ſubdue Japan; the fleet having been diſperſed in a ſtorm, and never heard of. Nay, what is rather curious, our ingenious geographer himſelf, in another place, after ſtating it as the general opinion that the Mexicans and Peruvians were a diſtinct race from the other Americans, ſubjoins: "And amidſt a variety of conjectures, it might be inquired if they did not proceed from Japan, or be haply of the ſame race with the people of the large iſland of Tchoka, or Sagalian, whoſe features, as deſcribed and delineated by La Peyrouſe, and the literary men who accompanied him, bear no reſemblance to the Tataric. In this caſe we may conceive that they are remains of a people in Eaſtern Aſia, who were expelled by the Mandſhurs, on their progreſs from more weſtern ſettlements." (p. 596.) This laſt we ſhould deem a happy conjecture, did we not unfortunately find our author, in the ſection appropriated to the deſcription of Sagalian, an iſland which extends to the north of Japan, between the 46th and 54th degrees of latitude, expreſsly affirming that "the natives ſeem to approach to the Tataric form." (p. 132.) In theſe two paſſages there is an inconſiſtency, which is evidently occaſioned by ſome unobſerved miſtake.

The following reflections on the horrid cruelties which the Spaniards are charged with having perpetrated in their conqueſt of the new world, are ſo ſenſible and judicious that, preſſed as we are to come to a concluſion, we cannot omit them. They occur in our author's deſcription of Cuba.

"The number of the inhabitants was no doubt exaggerated, as, even in our enlightened times, happened with regard to Otaheite, and other new diſcoveries. The Spaniards," who, in number are ſaid not to have exceeded three hundred, "certainly did not atchieve miracles in their American conqueſts; nor was the aukward uſe of unwieldy cannon and fire-arms, at that time, ſo fatal and preponderant a circumſtance as may be imagined. The Malays with their creeſes deſy fire-arms. The natives were not only timid but few; and nine-tenths may be ſafely ſubtracted both from Spaniſh valour and Spaniſh cruelty. Theſe reflections have been excited by the charge of extermination brought againſt the Spaniards of Cuba, while the natives equally vaniſh around all European colonies, the real deſtroying angels being the ſmall-pox and ſpirituous liquors. Our Buccaneers have taught us to regard the Spaniards as bees, who muſt be deſtroyed to get at the honey; but, if ever the cauſe of truth muſt be ſacrificed, it ſhould be offered at a nobler ſhrine than that of vulgar prejudices, or [of] intereſted enmity. Mendez de Pinto," adds the author in a note, "was a Portugueze; but the ancient Spaniſh writers, tainted with the imagination of their inmates the Moors, were little leſs hyperbolical. It is, however, ludicrous that

that their own exaggerations should have led to the charges of cruelty and depredation. The noted Las Casas, the Dominican friar, was a man of heated imagination; and his credit may be judged of by his assertion that a district of 18 leagues in St. Domingo is watered by *twenty-five thousand* rivers. (Charlevoix, ii. 373.) Even the eyes of such a witness cannot be believed." (p. 653.)

The recollection of the shocking occurrences which, during the space of more than ten years, have taken place in the valuable island of St. Domingo, must render the observations which we are going to quote peculiarly impressive; and the effect must be heightened, in a ten-fold degree, by the intelligence just received of the final evacuation of that island by the miserable remains of the last French armament.

"The national assembly of France, unhappily consisting of Philosophists, and not of men of business, passed some contradictory decrees concerning the rights of the Mulattoes, or, as they are affectedly styled, people of colour, to vote for representatives. The smallest ray of political prudence might have informed them, that the government of distant colonies ought not to have suffered the least alteration, till that of the parent country was established on a solid and lasting basis.—Amidst the effervescence of zeal without knowledge, the events in St. Domingo may be a lasting beacon to legislators to study the real practical business of life, and the *irradicable* difference of character and dispositions in the various races of men, to which infinite wisdom has allotted distinct portions of the earth; lest a negro should repay the philosopher's benefits by planting a dagger in his breast, with the favourite phrase of 'Am I not a man and a brother?'" (Pp. 655, 656.)

That division of Mr. P's work which relates to Africa is comparatively short, as indeed the materials are comparatively scanty; yet much information of an interesting kind will be found under the article "Progressive Geography," and much ingenious discussion in a dissertation which closes the works intituled "Discoveries and Conjectures concerning the Central parts of Africa." Mr. P., speaking of his countryman Bruce, says that "in his travels there are several valuable articles of new and authentic information, which might have been presented to the public in a small volume or two; but that, in a spirit of universal compilation, he has disgraced his work with innumerable gross errors." (p. 737.) This, we believe may be safely admitted as a pretty fair character of Bruce's book. But, in another place, Mr. P. brings against that author a heavier charge. The Nile, he observes, rises in the Gebel el Kumr, or mountains of the moon, in N. lat. 8°. It is known by the name of Bahr el Abiad, or White River, and about lat. 16°, is joined by the Bahr el Azreek, or blue river, which flows through Abyssinia. By the Portuguese writers, whom the Abyssinians probably misled, the latter river was mistaken for the real Nile, though it was well known to the ancients as a quite distinct river, the Astapus, flowing into the Nile from the Coloe Palus, now the lake of Dembea.

"Mr. Bruce's vanity," he adds, "led him to adopt the same mistake; and it is said that after conversing with D'Anville at Paris, who shewed him the gross ignorance of his pretensions, our traveller, who had great merit in other respects, wisely resolved to strike out the White River from his map, though he *acknowledge* in his work that it is the largest stream!" Gosselin (Recherches, ii. 120) pronounces Bruce the most credulous and enthusiastic of mankind; but, with greater justice, adds that he has only repeated the discoveries which the Jesuits had made a century and a half before." (p. 717.) "The Sources of the Abyssinian river were, in the 17th century, accurately described by Payz, a Portuguese missionary, whose account was published by Kircher, and Isaac Vossius, and has, in our times, been very minutely copied by Bruce, as Hartman has explained by printing the two accounts in parallel columns." (p. 725.

Our extracts from Mr. P.'s excellent and elaborate work shall be closed by two very brief reflections replete with sound sense, and in the present times most fatally confirmed by melancholy experience. The first was suggested by a most absurd decision of Volney, that the ancient Egyptians were negroes; though he had only to look at their descendants the Copts, their remaining gems, or other representations, or even at the mummies themselves, to perceive his error. "But Volney," says our author, "was labouring for the emancipation of the negroes; and that species of reasoning ignorance, which is too often called philosophy, is itself overrun with the most singular prejudices." (p. 722.) The second reflection, in its import and tendency, is similar to the first. Having referred the reader for a minute account of the interesting colony of the Cape of Good Hope, to the excellent travels of Barrow, whose sober and authentic intelligence forms a striking contrast with the gasconades of Le Vaillant; and having said that the Housakas of Dapper and Ogilby are undoubted the Housouanas of the Frenchman; Our author adds, "But as modern philosophers never read, they of course make many discoveries. The same learned author," Vaillant, "quotes Pliny and Herodotus for some account of the Hottentots! There is no danger from learning; but that from reasoning ignorance is very great. The ancient philosophers were men of learning, the modern too often men of consummate ignorance: and we all know and feel the evil effects of the ignorance of Rousseau, to instance a solitary example." (p. 755.)

We have spoken of this publication in the terms in which we think that it deserves to be mentioned, and which the public approbation, we are confident, will sanction. But none who consider the difficulties attendant on such compilations will, for a moment, suppose that in one so voluminous there are no mistakes. To the author's general character for diligence, industry, and fidelity, we can bear ample testimony. But in works of such a length, and embracing so vast a variety of subjects, no vigilance can hope to be always on its guard. A few instances of failure in regard to accuracy, which we have observed, we shall briefly point out, not with any view to depreciate the work,

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but merely to shew that we have read it with attention: for, after all, they are of no great consequence. "The creed of the English church is rather Calvinistic than Lutheran," (vol. i. p. 33.) This is very incorrectly expressed. In forming the standards of the English church neither Luther's authority nor Calvin's was regarded any farther than they were believed to agree with scripture and antiquity. It is a great mistake (p. 36.) that the superintendence of the poor was formerly the sole office of the order of Deacons; and so is the statement in p. 39, which represents the Trinitarians as believing in more Gods than one. In p. 42. "To mention the King's death," is said to be a capital crime: the author meant, we suppose, that *to imagine* it is capital. "Gower the poet, rather preceded Chaucer" (p. 67.); but not as a writer in English. (See Godwin, Vol. i. pp. 112, 113.) At both the English universities (p. 74.) the residence required for the degree of A. B. is 4 years. What misled Mr. P. was his not being aware that at Oxford the year comprehends 4 terms, but at Cambridge only 3. Norwich is said (p. 85.) to be "justly styled a city from its size and consequence:" but in England every town-corporate is a city which is, or has been, the seat of a bishop. Hence, Newcastle on Tyne is (p. 88.) twice improperly called a city. "In the corrections, facing the preliminary observations to Vol. i. the same appellation is inaccurately applied to Manchester, Liverpool, Birmingham, Leeds, and Plymouth. In p. 90. Mr. Pinkerton talks of "Stowe, the seat of the Marquis of *Buckinghamshire*;" a strange instance of inadvertency. "Many respectable families in Scotland," we are told (p. 155.) "embrace the episcopal form of the church of England." The expression is improper in a variety of respects; and in particular, our author should have informed us that Scotland has a regular episcopal church of its own. In the same page, the ancient sees of Scotland are rightly said to have been thirteen; but in the detail the number is incomplete, that of Caithness being omitted. A similar mistake occurs (pp. 216, 217.) in enumerating the sees of Ireland, where that of Clonfert is left out, and that of Cloyne twice inserted. It certainly is not true that what our author calls the "nudity of the lower extremeties" (p. 160.) is "mostly abandoned even by the *Scotish* lasses;" for, except on Sundays, and occasions of ceremony, Scotch women of the lower order, whether maids or matrons, go almost universally without shoes and stockings. "Between Stirling and Edinburgh stands Boness, formerly called Borrowstowness" (p. 168), and so called still; for Bo-ness is merely a contraction in writing the name of the town, like Lester for Leicester.

These blemishes are found, our readers will observe, in Mr. P's account of the United Kingdom, of which we conceive ourselves best qualified to judge. It may be thought, perhaps, that they are not of importance enough to merit regard. But perfection, although we cannot expect to attain it, ought, in every thing, to be the object of pursuit; and so high does Mr. P's work stand in our esteem that we wished to see it purged from even little imperfections. This wish

must likewise be admitted as our excuse for a few remarks on his language and style; with regard to which he observes himself that "he has chiefly aimed at concise perspicuity, and may have frequently sacrificed elegance of ornament, or magnificence of period, to the severer accuracy of the topic." (Pref. p. xiii.) The author has here very fairly appreciated his own manner of writing, which we think adapted, with great felicity, to the nature of his subject. In general it is simple, natural, and chaste; as highly adorned as it ought to be, with few examples of affectation, or of that predilection for pompous diction, of which, in some of his former publications, Mr. P. has been, with some reason, accused. Yet it is not entirely free from faults, for the correction of which, in a future edition, we submit what follows to his consideration.

In the first place, Mr. P. still continues pertinaciously to write *Scotish*, which is neither authorized nor analogical. The national epithet is certainly either *Scotch* or *Scottish*. Secondly, he perpetually misplaces the adverb *only*, almost always prefixing it immediately before the verb, even where the sense imperiously and indispensably requires a different arrangement. The adverb *only*, always implies an opposition between two things, of which the one is admitted to the exclusion of the other; and the proper employment of the adverb consists in expressing that opposition with distinctness. When the things opposed are denoted by verbs, in that case, and in that alone, the adverb is rightly placed immediately before the former of them; but never when the opposition is between two nouns. A general neglect of this important rule forms a striking feature of Mr. P.'s style, and renders his language in numberless instances, exceedingly inaccurate. Several of these instances we have marked in our extracts; and a thousand more might easily be given, in not one of which does the author say what he meant to say. It is sufficient, however, to call the reader's attention to a very singular one, which we have printed in italics, and which occurs in Mr. P.'s observations on the arguments of Mr. Principal Robertson. Here the author by no means intends to oppose the action of "*beginning* to people the north of Hindostan" to some other action, as, for instance, that of "*finishing*, or *completing* its population;" though that is the only sense which his words will bear. He evidently means to oppose "a few centuries," or at most "a thousand years" to a period commencing more remotely: and, in order to express this meaning, the word *only* must be removed from its present station and placed immediately after *Hindostan*. This error, we are concerned to observe, is extremely common, even in our best writers. Thirdly; another characteristic of Mr. P.'s style is the constant use of the subjunctive mode with the conjunction *though*, in cases where no doubt, supposition, contingency, condition, or concession, can possibly be implied, thus vol. ii. p. 431. "It will appear that, though modern enterprize have failed in the discovery of a supposed Austral continent, yet the discoveries may be said to constitute a fifth part of the world." This mode of writing is so gross a barbarism that, at

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first, we imputed the examples which we found of it, to the negligence of the printer. But we were afterward convinced that Mr. P. had adopted it on some principle, which we do not comprehend, and the reader will see examples of it Vol. ii. pp. 6, 117, 126, 141, 245, 335, 674, &c. In all these cases, the indicative mode ought, undoubtedly, to be employed; and the employment of the subjunctive deserves to be explicitly condemned. Fourthly; many of our author's words are not English. Thus *centrical* and *centrically* (passim.): *junctive* (Vol. i. p. 16.): *emolliated* (p. 16.), which, besides being unauthorized, is formed in opposition to all analogy, the Latin verb being *emollire*, and not *emolliare*.—*Manufactories* (pp. 85, 87.): *Irradicable* (Vol. ii. p. 656) &c. Lastly; we observed, in one or two places, his construction to be defective and ungrammatical; but we have somehow forgotten to note them down; and they are not worth the trouble of searching for them.

A Compendium of the Veterinary Art, &c. By James White, Veterinary Surgeon to his Majesty's First, or Royal, Dragoons. 2 vols. 12mo. Price 9s. Badcock, London. 1804.

MANKIND are naturally strangers to the feelings of the inferior animals, and, hence, often indifferent to their sufferings. Infants are cruel to the small domestic animals, not from any innate ferocity of disposition, but because they consider not that these creatures have a sense of pain, just such as they themselves are subject to. Among the vulgar, and even among those who ought to have known better, it was long an uncontested opinion, that the brutes were almost entirely exempted from those diseases by which human life is so perpetually afflicted. It is only by long acquaintance with some of the most valuable species of our domestic animals, and under the influence of the very great interest which we have to preserve them in a sound state, that we have learned to regard them as subjects on which the arts of medicine and surgery may be usefully employed. The horse, the ox, and the sheep are, at last, recognized as liable to a multiplicity of bodily distempers. The horse, of which alone we make considerable use, as an assistant in our labours, is, now, of such importance, as a part of our property, and so much in need of our attention to preserve his health, that a new province in medical and surgical practice has been gradually opened for the particular treatment of this species.

Till of late the treatment of the diseases of horses was left entirely to the persons who dressed and shod them. Those were incapable of other practice than by nostrums of casual discovery, or by a rude, hacking, cauterizing surgery, which had nothing to do with system or science. The progress of comparative anatomy; and the value which was put on horses for military uses, and from their relations to the show and the pleasures of the great; at length occasioned the application of the talents of men of scientific skill to this humane and beneficial

ficial art. In France, as well as in Britain, the horſe has been diſſected; his fractures, bruiſes, and wounds have been treated, according to rules ſuggeſted by a due knowledge of his ſtructure; the different diſtempers of the ſtomach, the bowels, the ſkin, the head, the blood, the abſorbents, and the organs of ſecretion, to which he is ſubject, have been reduced to ſyſtematic order, and rational methods of cure; hoſpitals have been eſtabliſhed for the reception of diſeaſed horſes; profeſſorſhips have been inſtituted to teach the whole ſcience and practice of veterinary phyſiology, ſurgery, and medicine; and many valuable books have been, within theſe few years, publiſhed on the ſtructure and diſeaſes of the horſe.

Mr. WHITE begins the work now before us, with a ſhort but clear and ſatisfactory explanation of the anatomical ſtructure of this animal, as to its internal organs. The moſt remarkable peculiarity, in which he has here occaſion to deſcribe the horſe as differing from human beings, is that inſenſible membrane, which, covering the inſide of the æſophagus, extends into the ſtomach, and thus renders the horſe much leſs liable than human beings, to be deſtroyed by ſwallowing poiſons, or to be excited to vomiting. He next proceeds to explain the origin of all the diſeaſes to which the horſe is ſubject; and refers them all to inflammation local or general. Inflammation itſelf he does not precisely define; he, however, ſeems to mean by it, "a tendency in any part, or in the whole, of the animal œconomy, to a greater frequency of action, than its natural functions require, and than its proper energy is able to endure, a tendency which, therefore, if not checked, ſoon exhauſts the energies of the parts in which it operates, and neceſſarily diſorders, ſooner or later, the whole functions of the ſyſtem." The diſeaſes of inflammation of which he then treats, are, fever, ſimple and ſymptomatic, inflammation of the lungs, inflammation of the bowels, inflammation of the ſtomach, inflammation of the kidneys, inflammation of the bladder, inflammation of the liver, ſtrangles or inflammation of the glands of the throat, catarrh or inflammation of the mucous membrane which lines the inner parts of the noſe, throat, &c. chronical cough which enſues when the catarrhal inflammation extends into the branches of the windpipe, and produces a conſtant irritation exciting to cough; inflammation of the eye; locked jaw, occaſioned by the inflammation of external wounds, broken wind, the conſequence of inflammation of the membrane which lines the windpipe, and all its branches; flatulent colic or gripes, attended with inflammation of the coats of the ſtomach, apoplexy, or ſtaggers, in the termination of which the veſſels of the brain are inflamed; diarrhœa, or purging, which is a caſe of the inflammation of the bowels; diabetes, in which there is an inflammation of the urinary veſſels; ſuppreſſion of urine, ariſing from a peculiar ſort of inflammation in the neck of the bladder; worms which injure, eſpecially the bots, by their power to produce inflaming irritation in the ſtomach and inteſtines; hide-bound, ſurfeit, mange, greaſe, glanders, and farcy. He treats, next, of wounds, bruiſes, broken knees, fiſtula in the withers, poll-evil, ſaddle-

galls

galls or warbles, sitfasts, strains, ring-bones, thorough-pin, windgalls, splints, spavin, and curb, indispositions of the horse which fall properly under the care of the horse surgeon or farrier.

The author's fifth chapter is filled with an elaborate display of the anatomy and physiology of the horse's foot.

His seventh chapter prescribes rules for shoeing horses. In the seventh is a description of the diseases to which the foot of the horse is subject, and the best methods for their cure.

The eighth chapter treats of the general œconomy, of the medical and surgical applications, or the cure of the disorders and hurts, of horses.

Directions are given, in the ninth, for the fit management of the horse in the stable, and during a journey. Such are the contents of the first volume of this excellent practical treatise.

The second volume is a convenient Dictionary of the Materia Medica of Veterinary Medicine, with a good Pharmacopœia annexed to it. This is a new province, first opened by Mr. White, in the Literature of Veterinary Medicine. These parts of this work will be found exceedingly useful to practitioners in the Veterinary Art. Mr. White's doses, as they are stated in the Pharmacopœia, seem to be apportioned upon the most rational principles, and with very great judgment.

We need not say more in favour of a work thus composed, and of the first part of which a large edition has been already distributed, than that his Royal Highness the Duke of York has been pleased to recommend it as a manual for use among the cavalry of the British army, and that its influence has already, in a conspicuous manner, improved the management of horses, as well among grooms and farriers, as among higher practitioners, throughout this country.

Holcroft's *Travels through Westphalia, &c.*

(Concluded from P. 61.)

IN his second volume, Mr. Holcroft enters more at large into a description of the manners and customs of the French, than in the preceding volume, and, though we cannot approve his too liberal use of Saint Foix's Historical Essays, whole pages of which are, occasionally, transcribed, yet, on the whole, we have found less to blame and more to commend in this, than in the former part of his travels. His remarks on the disgusting mixture of finery and filth, and of the incongruities which pervade every part of the domestic economy of a French family, are, we know from experience, strictly correct. "So strange is the assemblage of objects, finery and wretchedness are in such frequent contact, gilding and cobwebs, dark gateways and dirty staircases, leading to spacious apartments in which magnificence lies in disorder and neglect, these, and the continual repetition of similar incongruities, obtrude upon the man of observation an almost unvaried

picture of grandeur and beggary." In short, to sum up the whole in few words, there is in France no such thing as *comfort*, and of course no such word is to be found in the French language.

Mr. Holcroft's indignation at the habitual profligacy of the French, and at their licentious efforts to gloss over, by unappropriate epithets, the breach of chastity in the female sex, is well timed, and well expressed. Though why he should have selected a long list of *royal* amours in illustration of his position, in preference to all others, we cannot conceive; still we agree with him that it is the duty of persons who either fill, or are destined to fill, the throne, to set an example of virtue and decorum to their inferiors. And if, setting at defiance the most sacred of ties, they are profligate enough habitually and publicly to violate their duty to God, by a constant breach of his commandments, they cannot well be surprized if their subjects are led to neglect their duty to *them*, by a daring breach of allegiance. Indeed, their conduct has a natural tendency to produce such an effect; for when men, in elevated stations, cease to be *respectable*, they will not long continue to be *respected*. In detailing the profligacy, however, of former sovereigns, justice required that Mr. H. should make an honourable exception in favour of the last of the Bourbons, who filled the throne of France; a prince who scrupulously discharged all the duties of a good Christian.

Where the manners of a people are indelicate and vicious, it is not surprising that their language should be so. Of the indelicacy of the French in conversation, and in the names of their streets, &c. Mr. H. exhibits many notable examples. Yet he truly observes;

"Few things are more truly ridiculous than the affectation of delicacy. When I hear a man talk of his *small clothes*, I imagine I am in company with a fool, or (with) the son of a washerwoman. Real delicacy results from a thorough acquaintance with the usages of the world, which bids us carefully avoid offending those usages; and from chastened but unobtruding moral principles."

Of the gross indecency of the dress of French women, our countrymen could have little conception, if it were not for the servile imitation of it which has for some time prevailed among our own females. We shall leave a French writer to describe this; and in his own language.

"Nos Phrynées et nos Lais avoient appris que les anciens sculpteurs n'etoient parvenus à rendre transparente, avec la draperie, les formes de leurs statues de femmes, qu'en drapant leur modéle avec un linge mouillé. La crainte des rhumes les empêchoit de s'habiller avec un jupon trempé. Elles y suppléerent en ne portant *ni chemises, ni jupon, ni jupe, ni poches*. Elles avoient grand soin, en marchant, de pincer leurs robes des deux cotés des hanches. Alors se mouloit pour tous les yeux ce qu'elles vouloient montrer à la République expirante; n'osant pas se decouvrir plus que le genou, elles se dédommageoient en nudifiant leurs bras. Ainsi etoient mis en étalà l'échantillon des colonnes qui restoient cachées malgré elles."

This

This picture of his countrymen, by citizen Fantin Desodoards, will not be suspected of exaggeration. Indeed, we are sorry to say, that similar pictures may be daily seen in the streets and public places of London. Our author's anxious desire to depict the living manners of the French, in the most correct and striking manner, has led him into the delineation of scenes of no very delicate nature. His excuse for this, is thus expressed. "It is not by assertions but by facts that manners can be understood; and, if facts must be concealed because they are offensive to the imagination, though the knowledge of them may contribute to correct error, and lead to useful and essential enquiries, the imagination is a prude, that has rather the semblance than the reality of virtue." Our readers must be left to appreciate the validity of this excuse.

We should truly rejoice with Mr. Holcroft, to find "that education in France is improving;" but we fear that he is egregiously mistaken in his assertion, because it is in direct opposition to the statement of a French author, (who must be supposed to have had the best means of acquiring a correct knowledge of the fact) quoted in the appendix to our last volume. Mr. H's remarks, however, on the subject, and especially on the neglect of mothers to nurse their own children, are generally just. The following observations, it will be found difficult, we conceive, to reconcile with his previous assertion. In enumerating several important facts deducible from his general statement, respecting the present system of education, in France he says;

"Among them are the great paucity even of primary schools; the still much greater want of secondary schools, where nothing more is taught than, if so much as, that education which is bestowed in almost every parish in England; the disordered state of the higher seminaries of learning; and, more than all the rest, either the jealous fears or the busy despotism of Government, all centering in the chief.

"If the nation be so ignorant as that every petty day-school must be inspected, that every secondary or grammar-school must be watched by the prefect, that men must be sent annually to travel through the departments to superintend prefects, inspectors, and schools, and that the superintenders, including all under and all above them, must be superintended by the First Consul himself, who is the omnipotent reformer, in what a state must this actual ignorance be? Should it be answered, it is but the jealousy, the presumption, and the despotism of Government, will that be a more favourable picture of the actual state of knowledge?"

These facts, and these reflections, certainly not very favourable to the supposition of an improved state of education in France, are followed by a variety of judicious and forcible observations on the same subject.

Notwithstanding the extreme vigilance of the police, acts of brutal violence are more frequent in *regenerated* France, than in any of the *unreformed* countries of Europe; and the French are deprived of their favourite sneers at the effects of our sea-coal smoke and our foggy atmosphere,

moſphere, in producing ſelf-murder, as our readers will find from the following ſtatement.

"A gentleman on whoſe honour I can depend, and who was once high in office under the miniſter of police, told me that, within the laſt ten months, there had been a hundred and ninety-three ſuicides in the departments, and about the ſame number in the metropolis; that upwards of ſeven hundred murders had been committed, within the ſame period of time: that effects to the value of about a million of livres, little ſhort of forty-two thouſand pounds ſterling, had been ſtolen, and nearly the ſame loſs ſuſtained by fire: that is, in the departments. Including all France, he eſtimated the number of ſuicides at from two to three per day, or five in two days!

"I muſt not here omit to mention that it was with difficulty, that is, it was with the trouble of going myſelf or of ſending a voucher with the ſervant, that I obtained *aqua fortis*, of which I was in want, from the apothecary's ſhop. Suicide, and I fear murder, by poiſon, have been ſo frequent that the ſtricteſt injunctions are iſſued not to ſell any drugs that can give ſudden death."

After ſome farther proofs of the frequency of ſuicide and murder, Mr. H. thus concludes the chapter with the following ſenſible reflections.

"After proofs, like theſe, what ſhall be ſaid concerning that gaiety of heart, which the natives and the writers of France ſo often affirm they poſſeſs, and to ſo high a degree? If it be a feeling of ſhort duration, ſuddenly taking birth and as ſuddenly killed, produced by trifling cauſes, and liable to end in ſuch fatal deſpondency, it is a habit of mind which, inſtead of meriting their praiſe, ought to excite their moſt ſerious attention to reduce it to reaſon. True chearfulneſs is more robuſt: that mind only can enjoy ſecurity which, added to virtuous intention, has the ſober and tranquillizing habits of order; and which, willing at all times to partake of pleaſure, has the patience firſt to enquire what is the coſt, and what the conſequence.

We preſume Mr. H. does not mean to exclude a juſt ſenſe of the importance of religion, and a full conviction of its truths, from his liſt of eſſentials to the enjoyment of mental ſerenity. To the *good temper* of the French he pays a juſt tribute of praiſe.

"During their late odious perſecutions, for perſecution is always odious, and the enemy of every noble cauſe, the emigrants of France have many of them been highly and juſtly praiſed, for the chearful reſignation with which they have endured a reverſe of fortune ſo great, and, to people imbued with the moral poiſon of luxury, ſo terrible. Many a noble, accuſtomed from infancy to have menials at his beck, to be nurtured in the caprices of indulgence, and to ſhine himſelf a ſtar in the firmament of courts, has been ſeen to retire even to a garret, there to maintain himſelf by ſome effort of ingenuity, or ſome art which he had been taught as an accompliſhment; and, having thus acquired a morſel, generouſly to divide it with a ſtill more wretched brother in affliction. Oh! it is a noble picture! a leſſen to futurity, and at once an honour and a reproach to France.

It is, indeed, a noble picture! and when the conduct of theſe noble

is contraſted with that of the upſtarts who have uſurped their honours and eſtates, the moſt democratic muſt acknowledge that nobility is ſomething more than a name, the nurſe of generous feeling, and of heroic virtue; while they muſt admit the truth of the homely adage, 'ſet a beggar on horſeback and he'll ride to the devil.' The following anecdote is not wholly foreign from theſe reflections. While our author was reading one of the inſcriptions on a Church or Palace, *Liberty and Equality*, he was thus addreſſed by a by-ſtander, whoſe language muſt be injured by tranſlation; part of it indeed ſets the powers of tranſlation at defiance.

"Monſieur, j'ai une ſinguliére et fautive maniére de lire nos inſcriptions publiques. Quand je paſſe le vaſte palais, où demeure notre grand homme de petite taille, et où l'on trouve le môt EGALITE écrit en beaux caractères, j'ajoute toujours *par mépris*, je veux dire *par méprise*, une ſyllabe: Je lis machinalement INEGALITE. Au contraire, au lieu de lire L'IMMORTALITE DE L'AME, et L'INDIVISIBILITE DE LA REPUBLIQUE, en tranchant le môt, il m'eſt impoſſible de lire autrement que L'IMMORALITE de L'ame, et L'INVISIBILITE de la Republique."

We agree with Mr. H. that "the true ſpirit of the phraſes *par mepris* and *en tranchant. le môt* cannot be rendered in Engliſh," but in tranſlating that part of the ſentence which includes the former of theſe phraſes, he has neither given the *ſpirit* nor the *ſenſe* of the original: he has totally omitted the word *par mepris*, and has rendered *je veux dire par mepriſe*, "as if correcting a miſtake;" whereas the meaning is this "I always add, *from contempt*, I mean *by miſtake*, a ſyllable," &c.

In our remarks on the firſt volume of theſe travels, we had occaſion to notice the author's opinion of the *improved ſtate* of the country, &c. but whatever favourable impreſſions he might have received on his firſt entrance into France, they appear to have undergone a material alteration during his reſidence in the metropolis. His meditations on his return from a viſit to Montmartre, a hill in the vicinity of Paris, to which Mount Calvary, the former reſort of Pariſian Pilgrims, (which was four miles diſtant from the capital,) was *removed* by eccleſiaſtical authority, preſent the following reſult.

"As I deſcended the hill how full of meditation was the mind! The dirty *cabaret*, hidden in a hole that proclaimed itſelf the rendezvous of the nation; the bald arts of the prieſts, whoſe forlorn condition as men excited pity; their infantine vacuity of intellect; the ſimple credulity of the poor creatures, who ſtill remain their faithful adherents; *the ſtate of ignorance through France*; the want of cleanlineſs; the diſorder; *the poverty; the wretched villages*; and the *general* picture of *lagging ſlow civilization*, which proves that the common conveniences of life were ſo little eſteemed or underſtood; theſe collectively made an impreſſion ſuch as not the palaces and temples in view, the oſtentation of the conſtituted authorities, the conſuls and the armies of France, the victories gained, the conqueſts made, nor all the empty boaſts of man, could efface!

Previous to the revolution there exiſted in Paris alone, *three thouſand*

three

three hundred and twenty-eight religious houſes, all of which, as our readers know, have been aboliſhed, and their property ſtolen by the revolutionary thieves, who always act in the name of the *nation*; "and how," adds Mr. H. is this multitude diſperſed and reduced at preſent!"

"Government has organized religion. At the head of the Church no Pope is placed; no cardinal governs under him: the chief conſul of France will not admit of competitor in Church or ſtate; he can brook no controul; he can imagine no underſtanding ſufficiently vaſt to give him inſtruction. Citizen *Portalis*, lately an emigrant, acts under the ſupreme Buonaparté: by him *les affaires des cultes* are ſuperintended, and what manner of man is Citizen *Portalis*? His political career is too public to need any report of mine concerning its progreſs: but his private opinions are, perhaps, ſomething leſs notorious.

"After he fled from France, he viſited various cities of Germany; where the general tone of his converſation declared him to be what is called entirely free from religious prejudices; for him no opinion, merely as an opinion, was too licentious. But this was not becauſe he wiſhed to probe error, and to profit by acquired knowledge: he held it a folly to talk of corrupt ages, or corrupt nations. Though every fact of hiſtorical and individual experience prove the pernicious falſhood of the opinion, he maintained that men are and ever were the ſame, and that, being acted upon ſolely by ſelf-intereſt, the act of governing them is the act of profiting by their ſelfiſhneſs. Popery he affirmed to be the only ſtate-religion: becauſe, as he emphatically added, it is a ſieve that will ſuffer any politics to paſs. Citizen *Portalis* is become the ſecret and one of the moſt intimate counſellors of the Chief Conſul. That theſe, and the whole train of their relative opinions, were the daily topics of his converſation I have the word of a man of mild manners, ſtrict probity, and no leſs famous for the powers of his mind than the purity of his morals:

"Under politicians ſo profound, the Church has been wreſted from the precarious patronage of the pious; and once more joined to the ſtate. What the ſum of the benefits may be, which the ſtate is to receive from religion, and religion from the ſtate, time muſt determine, preſent appearances augur but faintly. That lordly hoſt, whoſe voices combined inſpired even Majeſty with awe, and ſo frequently drove ignorance frantic, is now replaced by twelve parochial Churches, one for each municipality, and twenty-ſeven chapels of eaſe, for the Catholic worſhip. The Proteſtants are allowed three Chapels; the total for Catholic and Proteſtant is forty-two; and beſide theſe there is at preſent no other place of religious worſhip in Paris."

By this account of citizen Portalis it appears that he has no religion at all; and therefore he is a very fit adviſer for his imperial maſter, whoſe whole life has diſplayed an utter contempt of religion. But we fear it will be found that this citizen, in his eſtimation of mankind, has ſhewn a greater knowledge of the world, and a more correct opinion of its inhabitants, than our philoſophizing traveller, notwithſtanding his alluſion to hiſtorical and individual experience. The ſubject, however, includes too many important conſiderations to be

be diſcuſſed incidentally; a proper inveſtigation of it would require a volume of no mean ſize.

At the cloſe of the chapter, whence the preceding paſſage is extracted, are ſome general reflections on prieſts which muſt not be ſuffered to paſs without notice.

"Many a prieſt," ſays Mr. H. "knows not how to become a prieſt; ſuſpects not that there can be error in things which the *parroted* aſſertions of mankind have taught him to conſider as ſacred; and, with great innocence of intention, would hold that man as a monſter, who ſhould tell him that the functions, which he daily performs, as no leſs than the emanations of divine wiſdom, are the extreme of abſurdity, the inventions of ſelfiſhneſs in a ſtate of inſanity, and totally deſtructive of thoſe ſimple and pure moral principles which the goſpel contains; and which the worſt man on earth reveres, how much ſoever he may infringe them."

If Mr. H. intended to confine his remarks to thoſe ſuperſtitious practices of the Church of Rome, which are juſtly claſſed among the corruptions of Chriſtianity, we ſhould have little to object to them on the ſcore of juſtice. But they are worded ſo generally, as apparently to comprehend *all* the functions of the prieſthood, conſequently extending to the very fundamentals of Chriſtianity. We ſhould ſcarcely have admitted the poſſibility of ſuch an intention in the author, had we not before had occaſion to reprove him for his impious aſſertions reſpecting *vices inherent in the inſtitution of the prieſthood*, of which he is not, we ſhould hope, to be told our bleſſed Saviour himſelf was the founder. Does he really mean to ſay, as it is natural to infer from his language, that the goſpel contains *nothing more* than *ſimple and pure moral principles*; or that thoſe are the only objects worthy the attention of a Chriſtian? We readily admit that ſcripture morals, like ſcripture politics, are the beſt, as, indeed, every thing muſt be which proceeds from divine knowledge and from divine wiſdom; but, if Mr. H. can deſcry nothing elſe, of great, or *vital*, importance, if we may be allowed to uſe ſuch an expreſſion on ſuch an occaſion, in the goſpel of Chriſt, he muſt bear to be told that he has profited but little from the peruſal of the ſcriptures, and is very ill qualified to give advice to others. We hope the looſeneſs of his language has deceived us as to his meaning, ſince, if our inference were juſt, he would have no pretenſions even to the character of a Chriſtian. A man *may* adopt all the *ſimple and pure moral principles* of the goſpel, without admitting the divinity of Chriſt, or the doctrines of redemption, atonement, and juſtification; but, without ſuch admiſſion, it is needleſs for us to obſerve, he is no Chriſtian. A writer cannot be too guarded, nor too explicit, in his reflections on religious ſubjects, as a miſconception of his meaning may be highly prejudicial not only to himſelf but to his readers. To ſay the truth, Mr. H. ſeems, as far as we can collect his ſentiments from the incidental reflections ſcattered through theſe volumes, to have very vague and looſe notions on the ſubject of religion; and, therefore, the leſs he ſays about it, perhaps

the better. It would give us great ſatisfaction, however, to know that we have formed a falſe eſtimate of his religious knowledge, and of his religious principles. As to the monſtrous aſſertion, that the *worſt man* on earth *reveres* the moral principles of the goſpel, it is ſo much at variance with common ſenſe, and with "hiſtorical and individual experience," that we were aſtoniſhed to ſee it.

The chapters devoted to the delineation of the character, qualities, and actions, of Buonaparté are highly intereſting. The author ſpeaks of his preſent tyranny with juſt indignation, though he diſplay an unaccountable incredulity reſpecting ſome of his paſt vices and enormities, which are eſtabliſhed beyond all poſſible doubt. Indeed, in nothing, but crime and oppreſſion, has this upſtart Corſican been *conſiſtent*. Truly does Mr. H. ſpeak of him as

"The man who, by the diſordered and wild accidents of the times, appears to have ſwallowed up all other men, and to ſtand aloof; they crawling in exiſtence only at his mercy, and having no will, none of the attributes of men, nor of their corporeal or mental faculties, deprived and robbed by him of that which diſtinguiſhes them from the reptiles that ruins and that dunghills breed. When preſumptuous power is thus abſurd, thus frantic, indignation is virtue."

Mr. H. does not ſcruple to aſſert, that the French government would fall in pieces, if England were at peace with France; and makes this ſuppoſition of his own a ground of cenſure of the Britiſh cabinet. But muſt he not admit, that, if his repreſentation be juſt, it is the intereſt of France to provoke a war, and, being actuated invariably by her own ſenſe of intereſt, without any regard to principle, ſhe will, as ſhe has done, force us into a war in ſpite of ourſelves? Nobody could poſſibly ſuſpect Mr. Addington of *temerity*, or of harbouring a wiſh to break that peace, on which he built his political reputation, and in which he continued to rejoice, even when its ruinous conſequences were manifeſt to the whole world. But this is an old argument (revived by Mr. H.) which has been advanced, and confuted again and again.

The anecdotes of Buonaparté are, many of them, curious; ſome of them new; and all of them inſtructive. From theſe, therefore, we ſhall be rather copious in our extracts.

"That he had the ſuſpicions of a man who was conſidered as a uſurper, or who conſidered himſelf as ſuch, was evident. If he went to the play-houſe, it was not known what ſtreets he would paſs through; different turnings were taken at different times; the horſemen that preceded him hurried all obſtruction from his paſſage; the door that he entered at was ſurrounded by guards; the avenues from the *Palais Royal* that led to it were ſhut; and no perſon was allowed to approach.

"I was not in Paris till after the attempt had been made upon him by the infernal machine; and he appears never ſince to have had any confidence but in his guards. Stories were in circulation concerning his fear of poiſon, his change of beds, and other unquiet precautions: but I know nothing

thing of their truth: I only found his ſeclusion was now ſo great that I could not hope to obtain a ſight of his perſon, except at the parade. His motions were deſultory; no notice was given when he went to the theatres, and when there he ſo placed himſelf that he was little ſeen.

"The firſt anecdote I heard, which regarded him, was one already related of a woman who was ſeized for calling him the chief of a band of robbers. I was grieved, but not ſurpriſed. I ſhall recite others in the order they occurred.

"*Fouché*, at this period, was the protector of the republicans; and, while defending their cauſe, the Chief Conſul one day anſwered him with ſome aſperity.—

"'The republicans do not love me.'

"'True,' replied *Fouché*: 'they ſay you are the high prieſt of ſuperſtition: however they remain quiet. But how do the emigrants, the royaliſts, and the prieſts, whom you protect, act?'

"*Fouché*, then taking various papers out of his pocket, which contained proofs of the evil intentions of the parties he had named, added—'Look here, and here, and here: theſe papers will afford you ſufficient information!'

"Immediately, at leaſt ſoon after this converſation, *Fouché* addreſſed a paper to the prefect of Bruſſels, and I believe to other prefects, which appeared in the journals, and might be called a philippic againſt the prieſts: it accuſed them of turbulence, intolerance, and practices unworthy of the morality of the goſpel; and required that ſuch conduct ſhould be reproved, and in future prevented. This paper was no leſs offenſive to one party than flattering to the hopes of the other: the *Concordat* was then firſt in contemplation, and the republicans would not ſuffer themſelves to believe that the country was again to be taxed, for the ſupport of a ſtate religion. Bonaparte was of a different opinion; and I had it from indubitable authority that *Fouché* was reprimanded, with marks of conſiderable diſſatisfaction, and ſilence was impoſed upon him: the viceroy muſt not govern the king.

"About this time, I heard that the Chief Conſul would not ſuffer the leaſt familiarity; and that his temper daily became more irritable.

"I occaſionally met ſeveral Italians, moſt of them people of rank, and ſome who had been high in office; they all ſpoke of Bonaparte with bitterneſs; and related tales which, if true, would prove him to have been a treacherous tyrant at the time he began to command in Italy.

"When Bonaparte firſt came to Milan, profeſſing himſelf the deliverer of a once great people, but now and long ſince miſerably enchained by prieſtcraft and petty deſpotiſm, thoſe, who earneſtly deſired the emancipation and the happineſs of their country, received him with open arms. One of them, a Milaneſe nobleman of great influence, devoted his whole means and power to the cauſe which he ſuppoſed the French ſincerely intended to promote; and for that purpoſe in giving aid to Bonaparte, by whom he was then treated with the moſt flattering attention.

"This nobleman had none but virtuous motives for his conduct; and he was too ſoon convinced that it was not for the cauſe of freedom, which Bonaparte and the armies of France fought: the avarice of individuals, the plunder of rich and poor, and the worſt of motives, which ſelfiſhneſs, egotiſm, and national vanity could inſpire, were daily more and more apparent.

"After ſome reverſe of fortune, which the French ſuſtained in Italy,

Bonaparte once more came to Milan; and the indignant patriot, instead of again promoting the views of the conqueror, openly upbraided him with his want of good faith, his total dereliction from the cause of freedom, and with the atrocities committed or countenanced by him. The affront was unpardonable: to reprove a man who had armies at his command, though it shewed a noble and a virtuous fortitude, the loyal Milanese soon found, was a fatal step: Bonaparte caused him to be seized, put him under a guard, and sent accusations of him to the directory, accompanied by pretended proofs that he was a traitor to freedom and to France. The end of this tragedy was the death of the Italian: he was shot; and the passions of his enemy were shewn to be dangerous to the present, and ominous to the future.

"This account I had from a man of rank and honour, an Italian, who assured me he absolutely knew all that he had related to be true."

In 1801, after the *independence* of the Cisalpine republic had been secured by *treaty*, the French commander exercised the most complete despotism over the people of that country. In a favourite opera, exhibited at Milan, in the autumn of that year, there were some passages which were supposed to refer to the past depredations, and to the existing tyranny, of the French, which were received with enthusiastic applause. But "it was suddenly prohibited by the French commander."

The indignant feelings of the inhabitants of those countries which the French revolutionists have generously *emancipated from slavery*, and restored to *liberty and equality*, our author depicts in lively colours.

"Oh that I could impress upon my countrymen a picture of the strong sense of injury, the bitterness of regret, and the determined hatred (indeed it is not too strong a word) against the French, as I found these feelings to prevail, in Holland, and among all with whom I conversed, who were natives of any of the countries which, under the pretence of giving them freedom, have been tormented by these conquerors! There is not a man on earth who could truly witness this, and forbear to form the instantaneous wish that they might be for ever expelled, and confined to their own limits. I would not incite the world to take up arms, for this purpose; but tranquilly to wait that course of events which, if suffered to proceed, were they not disturbed, by calling the attention of the people of France to foreign occurrences and self-defence, would accomplish all that force will attempt in vain to effect.

"The Italians will never pardon France, for having deprived their country of its noblest works of art: this is the only sacrilege of which in general they complain."

These people, it seems, are not very grateful for the effects of a revolution in which, as our author has before assured us, the *good* has predominated over the *evil*. He next gives some anecdotes of individual oppression in France, where the people do not appear to be much more grateful, than the inhabitants of other countries. Citizen Mehée, whose name is now so well known to the British public, was editor of a republican paper which did not bestow sufficient praises

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on the Government, and was therefore ſuppreſſed; as well as a pamphlet in which the ſame author undertook to prove that Cæſar was an *uſurper*, and that his fame was queſtionable; the recollection of this tract, which no doubt, Buonaparté conſidered as a perſonal attack upon himſelf, occaſioned the impriſonment of the author, and, afterwards, his baniſhment. Permitted, however, to return to Paris, he eſtabliſhed another paper, entitled *L'Antidote*, in which he attacked the Prieſts, at the time the CONCORDAT was in contemplation; and for this he was again impriſoned, and ſubſequently tranſported, by the fiat of the Firſt Conſul, to the Iſle of Oleron. Our readers will be ſurprized perhaps to learn that this was the very man who afterwards became a ſpy to Buonaparté, and whoſe lying accounts were made the pretext for the atrocious murder of the Duke D'Enghien; a more atrocious villain, his maſter excepted, lives not on the face of the earth.

"Tranſportation without trial has been quite a common practice, ſince the acceſſion of Bonaparte. There are few people who cannot cite ſome friend, or acquaintance, who is of the number of ſufferers.

"A dramatic author of Paris, named *Dupaty*, produced a ſhort muſical piece entitled, LES VALETS MAITRES; which the pit maliciouſly thought proper to apply to the Firſt Conſul. The piece was immediately prohibited; and the unfortunate writer put under arreſt and ſent to a ſea-port, with an order for tranſportation to Saint Domingo:* and all this without the ſhadow or form of a legal proceſs.

"There was more than common cruelty in this act of deſpotiſm. *Dupaty* was of a good family, and ſome of his neareſt relations, who had poſſeſſed eſtates in that iſland, fell ſacrifices to the negroes in the firſt fury of inſurrection.

"Bonaparte had the ſhameleſs effrontery to ſay in public, on this occaſion, that he had given dramatic writers a good leſſon. It is even matter of ſome ſurpriſe that the muſic was not treaſon to the tyrant.

"Authors of comedies, however, have their admirers, and partiſans, in Paris; and the conduct of the Conſul was not a little reprobated. Madame Bonaparte therefore thought proper to intercede for *Dupaty*; and, under this colour, the ſentence was pretended to be revoked. I afterward made ſeveral inquiries, but I did not hear that he was again allowed to return to Paris.

"Nearly at the ſame time, that is, in the ſpring of 1802, a drama made its firſt appearance at the *Théatre de la République*, written by an actor named

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* "As a proof of the timid ſubjection in which writers are held, an annual theatrical repoſitory, entitled *Année Théatrale*, inſtead of giving the hiſtory of this piece, which, had the author dared he would moſt willingly have done, mentions it as if caſually. Speaking of another piece, entitled *L'Antichambre*, it adds: this reminds us a little of *Les Valets Maitres*; in which the citizens *Dupaty* and *Daleyrac*, the muſical compoſer, united their talents. The ſucceſs they obtained was complete; but the work *could only* be once repreſented. *L'ouvrage ne putêtre repréſenté qu'une fois.* Not a breath eſcapes of the puniſhment inflicted on the poor *Dupaty*.

Duval, and entitled, *Edouard en Ecosse*. The subject was the dangers of the Pretender during his flight and escape to France after the battle of Culloden, and the piece was received with enthusiastic applause. The author was in transports of joy; his friends were fatiguing and half suffocating him with congratulations and embraces; of fame and full pockets he could have no doubt, and the piece was posted for representation the next evening.

"The golden dream was of short duration: there was in the piece something that reminded Frenchmen of the misfortunes of royalty, the sufferings of the *Bourbons*, and the worth of fidelity in loyal adherence; and it was forbidden to be played any more, under the pretence that it was disrespectful to our Sovereign. Instead of the honours and wealth that were certain to accrue from successive representations, it was intimated to the author that he must make a journey *for the sake of his health*; and, bitter as obedience was, he respected his health too much to neglect this advice.

"*La Harpe*, for some imprudence, was banished from Paris, and ordered to reside at a certain distance. Every thing is imprudent, in this country, which has but a chance of offending government. Should a man whose habitual thoughts and actions are the most peaceable, open his lips or venture to move without speaking and weighing his actions with all the timidity of caution, he is uncertain of what are the dangers to which he is exposed. I am no friend to the tergiversation, the late affected fanaticism, and the former revolutionary violence, of *La Harpe*: but, whatever he may have been, I am the determined enemy of persecution.

"A gentleman, with whom I was acquainted, of great respectability, but who took no part in politics, has a brother; who, because he is known to be an unshaken friend to republican principles, is likewise exiled to his country seat.

"These are examples of mild banishment; the island of *Oleron*, which abounds with the banished, is a little more severe; however, it is not far from the coast of France; but, whenever despotism takes any deep offence, islands far removed, and countries as cheerless to a Frenchman as they are unhealthy, are the receptacles of these victims, of many of whom no friend or relation ever hears more.

"Could it even be proved that the French cannot yet be governed but by force, by the bayonet, still, such acts as these must eternally be stigmatized as the most wanton despotism; which everlastingly did, and everlastingly will, merit and receive the execration of mankind.

"*Volney* had believed in the virtue of Bonaparte, had been his friend and admitted to his familiarity; and, being a sincere lover of freedom himself, he continued its defender. Not sufficiently aware of the effects which the exercise of power had produced, that remonstrance was become offensive and difference of opinion an insult, he was one day endeavouring to convince the Chief Consul of the mischief he would do to mankind, by again conferring power on the priesthood, admitting the smallest of its once usurped claims, and burthening people who were of a different creed with a general and unjust tax.

"Bonaparte replied—'Why do you mention the people? I do but act in this business according to their desire: a large majority of the people wish for the re-establishment of the church.'

"Forgetful of the possibility, or perhaps not suspecting it, that the truth which instantly occurred to his mind should so deeply wound the pride of a man whose supremacy was so recent, *Volney* answered—'Were you to act according

according to the will of the majority, you muſt immediately cede your power: the majority of the people would vote for the return of the *Bourbons*.

"The rage of the Chief Conſul was ungovernable; the common report is, that he inſtantly ſtruck *Volney*, and ordered him from his preſence; ſince which he has never again entered the palace of the Tuileries.

"No powers of mind can reſcue the man, who is the ſlave of anger, from actions that are worthy only of a lunatic.

"Of what an oppoſite complexion is the following anecdote! In the true ſpirit of French declamation, ſome one affirmed, ſpeaking to Buonaparte, that England was far behind France in truly underſtanding the principles of liberty: to which he replied: 'it would be well for the latter, if it did but enjoy one-tenth part of Engliſh freedom.'

"He will ſeldom condeſcend to argue; and, when he does, he conſiders it as inſolence, in any one, who dares to be of a different opinion.

"Muſic being one day the ſubject of diſcuſſion, he affirmed, 'it is ſo ſimple in its principles that no man can be ignorant of it, who underſtands the mathematics; it was the moſt monotonous of ſtudies, for it had no greater variations than may be found in different angles, obtuſe and acute.'

"His opponent, a muſical compoſer, replied—'I fear Citizen Conſul, this character of it can ſcarcely be juſt; ſince monotony is the thing that muſic can leaſt endure.' To which the Citizen Conſul anſwered—'It appears, then, you underſtand the ſubject better than I!' and turned away on his heel."

Of the *religion* of this deteſtable tyrant and vain upſtart, we have already given our opinion, which does not ſeem to be very different from that of our author.

"Concerning the religious opinions of the Chief Conſul no man, it is ſaid, can form any ſound judgment: from his diſcourſe, he might at one moment be imagined an infidel, at another a deiſt, and the next perhaps a Chriſtian. He is ſaid to have told *Dupuis* that he did not believe ſuch a man as Jeſus Chriſt ever exiſted. To *Monge*, an avowed infidel, who was expreſſing his diſbelief of eternal puniſhments, the Conſul ſaid, after reciting the names of various great men who had believed in the Chriſtian religion, and examples of others who in their laſt moments had changed their opinions from fear, that he, *Monge*, would certainly die a true believer.

"He appears to be rather a fataliſt than a neceſſarian; for he believes or affects to believe in his favourable deſtiny."

Mr. H. aſſures us, he has very good grounds for aſſerting, (and we, too, have good reaſon for believing the aſſertion to be true) that Buonaparté himſelf was "the author of thoſe angry and inflammatory attacks on England (in the *Moniteur*;) diſgraceful as they are to ſound underſtanding; and, in many parts, utterly as they are falſe and abſurd, I muſt not implicate innocent men with a tyrant, otherwiſe I would ſhew the juſt right I have to make this aſſertion."

Of the freedom of opinion and of action in France, ſome farther notion may be formed from the following anecdotes, reſpecting the uſurper's appointment to the Conſulate for life; and no doubt the

ſame *freedom* obtained in the declaration of the will of the people on his aſſumption of the imperial dignity and title.

"*Carnot*, as I have heard, was the firſt who ſigned a negative, on the queſtion of the conſulſhip for life; and added that he was conſcious he had ſigned his own proſcription. I know, every well informed man in Paris knows, he is hated by Bonaparte.

"Concerning this voting, the following among many other tales were current.

"Some perſon, I have forgotten his name, came to inſcribe his vote; but the prefect would not ſuffer him to write, alledging that he knew him to be a NO

"Three other gentlemen had the negative and affirmative liſts laid before them; and at the ſame time were informed, by the prefect, that, if they ſigned the negative liſt, he muſt be obliged to arreſt them; ſuch were his orders.

"The ſons of *La Tour Maubége*, the companion in priſon of *La Fayette*, were ſo far favoured as to have their names inſcribed to be admitted ſcholars of the *Prytanée*; but, when the above queſtion came before him, their father ſigned no, and they were both ſtruck off the liſt by the Firſt Conſul.

"From an engineer, who was with him in Egypt, I learned that it was his cuſtom, when he had ſummoned a council of war, to liſten to the opinions of others, to give no opinion himſelf, to act in a manner that could be leaſt expected, and to do this with ſuch determination and celerity that, ſaid the narrator, it was like a torrent. So great was his aſcendancy that, when he was preſent, the generals acting under him appeared like ſo many ſchool-boys."

We have long ſince ceaſed to be ſurprized at the inſatiate ambition of this man, but the impudence with which he avows his plans, and the contempt with which he treats both the will of independent nations, and the diſpleaſure of independent ſovereigns, is truly aſtoniſhing. Mr. H. ſays "It was openly reported of him, before I left Paris, that he ſaid,—*Il faut que la Suiſſe et la Hollande s'accoutument à être les tributaires de la France.*"

"To thoſe who would ſtudy the character of the Citizen Firſt Conſul this *Almanack National* is a maſter-key. Under that very ſimple title, his thirſt of power, his preſumptive wiſdom, and his tormenting jealouſy, are ſo avaricious, ſo reſtleſs, that there is ſcarcely an office in the whole republic to which he does not appoint, nor a proceeding that he does not inſpect, and, ſhould he think proper, annul: he nominates as well the civil as the military officers; not only generals and judges, but advocates, attorneys, and ſchool-maſters are of his appointment. Through the whole book, this ſimple title of the *Premier Conſul* occurs, whenever the exerciſe of power is concerned.

"The heart ſickens to recollect that a poor human being, who cannot ſo regulate the conduct of a ſingle individual, not even of a child, but that his laws, his orders, and his purpoſes, will be counteracted at every inſtant, ſhould be afflicted to ſuch exceſs by the itch of governing that he will appoint, from his own ſucceſſor down to the infants that liſp in primary ſchools. Were the ſubject leſs momentous, there would be matter of infinite ridicule

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in the double aſpect of this new government, and this new man. The number of ages ſurely cannot be great before nations will ſpurn at the very thought of being involved in all the miſeries of war, becauſe ſuch is the will of an individual."

This man has ſo far forgotten all common ſenſe, all common decency, all reſpect for himſelf, and all recollection of the contempt in which mankind muſt hold ſuch inſufferable vanity, that, in his public ſtyle and negotiations, the ſuppoſition that the ſtate and the people of France are in exiſtence continually appears to be loſt: they are all engulphed in the Firſt Conſul. It is the Firſt Conſul to the Grand Sultan; the Firſt Conſul to the Beys of Egypt; the Firſt Conſul to the Dey of Algiers: and to none but the Firſt Conſul do theſe Sultans, Beys, and Deys reply.

"Between the dwarfiſh form of the man and his enormous arrogance, there is a diſparity too prepoſterous for feeling to rid itſelf of; except by laughter. Yet how ſuddenly is this motion checked, by the remembrance of the general deſtruction in which he endeavours to involve mankind. Is it not miſerable to reflect that the paltry, the frothy, the deſpicable thing called vanity, raging in a being in itſelf ſo impotent, ſhould be the cauſe of ſuch deſolation?

"How little a thing is this vanity, this reſtleſs iteration of egotiſm, as it exhibits itſelf in the man to whom the wild accidents of fortune have conſigned ſo diſproportionate a ſhare of the phyſical and moral force of Europe; ſo that the oppoſing remainder is threatened with annihilation."

The chapter on *invaſion* contains ſome ſenſible and pertinent remarks, and none more ſo than the following. Adverting to the ſentiments of thoſe who were miſled by the profeſſions of the early revolutioniſts, Mr. H. obſerves,

"The deluſion is paſſed: he, who at preſent hopes that the invaders of France would increaſe the freedom of Engliſhmen, is a lunatic; and the number of ſuch men cannot be great. The firmeſt friends of freedom will ever be the firſt to repel ſlavery: fanatics only can imagine that thoſe who have no liberty themſelves can give liberty to others; and fanatics are neither the friends nor the aſſociates of thoſe who moſt tenaciouſly adhere to, becauſe they beſt underſtand, that freedom which ſlaves and deſpots themſelves adore. The determination of the people of this iſland, to reſiſt the miſeries which have been inflicted on Spain, Portugal, Germany, Italy, Holland, and Switzerland, is too great and too public to require proof by argument."

Of the feſtival of the birth-day of Buonaparté, its proceſſions, decorations, embelliſhments, &c. our author gives a moſt pitiful account; by which it appears that the whole was little ſuperior to the exhibitions at *Bartholomew fair*. In the attempt to erect a ſtatue of peace prepared for this occaſion, ſome men were killed, "yet others were obliged to incur the ſame danger. Tyranny will not endure diſappointment, and will dreadfully puniſh failure." Of the *blaſphemous exultation* of the French, the inſtances have been ſo multiplied and ſo notorious ſince the revolution, that they have ceaſed to excite aſtoniſhment. The following inſtance, at the celebration here noticed, will

will ſuffice to prove, that the *Pope's choſen ſon*, who is much addicted to blaſphemy himſelf, is alſo the cauſe of blaſphemy in others.

"On the tower of *Notre Dame*, a flaming ſtar announced the First Conſul chief of the French Government in perpetuity. This obſerve was another ſtar in the Eaſt: ſuch as announced the Saviour of the world, and guided the wiſe to a ſtable.

"A flaming ſtar, in correſpondence with that on the tower of *Notre Dame*, was raiſed at the ruin called *La Madelaine*. This was not the ſtar in the Eaſt: it was a ſtar in the North, and might tipify *Ursus-major*."

Our author's character of *Tallien* who was ſo well received in this country, by a certain deſcription of *patriots*, who was indirect complimented by *Mr. Sheridan* in the Houſe of Commons, and feaſted by *Mr. Jones* at his houſe, is worthy of attention.

"I once ſpent an afternoon with Tallien, and never deſire to ſpend another. An abuſive politician, a confirmed debauchee, a man who vaunts of ſeduction, and, without the ability to examine, affirms that ſelfiſhneſs is the baſis of virtue, and its ſole motive, is not a companion to be deſired."

Mr. H. is miſtaken; ſuch qualifications are great recommendations to ſome men, and, when they meet in the character of a rebel, an aſſaſſin, and a regicide, they become irreſiſtible!—Probatum eſt.

By a paper publiſhed on the 2d of Auguſt 1801, it appears that during the preceding month, 747 perſons had been tried for various offences, of whom 571 were convicted; 103 ſentenced to death; and 176 acquitted. And on the firſt of that month, 1034 offences remained to be tried, and 1937 perſons were in priſon. When it is recollected that few crimes are puniſhed capitally, and that moſt of the perſons executed had committed murder, what muſt be our ideas of the depravity of the people. As to the number of perſons confined, after ſuch a clearance, in the priſons of that free country which annually celebrates the deſtruction of the Baſtile, we earneſtly recommend the fact to the ſerious attention of that *worthy* Baronet, who called in the Houſe of Commons, where he was as much an *uſurper* as is Buonaparté in the throne of the Bourbons, for the repeal of every law that had been paſſed ſince the acceſſion of his preſent Majeſty to the throne of theſe realms, (whoſe firſt act, be it recollected, was to render the judges of the land independent of the crown,) and publicly to celebrate in *this country* the demolition of the Baſtile, with a view to excite the populace of London to ſimilar acts of rebellion and outrage.

Our extracts from this book have been ſo copious, and our remarks on different parts of it ſo frequent, that our readers muſt be fully competent to form a correct judgment of its merits and demerits; and any farther addition to our comments would be an unneceſſary treſpaſs on their patience.

Delectus

Delectus Græcarum Sententiarum, cum notis tum grammaticis, tum philologicis, in usum Tironum Accommodatis. Editio altera auctior. 8vo. Pp. 111. R. Baldwin, G. Robinson, B. Law, Londinensis. 1804.

THOUGH the author's name is not noticed in the title, this publication appears from the preface to be the work of Mr. St. John Priest, the master of a school in Norfolk. We are always pleased to see any method that promises to smooth the way to Greek literature: numberless are the aids offered to the learner of Latin, a language perhaps of all others the most regular in its construction, while the Greek, as remarkable for the anomalies in its grammatical arrangement, has had very few to point out and remove its difficulties, or afford the necessary assistance to a learner. The author of the work before us has been very successful in his endeavours to give this assistance, the examples beginning with sentences of the most easy construction, go on regularly, and by an easy gradation, to explain the difficulties that are continually occurring in the Greek writers both in poetry and prose; and he is very happy in his observations on the defective verbs, the verbs compounded by means of the prepositions, and the such Greek particles as are of most frequent occurrence. We highly applaud Mr. Priest for having given no Latin interpretation by the side of the Greek, as all the information the student can want will be found in the notes. The general practice of printing a Latin translation in all editions of Greek books, has more than any other cause been the occasion of so few persons being accurately skilled in the Greek language, for too many modern scholars, to use almost the words of the author of the Pursuits of Literature, read the writers of Greece in Latin, and quote them in Greek. If there were editions of the Greek classics printed for the use of schools, (like the Delphin Latin classics,) accompanied with an interpretation in easy Greek, it would greatly facilitate the acquisition of the language. We quote the following passage as a specimen of the notes:

"Ἀθηναιοι) adj. ἀθηναιος, *Atheniensis*. Its substantive is ἀνθρωπος understood. The English word *man* is also frequently omitted in the like instances; thus we say *an Athenian, The Athenians: a Roman, The Romans: a Cretan, The Cretans: an Æthiopian, The Æthiopians: a Persian, The Persians:* In which words the syllable *an*, a part of the word *man*, seems to supply the place of it, for we cannot say, *an Athenian man*, though the ear might bear *Athenian men*, &c. nor can we say *an English, a French, an Irish*, &c. but *an English man, a French man, an Irish man*, &c. It must however be observed, that we say *a Swede, a Spaniard*, as if they were substantives, and never *a Swede man, a Spaniard man.*"

We do not, however, think the ear will bear "Athenian men," unless in opposition to "Athenian women," though it certainly will "men of Athens;" it may be remarked also, that the Romans hardly

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ever add *pons* or *vir* to the name of a people, but the common address to the people of Athens was Ανδρες Αθηναιοι.

In page 29. of the notes we find the common observation, "that the Greeks called all nations, except their own, Barbarians," which is generally brought as an instance of their pride, but certainly no more at first arose from pride, than a Frenchman's calling a *hat chapeau* does, since, as Mr. Priest justly observes, "In many (we believe in most) instances Βαρβαροι answers to the term by which Englishmen call all nations except their own, i. e. *foreigners*." This, indeed, is the primitive use of the word, and, though the Greeks held all other nations in sovereign contempt, (in which by the way many modern nations are not much behind them,) the calling a foreigner Βαρβαρος is, by no means equivalent with calling him in English a barbarian. Notwithstanding the Romans generally adopted the word in the sense in which we use it, we find Plautus in one of his prologues applying it to Latin in contradistinction to Greek: "Philemon scripsit, Plautus vertit barbarè."

We have no hesitation in recommending this little volume to the use of every school where the Greek language is taught. We would advise the author in the next edition (for we trust the book will go through many) to devote a section to the elucidation of the Greek tenses; we mean only so far as is necessary for a learner; to investigate all the niceties of the distinction of the past tenses, is a task to which perhaps no Greek scholar is perfectly competent, nor can it be wondered at, since it cannot be accurately done even in the living languages of modern Europe.

We have noticed two errors of the press. In the preface Zenophon is printed for Xenophon, and in page 77, the reader is referred to Iliad Σ instead of Ξ.

POLITICS.

Thoughts on the formation of the late and present Administrations. By Lord Archibald Hamilton. 8vo. Pp. 70. 2s. 6d. Longman and Rees. 1804.

THE noble author of this pamphlet disclaims all party spirit, as his motive for composing it, and would fain make his readers, as he has no doubt made himself, believe, that it proceeds from a mere disinterested regard for the *constitution*. About this same constitution his Lordship *says* a great deal, but to us he appears to know very little either of the *letter*, or of the *spirit* of it, as far, at least, as it relates to the point which he has undertaken to discuss. If he had condescended to explain what he meant by the *constitution*, he would, we suspect, have saved his readers, his critics, and himself, considerable trouble. If we were to tell him that he ought to look for the constitution in the statutes at large, and not in the debates of the House of Commons, his Lordship, who seems to regard the said statutes as *nothing*, and the said House as *every thing*, would probably honour us with a

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ſmile of contempt. But as, thank Heaven! we are to be governed by the laws, and not by the Houſe, we ſhall, even under the pain of incurring the diſpleaſure of Lord Archibald Hamilton, continue to receive *them* as the criterion of *our* judgment on all conſtitutional queſtions.

His Lordſhip ſets out with this notable poſition: "The formation of the late and preſent adminiſtration appears to have been conducted upon principles fundamentally oppoſite to the ſpirit of the conſtitution, and ſubverſive of its deareſt intereſts, and beſt pledge of permanency." This is very prettily written, but not very intelligible; at leaſt, our dull apprehenſion cannot perceive the meaning of *principles ſubverſive of the conſtitution's beſt pledge of permanency*; this member of the ſentence might fairly be claſſed under that deſcription of maxims or aſſertions, which are neither *true* nor *falſe*; but, perhaps, it might be deemed uncandid to ſubject the compoſition of a noble author to the vulgar rules of criticiſm, we ſhall therefore paſs over the *manner*, and proceed to the *matter* of theſe "*Thoughts.*" In proof of his poſition he *aſſerts*, that "the appointment of a miniſter in this country ought always to be the reſult of general popularity, of high repute, of tried ability, of growing fame, or of public confidence." If we were to aſk the author on what part of the conſtitution he founds this curious aſſertion, he would probably laugh at our ignorance. It is not a ſufficient qualification, it ſeems, for a miniſter to have reached the acme of reputation; no, he muſt not only be of *high repute*, but of *growing fame*; *vires acquirit eundo* muſt be the motto of every Whig candidate for power: if his power were to reach no higher than the chair at a tavern dinner, we ſhould not feel diſpoſed to diſpute about the nature of the qualification. Having thus laid down his fundamental principle, his Lordſhip farther ſays, "Mr. Addington was certainly not recommended to his Majeſty's choice, either by the applauding voice of the people in its irregular exertion without doors, or by its regular and legitimate courſe within:—He was called into miniſterial being, equally to the aſtoniſhment of the people, and (of) the Houſe of Commons." It reſults, of neceſſity, from this ſtatement, that, in the opinion of the author, no man can *conſtitutionally* be Miniſter of the country, unleſs he be a man of growing fame, and a man who has received the applauſe of a mob, or the approbation of the Houſe of Commons. Now, in reſpect of Mr. Addington, he certainly had received repeated proofs of reſpect and confidence from the Houſe of Commons; and therefore might fairly be ſaid to poſſeſs this qualification, ſo eſſential in his Lordſhip's eſtimation; and, though, as his Lordſhip *elegantly* expreſſes it, "his coming into office was without the deſire, or concurrence of any party, any public body, or large deſcription of perſons in the nation," it is moſt certain that his principal meaſures, at the beginning of his adminiſtration, indeed the moſt prominent meaſure of his whole adminiſtration, we mean the Peace of Amiens, met the concurrence and ſupport of a *very powerful* party, of *many* public bodies, and of *a very large* deſcription of perſons in the nation, and, therefore, we are warranted in entering our negative againſt his Lordſhip's aſſertion, and in telling him that he has not ſtated the queſtion either *fairly* or *truly*. We could thus beat him on his own ground, but we ſcorn to occupy ſuch ground; we aſſert, in contradiction to him, that though *ſome* of the qualifications which he ſpecifies may be *deſirable* in a Miniſter, they are not *eſſential*; at all events, the *conſtitution* ſays nothing about them; it leaves the choice of Miniſters to the King, relies on his diſcretion for a proper direction of it, and gives no controul

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over it either to the people or to their repreſentatives; this right of chuſing his Miniſters conſtitutes an inherent, a vital part, of the Royal Prerogative; and is one of thoſe barriers againſt the ever-growing encroachments of democracy, which the wiſdom of our anceſtors erected, and which folly or faction alone could wiſh to remove. His Lordſhip is compelled to acknowledge this truth, in a ſubſequent part of his pamphlet, though the admiſſion, in the eye of common ſenſe, overthrows the whole of his weak fabric. "It is clear, that the choice of its own Miniſters is the juſt and conſtitutional prerogative of the Crown, ſubject to no exception or reſtraint." (P. 32.) This is all we contend for, but his Lordſhip's arguments are unfortunately all at variance with this conſtitutional principle; it is much the ſame thing, as if we were to ſay to his Lordſhip—"My Lord, you have an undoubted right to chuſe your own ſteward and your own butler, ſubject to no exception or reſtraint whatever, but if you do not chuſe ſuch men as are agreeable to us, however honeſt, however able, however faithful they may be, we will not ſuffer the one to ſet foot upon your eſtate, nor the other to enter your cellar, the keys of which are in our hands;" his Lordſhip would, no doubt, be very grateful for the acknowledgment of ſuch a right! The declamation about the *conſtitutional elegibility* of Mr. Addington is too puerile to be worthy of ſerious criticiſm.

Lord Archibald Hamilton quotes largely from a pamphlet of Mr. Burke's publiſhed many years ago, entitled, "Thoughts on the Cauſes of the preſent Diſcontents;" and indeed this appears to be his text book. But highly as we reſpected Mr. Burke, much as we admire his genius, his talents, and his wiſdom, as diſplayed in the greater part of his publications, and eſpecially in the productions of his latter days, we never thought him infallible. We well know what parts of his writings were deeply tinged with party-ſpirit; nor are we ignorant how far party-ſpirit will ſometimes carry even the greateſt minds. From the period of his connection with the Marquis of Rockingham, as his able biographer * has juſtly obſerved, "he may be conſidered as a *Party-man*," and we farther agree with him that ſuch a man as "BURKE OUGHT NOT TO HAVE STOOPED TO BE THE OBJECT OF PATRONAGE." The pamphlet, of which our noble author makes ſuch liberal uſe, is well known to have been a party pamphlet. His talents were woefully miſapplied.

"To party he gave what was meant for mankind."

That pamphlet which was written to reſtore to the Whigs the monopoly of government, has extorted from his biographer, whoſe impartiality and ability are equally eminent, the following wiſe remarks: "So ductile was the fancy, ſo ardent were the paſſions, of Burke, that he often deviated from reaſon much farther than men of very inferior talents, with cooler imaginations and tempers. Whatever ſide he embraced, he embraced eagerly. When his affections were once engaged, whatever they ſtimulated he frequently conceived to be true and right. It is evidently not peculiar to Burke that his paſſions often warped his reaſon; but an attentive obſerver of his life muſt ſee that effect produced in him in ſo great a degree, as to form a peculiar characteriſtic of his mind. His genius is often employed in inventing arguments for propoſitions not true, or deviſing means for ends not ſa-

* Dr. Biſſet.

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litary; in counteracting wiſdom. In many of Burke's writings we meet rather with an abundance of important facts, profound obſervations, brilliant images, and able arguments, adding to the general amuſement, pleaſure, information, and inſtruction, than with a *chain of proofs*, tending to confirm a ſpecific popoſition*." Theſe, remarks the biographer applies to the pamphlet in queſtion, in a critique which is equally correct and acute.

Lord Archibald Hamilton, however, has evidently not wiſdom or ſenſe enough to make that diſcrimination which is neceſſary to every one who ſeeks to derive advantage from the peruſal of Mr. Burke's political writings. His Lordſhip had a party purpoſe to anſwer, he had recourſe, therefore, very naturally, to a party pamphlet, and, his object being the ſame with that of its author, to preſs a Whig Miniſtry upon the Crown, he thought it fair to enlist him in his ſervice, and to make uſe of ſuch detached paſſages as ſuited his purpoſe. But as no name, however illuſtrious, can give currency to erroneous opinions, or to dangerous doctrines; ſo cannot the adoption or imitation of the errors of great minds, by the intereſt or the folly of little minds, however ſervile, be entitled either to reſpect or to forbearance.

His Lordſhip, adverting to the negotiation for Mr. Pitt's return to office during the adminiſtration of Mr. Addington, a ſubject which we have had frequent occaſion to diſcuſs, and with which, therefore, our readers are well acquainted, obſerves, with his accuſtomed ſagacity, and his uſual accuracy of ſtatement, and knowledge of the conſtitution, "This negotiation is only mentioned as a proof, that *court intrigue* and *ſecret adviſers of the crown*, exiſt in theſe times as well as others; and exiſt in a full and eager readineſs, to exert their baneful influence upon every favourable opportunity. To deviſe means, and to exert a ſpirit competent to counteract ſuch efforts, whenever they are made, is a public concern. It cannot be denied, that if the negotiation alluded to had taken effect, the government of this country would have been transferred from one perſon to another, without any avowed, or viſible interference of King, Lords, Commons, or People!" Is his Lordſhip ſo ignorant as not to know that confident aſſertion is not of itſelf ſufficient to extort belief, or to ſilence enquiry? Never ſurely was man ſo egregiouſly miſtaken, or ſo groſsly ſtupid. It *is* denied, and will be denied by every man of common ſenſe, and common candour, that the negotiation alluded to could poſſibly have taken effect without the avowed interference of the KING, neither Lords, Commons, nor People having any more to do with the tranſaction than they have with the choice of his Lordſhip's footman. As to the *proof* which this negotiation affords of the exiſtence of *court intrigue* and *ſecret adviſers of the crown*, the miſerable cant of factious Whigs, it is equally *valid* with all his Lordſhip's other proofs. The plain fact was, as our readers well know, that Mr. Addington, becoming conſcious of the weakneſs of his adminiſtration, naturally, and wiſely, wiſhed to ſtrengthen it; and for that purpoſe, before he mentioned his wiſh to his Sovereign, cauſed application to be made to Mr. Pitt, to aſcertain whether he were willing to join the Miniſtry, and upon what terms. If Mr. Pitt had expreſſed his willingneſs to accede to Mr. Addington's terms, the latter would, of courſe, have ſubmitted the matter to the King, and have taken his Majeſty's orders in reſpect of it; the former, too, declared, that, without the expreſs commands of his Sovereign, he would not come to any determination. The

* Biſſet's Life of Burke, ſecond edition, Vol. I. P. 191, 192.

difference

difference, however, between Mr. Pitt and the Minister crushed the negociation at its birth. But it must be evident to every man whose understanding is not absolutely blinded, whose mind is not totally impervious to conviction, that, if *the negociation had taken effect*, it must have been with the *avowed* and *visible interference of the King*, and that the only *secret advisers* would have been the *Ministers of the crown*, who, if we know any thing of the constitution, are the true constitutional advisers of their Sovereign; and yet to counteract their advice, their efforts, for strengthening the government *whenever they are made*, we are told, in the tone of a dictator, and with the confidence of truth, *is a public concern!!!* It may, for aught we know, be the public concern of an unprincipled Jacobin, but such conduct we should consider as a gross violation of duty in a Member of Parliament, and as a shameful breach of allegiance in a private subject. It would be analogous to the employment of an opposition envoy at a foreign court "to devise means, and to exert a spirit competent to counteract the effects" of his Majesty's ambassador at that court; and Lord A. H. ought to know that the object of his imitation, Mr. Burke, has publicly stigmatized such a proceeding as a *high treasonable misdemeanour*. We hope his Lordship does not mean merely to abide by the dicta of his master when he appears as the advocate of a party, and to reject his decisions when he stands forth in the exalted character of the champion of truth, and the avenger of insulted Majesty. When his Lordship asks, respecting this negociation, "Does the constitution authorise such a proceeding?" the stare of amazement and the laugh of contempt are the only answers we can prevail upon ourselves to give him.

Mr. Addington being dismissed, Mr. Pitt's return to office is the next object of our noble author's most sagacious animadversions. "It has been generally understood," he says, "that the obstacle to forming an administration upon a broad and extensive basis, arose from a determination on the part of the crown to exclude Mr. Fox, in consequence of which, the friends of Mr. Fox, as well as Lord Grenville, Mr. Windham, and their friends declined taking any official situations; alleging, probably, that as their hopes and endeavours were directed to a comprehensive administration, composed of the strength and talent of all parties, they did not choose to give their sanction to one, formed upon a principle of exclusion." This affected delicacy as to the motives of Lord Grenville in refusing to join the Ministry, is perfectly ridiculous, after the publication of his Lordship's letter to Mr. Pitt, which has raised the *probability* into a *certainty*. On that letter we do not feel ourselves at liberty to comment, not having yet ascertained whether its publication was not the result of one of those shameful breaches of confidence which, unhappily, are but too common in the present degenerate times. Thus much, however, we will say, that we were utterly astonished at reading a letter so weak from a nobleman so sensible. A child in politics might expose its weakness and its fallacy. Lord A. H. had probably forgotten that this nobleman and his friends who were now so shocked at the idea of excluding Mr. Fox from the cabinet, had been the first, on a former occasion, to recommend his Majesty to exclude that gentleman from his Privy-Council. How a man who is deemed unworthy to be a member of the Privy-Council, can, by the same persons, be regarded as worthy to be a member of the cabinet, we are not, we confess, sufficiently skilled in the tactics of party, to comprehend. We mention the fact, however, only to

ſhew that Lord Grenville and his friends cannot have any great objection to the *principle of exclusion*.

Our author, after this ſtatement, proceeds to conſider: 1. "How far the excluſion of Mr. Fox can be deemed conſtitutional."—2. "How far, under all the circumſtances of the caſe, it ought to have operated on the conduct of Mr. Pitt."—and 3. "How far his actual conduct has been regulated, either by tenderneſs towards the prerogative of the crown, or regard to the ſentiments and welfare of the country."

It is truly laughable to obſerve the miſerable ſhifts to which the author is driven from an evident dread of meeting the queſtion fairly and fully. After promiſing, with wonderful delicacy, that he does not mean "to inſinuate that the determination alluded to" (not to receive Mr. Fox as a miniſter) "could really originate with his Majeſty," though he muſt know that it *did* originate with his majeſty and with no one elſe, we are told, forſooth, with admirable gravity, that, "The juſtice or propriety of the excluſion of Mr. Fox, in particular, forms *no part* of the queſtion, as far as relates to conſtitutional ground; becauſe ſuch juſtice or propriety cannot conſtitutionally be eſtimated by the royal mind; nor does there appear to be any argument, which can juſtify or condemn it, *in this point of view*, that would not apply with equal force to Mr. Pitt, or to any other man. The object of our enquiry does not relate to the perſon excluded, but to the principle of excluſion; and in the preſent caſe, not to excluſion, in concurrence with the Houſe of Commons, and (of) the country, but in direct oppoſition to both."

As to the *conſtitutional* queſtion, (of *exclusion*) as it is here called, reſpecting which the conſtitution is wholly ſilent, it is a violation of common ſenſe to aſſert, that the conſtitution, which *expreſsly* gives to the Sovereign the right of chuſing his own ſervants, *without exception or reſtraint*, muſt, by implication, forbid him to except, on any ground whatever, to any individual; and to ſay that the royal mind cannot *conſtitutionally* eſtimate the juſtice or propriety of excluding Mr. Fox, or any one elſe, is to talk the moſt arrant nonſenſe that ever iſſued from the lips or from the pen of a rational being. If his Majeſty cannot be allowed to exerciſe his judgement in the *rejection* of a man propoſed to him as miniſter, he cannot, of courſe, be allowed to exerciſe it in the *choice* of a miniſter; in which caſe the acknowledged right of choice would be nugatory, would be inſulting; and the ſuperior power of the ſtate, the ſource of juſtice, and the fountain of honour, would be reduced to a mere cypher, a paſſive agent, acting never *judicially*, always *miniſterially*, the tool of party, and the ſport of faction. Such, Heaven be praiſed, is not a Britiſh monarch! We give his Lordſhip credit for willing to put Mr. Fox out of the queſtion in diſcuſſing the point, but when the queſtion aroſe out of Mr. Fox's excluſion alone, and when the reaſons which operated to his excluſion neither did nor could apply to any other of the perſons propoſed to form a part of the new adminiſtration, no one will be found, we ſuſpect, ready to acquieſce in the propriety of that mode of argument which his Lordſhip has choſen, for very obvious reaſons, to adopt. But even in arguing the caſe, in his own way, if that can be called argument, which conſiſts of a ſtring of inappropriate aſſertions, inapplicable facts, and monſtrous ſuppoſitions, he exhibits the moſt crude notions, the moſt prepoſterous deductions, and the moſt miſerable ſophiſtry, that ever proceeded from the pen of the moſt ignorant party-writer. The ſubſtance of all his reaſoning on the ſubject is briefly this; that the conſtitution ſays

the King can do no wrong; "every act of executive power, conſtitutionally ſpeaking, does proceed from reſponſible adviſers of the crown;" over whom the Houſe of Commons has a conſtitutional check; the King might "nominate his footman miniſter;" "*ſome perſon* muſt be reſponſible for the outrage; and there does not appear any reaſon why the ſame reſponſibility ſhould not attach to a capricious excluſion, as to an unwiſe appointment;" and *therefore* the excluſion of Mr. Fox muſt be unconſtitutional!!! If our readers can diſcover no connection between the premiſes and the concluſion, if they can deſcry neither argument, nor ſenſe, nor reaſon, in this ſtatement, the fault reſts not with us, but with the noble member of the Houſe of Commons, who, probably, may aſſert, for himſelf and his fellow-members (and certainly with as good reaſon as any which he aſſigns for the aſſertion of ſome other rights) an excluſive privilege of talking or of writing nonſenſe at their pleaſure, *without exception or reſtraint*.

His Lordſhip ſeems to aſſume as a fact that the excluſion of Mr. Fox by his Majeſty was the reſult of "private prejudice, or (of) perſonal feelings in the royal mind;" for, though he ſays that to make that aſſertion would be to libel and traduce the King, ſince it anſwers his own purpoſe to aſcribe it to "the weakneſs or wickedneſs of his adviſers;" it is evident that he thinks this was the caſe; elſe why introduce private prejudice or perſonal feelings which have never before been mentioned as the ground of excluſion. It would be more juſt and true to impute ſuch excluſion to the legal and upright exerciſe of the royal judgment leading to a proper, honourable, and conſtitutional deciſion on public grounds. Whether aſcribed to the King, or to his miniſters, and to the latter only, for the purpoſe of puniſhment or of cenſure, it can, we admit, be aſcribed, inſtead of diſplaying *weakneſs* or *wickedneſs*, in our eſtimation it exhibits a ſtrong proof of wiſdom and of virtue. In the name of much inſulted common ſenſe, in the names of violated truth, and of injured juſtice, is the political character of Charles James Fox, ſo ſpotleſs and immaculate, as to render it impoſſible to impute his excluſion from the cabinet to any thing but the private prejudice or the perſonal feelings of the Sovereign, or to the weakneſs and wickedneſs of his miniſters? Has Lord A. H. ever ſtudied that character; has he ever read the parliamentary regiſter; the proceedings of the Whig Club; or the tranſactions of the *people* in Palace-yard? Has he forgotten the praiſes lavithed by Mr. Fox on the principles and the practices of the French revolutioniſts; his tavern-harrangues in which the heat of wine and the heat of party combined to produce ſentiments worthy the den of jacobiniſm? Is the *young* Lord, (we infer his Lordſhip's *youth* from his arguments) who avails himſelf of the courteſy of the country, to aſſume a title appropriated to the peerage, prepared to ſubſcribe to Mr. Fox's anti-monarchical and anarchical doctrine of the *ſovereignty of ſubjects*; to aſſociate with *correſponding* traitors and *acquitted felons*; or publicly to rejoice, with the object of his ſenſeleſs panegyrics, in a peace *becauſe* it is *glorious* to the *enemies of his country*? If in theſe proceedings and in numberleſs others of a ſimilar nature, which mark the public career of his idol, *he* can ſee no ſolid, conſtitutional, and public grounds of excluſion, he may be allowed to enjoy his own blindneſs, but we cannot flatter him with the hope of making the public as blind as himſelf.

His Lordſhip has farther *aſſerted*, that Mr. Fox was excluded from the cabinet in *direct oppoſition* to the Houſe of Commons and to the country. If he had favoured us with the grounds of this dogmatical deciſion, we might

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have examined their validity; but as it is, we can merely remark, that the aſſertion is contrary to fact; for a majority of the Houſe of Commons have ſupported the *weak and wicked* miniſters, to whom he imputes the excluſion of his leader, and his Lordſhip has not dared to take their ſenſe upon the ſpecific queſtion, or to call upon them to exerciſe their *conſtitutional check*, though ſupported by the moſt undue and unconſtitutional influence, exerted, indeed, moſt unwiſely, and without any conſideration of conſequences; while the country has been, at leaſt, ſilent upon the ſubject, the public not being ſo fooliſh as to look for the voice of the country in the hireling prints of a party.

Though, according to our author's political creed, the conſtitution gives no power of rejection, or of excluſion (which is the ſame thing) to the KING, he does not ſcruple to contend that ſuch right is virtually veſted by the conſtitution in *the Houſe of Commons!* "There is," he ſays, "a conſtitutional right in the Houſe of Commons, to refuſe ſupport (to the miniſters of the Crown), which, in its ſpirit and effect, is a power of rejection;" and again, "its ſpirit (the ſpirit of the conſtitution) does authorize a refuſal to ſupport, and a continued refuſal to ſupport government till power be in the hands of perſons acceptable to the people." We deny the truth of this aſſertion; and maintain that neither the letter nor the ſpirit of the Britiſh conſtitution authorizes a refuſal, on the part of the Houſe of Commons, to ſupport miniſters, whoſe meaſures they cannot condemn, merely becauſe they are not preciſely the men, whom they (the Houſe of Commons) wiſhed to place in the cabinet. That Houſe has not only a right conferred, but a duty impoſed, on it, to judge of the miniſters by their *meaſures* alone; conſequently, cloſely to watch, and minutely to inveſtigate, thoſe meaſures, and from *them* to infer their fitneſs or unfitneſs for their ſituations. It may refuſe ſupport, but it muſt ground its refuſal on the badneſs of the *meaſures* of the miniſters; it may addreſs the Throne for their removal, but their *meaſures* muſt conſtitute the ground of the application. It was upon this ground, and upon this ground alone, that the parliamentary oppoſition to the late miniſtry profeſſed to take its ſtand. No one ever preſumed to ſtart the monſtrous doctrine of the *conſtitutional ineligibility* of Mr. Addington. On the contrary, Mr. Fox and his friends ſupported that miniſter when he firſt came into office; and thereby gave their negative to the ridiculous notion of their appointment being a breach of a conſtitutional principle.

Such is the *right* veſted by the conſtitution, not in the Houſe of Commons only, but in the *two* great councils of the nation (one of which, the moſt noble, and the moſt permanent, his Lordſhip ſcarcely deigns to notice, as if he did not conſider it as forming a conſtituent part of the government of the country), and no other right can they exerciſe, in the way of check or of controul over the miniſters of the Crown, without a groſs, and moſt dangerous, deviation from the fundamental principles of the Britiſh monarchy. As to the *power* of a Houſe of Commons, that we mean not to conteſt. If we were to judge, indeed, of its extent and of its nature, by the occaſional practices of *former* Houſes of Commons, we ſhould conſider it to be boundleſs and tyrannical; for *they* repeatedly invaded the privileges, and uſurped the functions, of our Courts of Judicature, without obſerving their forms, or reſpecting their laws; confounding all the principles, and deſtroying *all* the diſtinctions of juriſprudence, by acting, at once, as accuſers, parties, jury and judges, in the ſame cauſes. It would be a mad attempt to *define* the *power* of any aſſembly who could ſo act with impunity. The legal *rights*

of a Britiſh Houſe of Commons are known; and they are known not to be what Lord Archibald Hamilton chuſes to maintain that they are. His Lordſhip talks of "a capricious excluſion," and "an unwiſe appointment," on the part of the Crown, but ſeems to have no notion of an *interested rejection* or a *factious oppoſition* in the Houſe of Commons. Two *trifling* objections to other parts of his ſtatement we ſhall take leave to ſuggeſt, for his information. He takes it for granted that if the Houſe of Commons perſiſted in refuſing ſupport to the miniſter, and the King perſevered in retaining ſuch miniſter, anarchy muſt enſue. In his depreciation of the Regal authority, and in his elevation of the democratic authority, he ſeems totally to have loſt ſight of the King's power of diſſolving his parliament; which is generally a ſovereign remedy for the evil which his Lordſhip ſuggeſts. As to his curious claim for the Houſe of Commons of a virtual participation of the right of chuſing the miniſters of the Crown, we would aſk him how that right could be exerciſed, if a change of miniſters were to take place, when there was no Houſe of Commons in exiſtence, that is, after a diſſolution, and before the meeting of a new parliament? and, farther, whether, as the *conſtitutional eligibility* of men is made to conſiſt in the ſupport of a party in the Houſe of Commons, it would be neceſſary for the miniſters appointed at ſuch a period to have a *party* in the *old Houſe*, which has been annihilated; or in the *new Houſe*, which is not yet in being? The reſearches into which a ſerious attention to theſe queſtions, and the reflections that would naturally ariſe out of it, would lead his Lordſhip, would, we are perſuaded, be of infinite uſe to him, in his political progreſs through life. And, in order to correct his crude notions and miſtaken conceptions of a *conſtitution* of which he talks a great deal but evidently knows very little, we would adviſe him to read Mr. Reeves's "Thoughts on the Engliſh Government," and ſome of the Elementary Treatiſes on the Engliſh Law.

The limits of a Review will not allow us to extend our remarks to other objectionable points of this very weak, and very ſtupid production. The author is evidently very angry with Mr. Pitt for having acted, as every good and faithful ſubject would have acted, under ſimilar circumſtances; and he reproaches him for not having refuſed to come into power without Mr. Fox, and for not having told the King a *flagrant falſhood*, namely, that an adherence to his determination of not admitting Mr. Fox into his cabinet, "muſt, of neceſſity, be maintained in oppoſition to the wiſhes of the public, the intereſts of the country, and, in defiance of the Houſe of Commons." The clamours and the ſneers of ſuch a writer, Mr. Pitt will, undoubtedly, treat with equal contempt; conſcious of having diſcharged his duty to his king and country, he will alike deſpiſe the malignant inſinuations of ſelf-conceited impotence;—and the more daring machinations of diſappointed ambition.

We cannot diſmiſs theſe thoughts without adding that their *tendency*, though certainly not the intention of their author, is to degrade the dignity of the regal character, and to weaken kingly power, by aſſigning an illegal preponderance to the democratic part of the conſtitution. It is *this* that has induced us to pay more attention to the pamphlet before us, than the weakneſs of the compoſition could poſſibly claim; for, as an eminent judge moſt juſtly obſerved, "As every Engliſhman has an intereſt in our conſtitution, ſo it is every one's *duty* to defend it when attacked."

Letter

Letter to Lord Archibald Hamilton, on the Occasion of his late Pamphlet, in which the fatal Consequences of the King's melancholy State of Health are particularly considered. 8vo. Pp. 52. 2s. Harding. 1804.

THE writer of this letter approves of Lord A. H.'s "Thoughts" for the very reaſon for which we diſapprove of them; and cenſures his Lordſhip for an omiſſion which, if deſigned, entitled him, in our eſtimation, to praiſe. He ſays, "the principles you lay down I admit to be conſtitutional, and the doctrines you inculcate to be thoſe uſually maintained by the Whig party." The former we deny, but the latter we admit. And he then cenſures his Lordſhip, with a ſneer at his "Public Spirit," for not entering into a diſcuſſion of his Majeſty's illneſs, with a view to ſhew its influence in political events; a diſcuſſion into which no man of common feeling or delicacy, no man who entertains juſt ſentiments of loyalty and reſpect for his Sovereign, could prevail on himſelf to enter, without the ſtimulus which imperious neceſſity could alone ſupply. It is needleſs for us to follow the author through his various and vague reflections on this melancholy ſubject, which certainly diſplay inconteſtible proofs of ability, together with a malignity of mind and purpoſe veiled beneath an hypocritical profeſſion of candour, ſince, by his own confeſſion, the diſcuſſion has become uſeleſs:—"The exerciſe of the royal prerogative, in matters of life and death, would, perhaps, form the *moſt* convincing proof that could be given to the public, of the re-eſtabliſhment of his Majeſty's health;"—that proof *has been* given, and the author's *anxiety*, therefore, we hope, is at an end. As to the parliamentary precautions which he recommends, we concur with him in lamenting that they were not adopted long ago; and we have little doubt but that when the rage of party ſhall have ſomewhat ſubſided, and the dread of attack from the enemy have ceaſed, the miniſters will call the attention of the legiſlature to that important ſubject.

While the writer of this letter accuſes the nobleman to whom it is addreſſed of a want of candour, he deals largely himſelf in the moſt uncandid, and groundleſs inſinuations. His attack, alike ſcurrilous and falſe, upon the Chancellor, whoſe character ſtands too high to be affected by the impotent blows of ſuch puny aſſailants, marks the ſecret calumniator; while the jeſuitical compliment to an illuſtrious perſonage, paid at the expence of candour and of truth, beſpeaks the unbluſhing paraſite. The weight, the delicacy, and the correctneſs of his aſſertions may be fairly eſtimated by the following paſſage: "The public ſee, with alarm and apprehenſion, that the preſent miniſter has excluded from power every perſon of weight in the county but himſelf; and, ſeeing this, they tremble leſt a ſtill more important excluſion, if it ever ſhould become his object, ſhould be found within his reach." With what propriety the miniſter can be ſaid to have *excluded* from power the very perſons whom he ſolicited to *accept* it; but who rejected alike his ſolicitations, and the invitation of their Sovereign, we leave that public to decide. As to the inſinuation at the cloſe of the ſentence, it is ſo baſe and infamous, that it muſt extort the reprobation of every honeſt man.

Letter to Sir Francis Burdett, Bart. on the Folly, the Indecency, and the Dangerous Tendency of his Public Conduct. By the Rev. Edward Hankin, M. D. 8vo. Pp. 58. 2s. London, Rivingtons, St. Paul's Church Yard; Faulder, New Bond Street, &c. 1804.

IN this able and well-written pamphlet, Dr. Hankin, with the gravity and dignity of a clergyman, and with the honeſt zeal of a ſincere patriot, reprehends Sir Francis Burdett, for having, particularly in the Houſe of Commons, on the 18th of July, 1803, and at the Crown and Anchor Tavern, on the 29th of the ſame month, groſsly abuſed the freedom of parliamentary debate, uttered a libel on the character of his Sovereign, and acted in a manner that had an expreſs tendency to excite the people to withdraw their allegiance from their King, to refuſe their confidence to the two Houſes of Parliament, and to proceed, in fact, to all the licence and guilt of ſedition, treaſon, and rebellion. We would, gladly, and *in humanity*, recommend the ſalutary leſſons which this piece affords to the ſerious conſideration of Sir Francis himſelf, if he be capable of admitting that it is poſſible for him to be in the wrong, or of aiming for himſelf, perſonally, at moral or political improvement. But, if this be a loſt hope, we ſhould, at leaſt, wiſh the letter to be carefully peruſed by all the electors, and all the members of parliament, with whom this hopeful knight-baronet is likely to have intercourſe in matters of public buſineſs.

POETRY.

The Powers of Genius, a Poem, in Three Parts. By John Blair Linn, A. M. Small 8vo. Pp. 156. 5s. Plates. Williams. 1804.

IT appears that this gentleman is a native of America. It is a painful office to tell a perſon that he has entirely miſtaken his talents in a favourite purſuit. We feel, however, the leſs reluctance on the preſent occaſion, from the confidence which the author ſeems to have in his own powers.

We hardly ever read ſo many verſes put together with ſo few inſtances of ſpirit, the proſe (for according to the cuſtom of the day, this poem is accompanied with notes) is much more poetical than the verſe. We were at ſome loſs, at firſt, to find the cauſe of that monotony which ſo fatigued us in reading, but on inveſtigation we diſcovered what we do not recollect to have found in any other poem whatever, that the pauſe, almoſt without exception, through the whole work, falls after the fifth or the fourth ſyllable, as in the firſt couplet:—

> Say what is genius?—words can ne'er define
> That power which ſprings—from origin divine.

The firſt inſtance of a different arrangement, except in one Alexandrine, occurs at v. 37:—

> Forth at her magic call—the ſcene appears.

This the future attention of the author may remedy, but to infuſe in his poem, the Powers of Genius, which he ſings, will not be ſo eaſy.

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The following couplet insulated (for it has the same pauses) we should cite with pleasure, were it not for the very improper epithet given to the the Danish Prince, who the poet expressly says was not a soldier.

> When Hamlet's ghost, the bell then beating one,
> Stalks pale and sullen by his *warlike* son.

But the admirers of Shakespeare will hardly thank Mr. Lion for the following travesty of a beautiful passage:—

> Genius finds speech in trees, the running brook
> To her speaks language, *like a favorite book.*

As a proof of the author's self-opinion, as well as an example of his style, we select this passage from his *design*, as he terms it:—"The author *shall* not supplicate the candour or indulgence of any individual in favour of his poem. He is willing that it should stand or fall by its solitary merit." He would have consulted his literary reputation more had he followed the advice he puts into his friend's mouth in the following *lines*, we can hardly call them *verses*:—

> Before you read, methinks I hear you say,
> "My friend is toiling in his usual way;
> The *Powers of Genius*—there my friend beware,
> I fear your fate—like *Phæton* you may fare."

There is not a boy at one of our great schools who would not be flogged for writing Phæton for Phaëton, it is not only an error in pronunciation, it shews an ignorance of the derivation of the name.

We have one thing more only to notice, in a note on the Earl of Chatham's death, p. 93. Mr. L.'s partiality to his native country has indeed led him to misrepresent the immediate cause of it most grossly. He says, "The Earl of Chatham last appeared in the House of Lords the 2d of April, 1778. He was then ill and debilitated. He spoke *in favour* of a motion of the Duke of Richmond, for an address to his Majesty to dismiss his Ministers, and make peace with America." The fact is exactly the reverse. Lord Chatham had always been decidedly adverse to the American war, and the cause of it, but he got up to *oppose* the motion of the Duke of Richmond, for acknowledging the independence of America, with all the thunder of his eloquence, when the stroke of death silenced it for ever.

MISCELLANIES.

The Volunteer's Guide; or, Complete Military Instructor in the Drill, Manual, and Platoon Exercises; with various necessary Directions for Marching, Wheeling, &c. embellished with Twenty-six Engravings, neatly cut in Wood, in which every Motion of a Soldier under Arms is exemplified. By an Officer of the Third Regiment of Loyal London Volunteers. 24mo. Pp. 64. 1s. 6d. Vernor and Hood. 1803.

To announce this publication is all that can be expected from a Critic, who understands neither drill, manual, nor platoon exercises.

The Impolicy and Impiety of Sunday Drill considered. 24mo. Pr. 24. 3d. Ogle. 1804.

WE ſo far agree with the writer of this little Tract, as to be decidedly of opinion, that nothing ſhort of *neceſſity* can poſſibly juſtify ſuch a breach of the ſabbath as that which he here ſo ſtrongly deprecates; and we farther concur with him in opinion, that they who truſt ſolely to the efforts of men for their delivery from threatened deſtruction, or who utterly deſpiſe the notion that God may interfere for the puniſhment of a ſinful nation, muſt be entirely ignorant of Scriptural Hiſtory, and entertain very imperfect ideas of Divine juſtice and wrath. At the ſame time we muſt obſerve, that, if we were to neglect any of thoſe means of preſervation and defence with which God has provided us, we ſhould neglect a very material part of our duty, and even be guilty of ingratitude to our Creator, in acting as if the bleſſings which he has beſtowed on us were not worth the trouble of preſerving. To aſcribe all things to ſecond cauſes, inſtead of aſcribing them to God, is undoubtedly a great error; but is it not alſo a great error to impute every worldly occcurrence to God's ſpecial interference, without any regard to the immediate agents that produce them? We know, indeed, that not a ſparrow can fall without the *permiſſion* of God; but are we, on that account, to impute the loſs of the battle of Marengo, or the murder of the Duke D'Enghien, to God's interpoſition? If ſo, what blame can a Chriſtian attach to the perpetrator of that atrocious deed?—Indeed, our author appears to be conſiſtent on this point, for he ſeverely cenſures all thoſe who have the preſumption to hold up Buonaparté, as a monſter of iniquity, to the reprobation of mankind. That he may be an inſtrument in the hands of Providence, for the puniſhment of the wicked, we are not diſpoſed to conteſt; but we muſt ſubmit to the imputation of blindneſs, for we certainly do not ſee any authority which the author has for the following aſſertion: "For JEHOVAH ſaith of Cyrus (or of Bonaparte), *he is my ſhepherd, and ſhall do all my pleaſure.*"* The mole is not ſo blind as he who perceives not this! That it is ſaid of Cyrus we know; but that it is ſaid of Buonaparte alſo, we certainly are ſo blind as not to perceive, and ſhall continue to doubt the fact until we have the authority of a prophet for its truth.

That the contempt of religious duties has rendered France what ſhe now is, is a melancholy truth not to be conteſted; and that ſimilar crimes will produce ſimilar effects in other countries, it is very natural to ſuppoſe.—"Already," ſays the author, "does the capital of our own country begin to wear this ſtrumpet-face, ſo that many of thoſe denominated *the Great*,

* When a writer quotes Scripture, he ſhould quote it *correctly*. This paſſage is cited as from Iſaiah, c. 46, v. 11; whereas it is from c. 44, v. 28; and the author, too, has taken the liberty of altering a word of the original, by ſubſtituting *do* for *perform*. In the ſame page he quotes the following paſſage, "*calling a ravenous bird from the Eaſt, and creating the waſter to deſtroy*," from Iſaiah, we ſuppoſe; but the paſſage c. 46, v. 11, runs thus—"Calling a ravenous bird from the Eaſt, the man that executeth my counſel from a far country." Such liberties are highly unwarrantable.

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at the West End of the town, have the daring effrontery to hold on this day (the sabbath) their *routes, private concerts, card-parties*, &c. while our public prints, *more base than they*, every Monday announce this to the country as a piece of intelligence, without reprobating such impious violation of the laws of God and their country." This is, indeed, a growing and a serious evil; and in this, as in the adoption of every other means for corrupting and debasing the public mind and morals, most of the public prints take a conspicuous and a leading part; always ranging themselves on the side of vice; never on that of virtue. To enforce obedience to the positive precepts of our Creator, is certainly not to encourage Puritanism; and as the Legislature has already thought fit to interfere, for the purpose of enforcing such obedience in respect of the Lord's day, it would be highly consistent if it would render its interposition effective, in order to restrain, by the fear of exposure, those *Great* sabbath-breakers, who are not deterred from violations of the divine command by any sense of duty; but who not only profane the sabbath themselves, but *compel* their servants to profane it also.

The author's observation, that the slave-trade, which he calls a "*diabolical* traffic," from the *colour* of the slaves we suppose, "is another of the damning sins of Briton" (Britain) is the mere rant of fanaticism; and all his remarks upon the same subject betray the grossest ignorance.

REVIEWERS REVIEWED.

EUROPEAN MAGAZINE, FOR MAY, 1804.

CHARACTER OF THE LATE DUKE OF BEDFORD.

Observations on the Correspondence between Mr. Adam and Mr. Bowles, with the Correspondence subjoined. By John Bowles, Esq.

"THE charges against the late Duke of Bedford, which are the subject of the present pamphlet, being in part refuted and in part denied, we cannot but acknowledge that the refutation is complete, and to us satisfactory. Perhaps imputations like those thrown out against the memory of so distinguished a character should have been examined with more care before they had been given to the world. Mr. Bowles's candour in printing the whole of the evidence, however, cannot but be recommended."

We should have considered this *morsel of criticism* as altogether unworthy our notice, if it had not contained a gross misrepresentation on a subject which has, in a very extraordinary degree, excited the public attention, and interested the public feelings. The term criticism, indeed, can scarcely be applied to an article which displays no attempt at investigation, but which is a fair specimen of the general, vague, and desultory manner, in which some, who assume the title of Reviewers, dispose of subjects of great interest and importance. But the above article exhibits a specimen of logic which is too curious to escape observation. The European Reviewers cannot but acknowledge that the refutation of the charges against the late Duke of Bedford is complete, *because those charges are in part refuted, and in part denied.* Happy discovery for those who are accused! The more charges that are brought against them the better. The more articles of impeachment that are exhibited, the greater chance they have of escaping. For,

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if they can refute any part of the accusation, they have only to deny the rest, and the refutation will be complete!!! These liberal critics very properly recommend Mr. Bowles's candour, but they omit to inform us to whom his example, in this respect, is *recommended*. We presume, however, to his correspondent—Mr. Adam.

Having accused the European Reviewers of a gross misrepresentation, we proceed to make good our charge. They say that the charges against the late Duke of Bedford, which are the subject of the pamphlet before them, are completely refuted. To judge of the truth of this assertion it is necessary to consider what the charges are which have been adduced against the deceased Duke, and which, in that pamphlet, are made the subject of discussion. Those charges resolve themselves into the general charge of irreligion. This is the charge the truth of which is put in issue by the correspondence. This is the charge which it was the avowed object of Mr. Adam, in opening a correspondence with Mr. Bowles, and in afterwards publishing that correspondence, to repel. For in the introductory part of his publication that gentleman alluded to "the great uneasiness which he (the present Duke of Bedford) felt from the attacks made upon his brother's memory, on the subject of religion." And Mr. A. in his letter to Mr. Bowles, dated October 29, 1803, says, "it has all along been the anxious wish of the Duke of Bedford that the vindication of his brother's character *from the charge of irreligion* which you made against him, should be conducted with the utmost temper and decorum." This perfectly agrees with the statement, in Mr. Bowles's letter to Mr. Fox, in which the Duke's character is brought forward, in a religious point of view. It is there said that the declaration of the Rev. Mr. Cartwright, in the pulpit, that all persons, however humble their station, might "drink deeply of instruction from the blameless account of his (the Duke's) life," by importing that "religion was not essential to human excellence," was mischievous in a peculiar degree in the parish where such a lesson was inculcated." For, in that parish, the inhabitants knew that the deceased Duke "had never joined with them in public worship, they knew that he had passed his Sabbath like his other days, in worldly occupations and amusements." This, then, is the main charge against the late Duke of Bedford; and if this charge be true, it matters not whether the subordinate charges, of emptying the fish pond and paying the labourers their wages on a Sunday, be true or false. For, if true, the facts they contain might have occurred without the knowledge of the Duke; and, if false, the Duke's character is not at all vindicated, on the score of religion, if the preceding statement be correct. Now, in the whole of the "Correspondence" which was published for the purpose of such vindication, no attempt is made to controvert the above statement. It is not even pretended, in that publication, that the Duke ever attended Divine Service in his Parish Church more than once. It is indeed, alleged, as a reason for his habitual absence from public worship, that the above church was not fit for the reception of a decent congregation. "Without pretending to define the exact meaning of the word *decent*, as applied to a congregation assembled for the worship of the Supreme Being, we apprehend that Divine Service was regularly performed in Woburn Church, and, consequently, that a congregation did there assemble. But the worse the state of the church, the more it is to be lamented that his Grace of Bedford suffered it to be so long unfit for his reception. And although we fear it cannot be always presumed that a great man, who

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fits up a family pew, or a gallery, in his parish church, in a superior ſtile of accommodation or magnificence, is a regular attendant on public Worſhip, yet we are exceedingly diſpoſed to allow full weight to Mr. Adams' ſuggeſtion, that "the nature of the repair and accommodation" provided at Woburn Church "ſhews that the late Duke meant it to be calculated for his own attendance." We apprehend, however, that, on the ſcore of *liberality*, too much credit has been claimed for the late Duke, by repreſenting him as having repaired the church entirely at his own expence. Inſtead of this being exactly the caſe, we underſtand, and we ſhould rejoice to be ſet right if our information be not correct, that, although the expence of repairing the church was diſcharged by the Duke, yet that his Grace's tenants were ſubjected to an annual charge, for the uſe of their pews, whereby ſomething like intereſt is paid for the money actually laid out in thoſe repairs.

But whatever might be the Duke's intentions, with regard to the future, the queſtion before the public is whether, as is pretended, he has been exculpated by the "Correſpondence" from the charge of irreligion. Now we feel ourſelves impelled by juſtice to anſwer that queſtion, moſt pointedly, in the negative. For even admitting the validity of the reaſon aſſigned for his Grace's abſence from his own Pariſh Church, the correſpondence does not ſtate that he was ever known to viſit any Church in the neighbourhood; which, conſidering the extreme facility with which he could be conveyed from place to place, would have been attended with very little exertion, even if the Churches of Aſpley and Crawley had not both been within the diſtance of two miles from Woburn. Neither does the "Correſpondence" contain the leaſt intimation that his Grace ever attended Public Worſhip when in London, or that, whether in town or country, he employed a Chaplain to perform Divine Service in his own family. The entire abſence of all proof of ſuch nature in a publication, the avowed object of which was the vindication of the Duke's character from the charge of irreligion, is ſurely the ſtrongeſt poſſible confirmation of that charge.

But in the entire abſence of that kind of proof which could alone repel the charge of irreligion from the memory of the late Duke of Bedford, the publiſher of the correſpondence employs an artifice, which is evidently adopted by the European Reviewers, and than which nothing could more ſtrongly evince the extreme weakneſs of the cauſe which both endeavour to defend. This artifice conſiſts in aſſuming that the truth of the above charge depended entirely upon the accuracy of the ſtatements of Mr. Bowles reſpecting the emptying of the fiſh-pond, and the payment of labourers, on a Sunday; and it will not be contended by Mr. Adam himſelf that the effect of the correſpondence extends beyond a refutation of that ſingle ſtatement. But it happens that the facts therein alleged are altogether unneceſſary to ſupport the charge of irreligion—they are ſo little relied on in ſupport of that charge that they were originally brought forward only incidentally, in the form of a note, and by way rather of illuſtration than of proof—and their entire omiſſion does not in the leaſt weaken the charge, as may be ſeen by conſulting that edition of Mr. Bowles's letter to Mr. Fox, in which he candidly ſuppreſſed the note in queſtion, in conſequence of his having received information that the facts alluded to were controverted. As that edition is twice referred to, in the correſpondence, by Mr. Bowles, on account of ſuch ſuppreſſion, and as Mr. Adam does not challenge any of the ſtatements therein contained, it muſt be preſumed that the whole of thoſe

thoſe ſtatements, at leaſt as they relate to the Duke's character in regard to religion, are correct. And if ſo, the charge of irreligion is not only unrefuted, but it is virtually admitted by the advocate who undertook its refutation.

As, however, it was thought expedient to publiſh the correſpondence, in order to induce the public to believe that the Duke's memory was vindicated from the charge of irreligion, by the refutation of two facts which had been alledged againſt him as breaches of the ſabbath; it is to be preſumed, that, at leaſt, the refutation of thoſe facts is complete. But this we will venture to ſay, is very far from being the caſe. The whole and ſole effect of the correſpondence, is to fix the entire reſponſibility for the truth of thoſe facts on Edward Manſell, the old pariſh clerk of Woburn. For it is impoſſible, after a peruſal of the correſpondence, to doubt that the ſaid Edward Manſell had communicated to Mr. Agutter the information which Mr. A. gave to Mr. Bowles. It is true Edward Manſell, afterwards, in his letter to Mr. Agutter, and in his examination by the agents of the preſent Duke, denies that he ever gave ſuch information to Mr. A. or to any one. But he denies alſo, *in toto*, and Mr. Adam inſiſts manly on that denial, the converſation which he is ſtated to have had with Mr. Agutter. Now the fact of the converſation is placed beyond all doubt by Mrs. Haddon, in her letter quoted by Mr. Bowles in his "obſervations on the correſpondence." And, therefore, the whole of the teſtimony of Edward Manſell, on this occaſion, is invalidated. For if a witneſs be detected in one falſhood, the reſt of his ſtory cannot deſerve any credit. Beſide, a great deal of myſtery, and even of ſuſpicion, hangs about his communication with Mr. Agutter in 1803. That gentleman, in the month of January, in the ſame year, addreſſed a letter, ſent by the poſt, to the pariſh clerk of Woburn, deſiring him to recal to his recollection ſome particulars of the converſation ſome years before in the pariſh church, and either to confirm or refute the charges about the emptying of the pond and the payment of labourers on a Sunday. No anſwer to this letter having been received at the beginning of June following, Mr. A. addreſſed another letter, in the ſame manner, and for the ſame purpoſe. At this time the correſpondence between Mr. Adam and Mr. Bowles had commenced. A letter then appeared, ſigned Edward Manſell, and addreſſed to Mr. Agutter, but without a date. The cauſe of Mr. Agutter's firſt letter not being ſooner arrived is thus explained, "Your letters being given to the preſent pariſh clerk of Woburn, they were not ſhewn to me, who was clerk at the time you ſpeak of, till this morning."—An expreſſion which implies that the 2d letter had been received ſome time before it was ſhewn to E. M.—The above aſſertion may be very true, but it is alſo very remarkable; and, unleſs a fatality attends the pariſh clerks of Woburn, rendering their conduct inexplicable, it certainly requires explanation. The preſent pariſh clerk, upon peruſing Mr. Agutter's letters, muſt have known that they were intended for his predeceſſor. Why did he not inſtantly forward them to the perſon to whom they were addreſſed? What became of them during the time that they remained unanſwered? The perſon receiving them muſt have ſeen that they related to a ſubject of high importance to the noble family, whoſe favour could not be indifferent to him. Did he, under ſuch circumſtances, keep thoſe letters in his poſſeſſion, and refrain from ſhewing them to his Rector, or to any other friend of that family? Or, if he was not guilty of ſuch a ſuppreſſion, did the perſon to whom he communicated

municated them, deem it unneceſſary, during ſo long a time, (not leſs than five months, with regard to the firſt) to ſhew them to Edward Manſell, or even to aſk him whether the converſation ſtated in them had actually occurred. Was no indignation excited by ſo foul a calumny againſt the memory of the deceaſed Duke, or was it apprehended, at *that* time, that the charge could not be *ſafely* inveſtigated? At length, however, an anſwer to Mr. Agutter's letters appears, ſigned Edward Manſell, and, of courſe, purporting to be written by him. But Mr. Bowles, in his letter to Mr. Adam, dated Auguſt 6, 1803, charges that the anſwer was not written by Edward Manſell, but was evidently in the ſame hand writing as ſome papers which Mr. Adam had produced to M. B. The latter gentleman further obſerves, that the letter bears internal evidence that it was not even *of E. M.'s dictation*, circumſtances which he juſtly conſiders as having "the appearance of duplicity." And although Mr. Adam, in a ſubſequent letter to Mr. B. ſays, "I do not think the letter affords internal evidence that it is not Manſell's," it nevertheleſs appears afterwards, by Mr. Adam's own admiſſion, that the letter in queſtion was neither written nor dictated by Edward Manſell.

All theſe circumſtances are ſtrongly confirmatory of the fact ſtated by Mr. Agutter, that, in 1797, he was informed by Edward Manſell of the pond being emptied, and of the labourers being paid their wages on a Sunday. A fact, of the truth of which the declaration of ſuch a man as Mr. Agutter was ſufficient proof, if it had not been confirmed by Mrs. Haddon, but which the conduct of Edward Manſell himſelf, in 1803, notwithſtanding his formal denial of it, virtually confirms. That fact, therefore, is eſtabliſhed on grounds which cannot be ſhaken. And although the truth of the circumſtances, related by E. M. to Mr. Agutter, is poſitively denied by ſeveral perſons, whoſe declarations (not depoſitions, as they have been termed) are given in the correſpondence; yet thoſe declarations, being made at a time when the preſent Duke of Bedford was known to take a lively intereſt in the ſubject to which they relate, cannot be allowed to countervail the ſpontaneous declaration, in 1797, (when a breach of the ſabbath did not excite very ſtrong ſenſations at Woburn,) of Edward Manſell, who cannot be ſuppoſed to have been unacquainted with the truth, who could have no poſſible intereſt in reporting a falſhood, and whoſe invention of the ſtory in queſtion is a ſuppoſition too wild and prepoſterous to be entertained for a ſingle moment. Indeed, we do not heſitate to declare, that his relation of that ſtory at *that* time, a fact which is incontrovertibly eſtabliſhed, is more than ſufficient to counterbalance the declarations of the other witneſſes at a time when it would require uncommon boldneſs in any inhabitant of Woburn, to aſſert the truth of facts diſputed by ſuch high authority.

It is true the teſtimony of Edward Manſell himſelf is brought forward in ſupport of thoſe declarations. But that teſtimony, beſides being accompanied with circumſtances of myſtery and apparent contrivance which ſeem to denote duplicity, is completely diſproved by being ſhewn to be, in part, undoubtedly falſe; and it thereby ſerves to diſcredit the other evidence adduced in the ſame cauſe. It, moreover, deſerves particular notice that the witneſs who was moſt likely to know the truth is not brought forward. Mr. Farey, the late Duke's ſteward is able to ſay, perhaps, more poſitively than any other perſon, whether a pond was emptied, and whether labourers were paid their wages on a Sunday, during his adminiſtration at Woburn; and although it would be impoſſible to do away the effect of the converſation at Woburn in 1797 between Mr. Agutter and E. Manſell, yet the poſitive

poſitive and unequivocal denial by Mr. Farey, of the facts related in that converſation, would have done more towards weakening the credibility of thoſe facts than the evidence of all the witneſſes who have been produced; and the non-production of Mr. F. on ſuch an occaſion moſt ſtrongly favours the ſuppoſition that thoſe facts really occurred.

At all events it muſt be admitted to be infinitely more difficult to reconcile the declaration, ſo clearly proved to be made by Edward Manſell in 1797, with the *non-exiſtence* of the circumſtances contained in it, than the declarations of the witneſſes in 1803, with the *exiſtence* of thoſe circumſtances.

Let now the European Reviewers juſtify the opinion which they have preſumed to publiſh, that the refutation of the charges againſt the Duke of Bedford, which are the ſubject of the correſpondence between Mr. Adam and Mr. Bowles, *is complete*. To make that refutation complete, we have ſhewn that the memory of the late Duke muſt be vindicated againſt the charge of irreligion; an attempt, too Quixotic for any one to make. Inſtead, however, of the correſpondence having produced ſuch a vindication, it has failed to refute completely even the charges reſpecting the emptying of the pond, and the payment of the labourers on a Sunday. For the weight of evidence is, as we have ſhewn, rather in confirmation than in refutation of thoſe charges.

Mr. Bowles, juſtly ſenſible that he was not under any obligation, on his own account, to eſtabliſh the truth of the information which he had communicated to the public, on the authority of Mr. Agutter, and, indeed, of the pariſh-clerk of Woburn, expreſsly and generouſly diſclaims, in his obſervations on the correſpondence, all with "to deprive the memory of the deceaſed nobleman of any benefit which can be derived from the moſt favourable conſtruction of the documents before the public." Having completely juſtified himſelf for animadverting on the character of the late Duke of Bedford, and having ſhewn that he could not with juſtice to himſelf have complied with Mr. Adam's requiſition to publiſh *without any comment*, the documents furniſhed him by that gentleman, (a requiſition which certainly ought never to have been made,) he refers, as he ſafely may, for his juſtification in publiſhing the controverted facts, to the correſpondence itſelf; and with regard to the character of the deceaſed nobleman, on the ſcore of religion, he contents himſelf with ſuggeſting, in the gentleſt terms, that the attempted vindication of that character had failed. This conduct on the part of Mr. B., particularly after the uncandid attempt which had been made to enſnare him into an inculpation of himſelf, was extremely liberal; and it gave a dignity to the triumph which he thus obtained without bringing forward the whole of his force. It would have been wiſe in the Duke's advocates to let the matter reſt here. Inſtead of which, the European Reviewers have raſhly provoked further inveſtigation by a miſrepreſentation ſo groſs, that we thought it our duty to expoſe it; and they have hereby exhibited a ſtriking inſtance of a truth which, in future, they will do well to remember when they ſtand forward in behalf of "*diſtinguiſhed*" characters—that *an injudicious friend is the moſt miſchievous of enemies*. But we confeſs that we are not very ſanguine in the expectations we form of critics, who are ſo deſtitute either of principle or of diſcretion as to beſtow high encomiums on that tiſſue of falſehood, ſophiſtry, and calumny which Mr. Francis Plowden has denominated "An Hiſtorical Review of the ſtate of Ireland;" and the publication of which was accompanied

panied with circumſtances of ſuch foul treachery, as to induce a ſuſpicion that, notwithſtanding its profeſſions to the contrary, Popery has not yet renounced its ancient and favourite maxim—that *no faith is to be kept with Hereticks.*

We are truly happy to know that ſuch a controverſy as this can never ariſe from the conduct of the preſent Duke, who is, we underſtand, ſcrupulouſly punctual in the diſcharge of his religious duties.

Mrs. GRANT'S *Poems and the* LITERARY *Journal.*

TO THE EDITOR.

SIR,

I TAKE the advantage of this part of your plan to obſerve, on the ſevere cenſures paſt on Mrs. Grant's poems, in Baldwin's Literary Journal for July 1. The Reviewer, after much ſerious criticiſm, where candour is by no means the prevailing character, proceeds to criticiſe playful effuſion of the authoreſs with all the gravity that would be proper for remark on a tragedy or an epic poem. But unfortunately for the author, he only ſhews his ſtupidity as well as his malignity. He abuſes anticlimaxes where they really are neceſſary to the nature of the poem, and makes remarks on colloquial expreſſions, which ſhew he is perfectly capable of writing a ſerious diſſertation on the vulgarity of the language of Gods and Heroes in Midas and the Golden Pippin, but the following paſſage is what moſt provokes his ſpleen:

Or how the Nymph* with artful wiles,
And tea, and chocolate, and ſmiles,
And every thing that could oblige ye,
He try'd to keep him in Oxygia.

This tea and chocolate ſtick terribly in the critic's throat, for by deep ſtudy and profound chronological inveſtigation, he had diſcovered that thoſe beverages were not in common uſe in the days of Ulyſſes. This is exactly the criticiſm that Prior foreſaw a century ago:

But Sir, at fix, ('tis now paſt three,)
Dromo muſt make my maſter's tea;
Tea, ſays a critic big with laughter,
Was found ſome twenty ages after.
Poets, before they write ſhould read,
'Tis very true, but we'll proceed.

From ſuch miſerable criticiſm as this, common ſenſe protect us!

I am, &c. &c.

CANDIDUS.

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* Calypſo.

MISCELLANEOUS.

MISCELLANEOUS.

Correſpondence between Lords Redeſdale, and Fingale, with Reflections on the Principles, Views, and Conduct of the Iriſh Papiſts, and ſome ſtrong and important Facts in Illuſtration thereof

AS ſevere animadverſions have been made on the correſpondence between Lords Redeſdale and Fingal, in a certain great aſſembly and in various public prints, I hope you will not object to inſert in your excellent work the following obſervations on it.

A. P.

Any Engliſhman endued with ſagacity and moral ſentiment, on arriving in Ireland, muſt feel great horror at ſeeing the woefully depraved ſtate of the maſs of its inhabitants.

The eminent judicial ſituation which Lord Redeſdale fills, with great credit to himſelf, and advantage to the public, afforded his lordſhip an ample opportunity of ſeeing this much-to-be-lamented ſtate of ſociety in Ireland.

It cannot be a matter of ſurpriſe, then, that he ſhould mention it to Lord Fingal, when he ſent him the commiſſion of the peace; or, that he ſhould point out to him the important duties of that office, and, at the ſame time, repreſent to his Lordſhip, that a ſtrict and ſpirited diſcharge of them, by a perſon of his elevated rank, would do infinite good, by ſetting an example to magiſtrates of an inferior claſs, whoſe ſupine and criminal neglect was too obvious to eſcape notice In his firſt letter, Lord Redeſdale gives, as his opinion, what is well known, and of what Ireland affords recent and melancholy proofs, that the doctrines of the Romiſh Church tend to produce that diſaffection and inſubordination under a Proteſtant ſtate, which have diſgraced and agitated that kingdom for more than 200 years. He touches upon this point with peculiar delicacy, and his expreſſions towards Lord Fingal, are not only reſpectful, but encomiaſtic of his moral and political virtues.

Lord Redeſdale was led to believe, that Lord F. was a nobleman whoſe education and high rank had enlarged his mind, and exempted him from thoſe ſuperſtitious prejudices, which poiſon the minds of the vulgar; and therefore the frankneſs and candour with which the former ſtates them, ſhould be conſidered as a compliment to, and a diſtinguiſhed mark of confidence in the liberality of the nobleman to whom he was addreſſing himſelf.

The rational and laudable conduct of a numerous body of Engliſh Roman Catholics, in condemning and renouncing the dangerous tenets of their religion, notwithſtanding the rigid inhibitions of their clergy, in the year 1790, had exalted them ſo much in the opinion of their Proteſtant fellow ſubjects, and of Lord Redeſdale in particular, that his Lordſhip, with infinite honour to himſelf, moved for, and ſucceeded in procuring, a repeal of the ſevere penal laws againſt them. Lord R was induced to think, that Lord F., and the Iriſh Roman Catholics of a ſuperior claſs, were as enlightened, and as free from thoſe fatal errors, as their Engliſh fellow religioniſts; but his Lordſhip's poſitive denial of their exiſtence, and of their deleterious effects on ſociety, though they are marked and branded with the moſt ſevere epithets in the Statute-books of England and Ireland, for above 200 years, muſt convince the reader, that Lord Redeſ-

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dale was much miſtaken in the opinion which he had formed of the higher rank of Iriſh Roman Catholics.

A denial of their exiſtence is a direct ſatire on the wiſdom, the juſtice, and humanity of the Engliſh and Iriſh Parliaments; who were driven to the neceſſity of enacting ſevere reſtrictive laws, at different periods, in order to preſerve the conſtitution from the treaſonable machinations of the Romaniſts.

Before I recal to the readers mind any of thoſe particulars, I think it right to obſerve that the letters addreſſed by Lord R. to Lord F. were confidential, and that he had not the moſt remote ſuſpicion that they would have been publiſhed. It is univerſally well known, that Lord R expreſſed the utmoſt ſurpriſe and concern, when he heard that the correſpondence, in manuſcript, was officiouſly and oſtentatiouſly circulated in Dublin; by Lord F.'s fellow-religioniſts; and we cannot heſitate to ſay, that this was done to irritate and embitter the Popiſh multitude againſt the Proteſtant ſtate, and their proteſtant fellow-ſubjects; to effect which, they have used every expedient which malice could deviſe, ever ſince the year 1792. If any cenſure be attachable to the printing of them, it lies at the door of DOCTOR COPPINGER, *titular Biſhop of Cloyne*, who procured it to be done, and evidently with no good deſign. It was highly preſumptuous in him, to obtrude on the public a ſurreptitious copy of the correſpondence of theſe noble Lords, as neither of them wiſhed to have it printed.

His main deſign in this was, to give him an opportunity of exhibiting to the public his long and impertinent letter to Lord Redeſdale, in which, and in his exhortation, he affects the greateſt ſanctity and loyalty? but ſhould the reader enquire into his real character, in thoſe parts of the county of Cork where he has reſided ſome years paſt, they will eaſily aſcertain the validity of his pretenſions to either. I will venture to aſſert, that there is not a judge on any of the benches of juſtice in Ireland, that would not ſubſcribe to the ſentiments which Lord Redeſdale has expreſſed of the principles of the maſs of the Iriſh Romaniſts; and can we have a more certain criterion of them?

Some members of a certain great aſſembly have ſeverely cenſured the purport of theſe letters, as reflecting on the religion of a large portion of the Iriſh people; but if they examine their ſtatute-book, they will find, in the laws enacted at different periods, with a view to ſecure the conſtitution againſt the uſurpations of the Roman pontiff, and the dangerous tenets of his ſectaries, opinions and epithets infinitely harſher than any contained in Lord Redeſdale's letters.

Very ſtrong laws were enacted in Henry II. reign, to avert the evils ariſing from ſuch tenets. The 35th of Edward I, the 27th of Edward III, called the ſtatute of proviſors, and the 16th of Richard II. were framed againſt the Pope's ſupremacy, and to prevent his intermeddling in any manner whatſoever in the affairs of England. Lord Coke, in his 2d inſtitute, tells us, that, in the debate in parliament, on the ſtatute of proviſors, "the pope for divers uſurpations is called the common enemy of the King and the realm," and that it was ſaid, "that *horrible miſchiefs and damnable cuſtoms* were newly introduced into the court of Rome." He adds, that "in the parliament roll of this ſtatute, there are more ſharp and biting words againſt the pope, than in the print."

The 24th and 25th of Henry VIII, which Lord Coke ſays are declatory of the common law, do not contain ſtronger proviſions againſt the Pope's

ſupremacy, and the evils ariſing from it, than the laws which I have mentioned.

In the preamble of the latter, all the abuſes committed by the Pope are ſet forth, and it ſtates, "*wherein the Biſhop of Rome aforeſaid; hath not only been to be blamed for his uſurpations in the premiſes, but alſo for his abuſing and beguiling your ſubjects, pretending and perſuading them, that he hath power to diſperſe with all human laws, uſes, and cuſtoms of all realms.*" It enacts the penalty of a præmunire againſt the *aiders, counſellors, and abettors* of ſuch practices, which was annexed to them by the 16th of Richard II.

By the baneful operation of ſuch doctrines, in *abuſing, beguiling, and ſeducing ſubjects from their allegiance*, King John in the 13th century was deprived of his crown, and, in the year 1798, a treaſonable attempt was made to ſhake the pillars of our gracious monarch's throne, though, during his reign, and by his interference, the bulk of the penal laws againſt the Iriſh Papiſts has been repealed. The tenets of the Romiſh church became ſo fatal to the peace of ſociety, and dangerous to the proteſtant ſtate, in the 16th and 17th centuries that, in various penal laws, enacted in both kingdoms, they were branded with the epithets, *ſuperſtitious and idolatrous, impious, heretical and damnable.*

It muſt aſtoniſh the reader, then, to hear Lord Redeſdale ſo ſeverely condemned, for having lamented in mild terms, and in a private letter to an individual, the evil effects of theſe tenets; though, for many years paſt, they have been productive of treaſonable conſpiracies, of inſurrections and maſſacres; and though at this time, nothing but a ſtrong military force, and a numerous yeomanry under arms in the metropolis, preſerves it from deſtruction, and the King's government from being completely ſubverted.

For many months paſt, another inſurrection has been dreaded, and the alarm has been ſo great, that the garriſon have often been called out and under arms.

Lord Clare, the predeceſſor of Lord Redeſdale, frequently ſtated in the Iriſh Parliament, the licentiouſneſs of the maſs of the Iriſh people, occaſioned by religious prejudices. In the year 1793, he declared in debate, that if the Roman Catholics were indulged in their notions of emancipation, England would have to win Ireland again with the ſword, and his prediction was, in a great meaſure, verified by the rebellion of 1798. A few months before his death, he gave a ſtrong repreſentation of their diſaffection in the imperial Houſe of Lords; and every perſon admired his manly boldneſs in doing ſo, except thoſe who were led, by ſiniſter motives, to conceal the actual ſtate of that kingdom. Lord Cheſterfield ſaid in his ſpeech to the Iriſh Parliament, in the year 1745; "The meaſures that have been hitherto taken, to prevent the growth of Popery, have, I hope, had ſome, and will ſtill have greater, effect; however, I leave to your conſideration, whether nothing further can be done, either by new laws, or by the more effectual execution of thoſe in being, *to ſecure this nation, againſt the great number of papiſts, whoſe ſpeculative errors would deſerve pity, if their pernicious influence upon civil ſociety did not both require and authoriſe reſtraint.*"

In former times eminent ſtateſmen were admired for their open and manly defence of the Proteſtant Church; but nothing ſo ſtrongly marks a dereliction of religious principle, at this time, as the unqualified abuſe which has been uttered againſt Lord Redeſdale, for having candidly declared his

his ſentiments of the alarming ſtate of Iriſh Popery in private letters to an individual.

In the following Iriſh ſtatutes, the reader will find a woeful picture of the depraved ſtate of the Iriſh people, 3d of Geo. III. cap. 19. 5th Geo. III. cap. 8. 13 and 14th Geo. III. cap. 45. 15th and 16th Geo. III. cap. 21. 17 and 18th Geo. III. cap. 49.

The following documents will prove the licentiouſneſs of the people at a ſubſequent period, after the formation of a treaſonable conſpiracy to ſubvert the conſtitution. The proclamation of the 8th of December 1792, that of the 13th February 1793, one of the 11th March 1793. The 33d Geo. III. cap. 2, to prevent the importation and removal of gun-powder, arms, and ammunition, without a licenſe. For at ſo early a period they began to collect arms and ammunition. The 33d Geo. III. cap. 29, to prevent the election or appointment of unlawful aſſemblies. The 36th Geo. III. cap. 20. a moſt excellent law, framed by the amiable and humane Lord Kilwarden, who recently fell a prey to the daggers of the aſſaſſins. As numerous committees of aſſaſſination were ſitting at that time, and as witneſſes on behalf of the crown, and ſuch perſons as were active in enforcing the laws, and in preſerving ſocial order, were often condemned and murdered, purſuant to their ſentence, the 36th of George III. cap. 27 was enacted, and it was entitled "an act to make conſpiring to murder, felony without benefit of clergy." Lord Kilwarden was alſo the framer of this wiſe law; and the Iriſh rebels harboured the moſt unrelenting hatred towards him, for his wiſdom and firmness in checking their machinations.

At this time none of thoſe ſeverities were practiſed, which the diſaffected complained of at a ſubſequent period, and to which they falſely imputed the conſpiracy and rebellion. In the following reports the reader will find a woeful repreſentation of the ſtate of Ireland. That of the ſecret committee of the Iriſh Houſe of Lords in 1793, the like of the Iriſh Houſe of Commons in 1797. The proclamation of the 6th of November 1796, the like on the 13th March 1797; another on the 17th May 1797, and one on the 22d June 1797:

The report of the ſecret committee of the Engliſh Houſe of Commons, ordered to be printed the 15th March 1799, and another of the Imperial Houſe of Commons, ordered to be printed the 13th April 1801, in which it is ſtated, that the maſs of the Iriſh people are in a ſtate of depravity unheard of in the annals of hiſtory. It is much to be lamented that the Engliſh nation are radically ignorant of the diſpoſition and principles of the maſs of the Iriſh nation, notwithſtanding the many well authenticated proofs and documents of them which are on record. Were they as well informed on this ſubject as Lord Redeſdale, I am convinced that they would approve and reſpect the opinions which he has expreſſed on it to Lord Fingal; and that no Engliſhman attached to the conſtitution could paſs ſix months in Ireland, without perceiving that they are well founded. From the following incident the reader may conceive, how much Lord Redeſdale is reſpected in Ireland as a judge. Mr. Scully, a Popiſh barriſter, publiſhed a pamphlet in Dublin, entitled "An Iriſh Catholic's advice to his brethren," in which he utters very bitter invectives againſt the Iriſh proteſtants; and againſt the conduct of the Government for many years paſt; and yet he ſpeaks thus of Lord Redeſdale—"*the mild, liberal, and enlightened Lord R.*, THE BENEFACTOR AND PATRON OF THE ENGLISH CATHOLICS, *the ſucceſſor of the unpopular Lord Clare, the patient corrector of the miſtakes of his predeceſſors,*

predecessors, and the sagacious purifier of our laws, from that confusion of doctrine and practice, into which political frenzy and distraction had plunged them."

Lord Fingal, in his firſt anſwer, ſays, that the Engliſh Roman Catholics "*never cease expressing their obligations to Lord R.*" for the ſervices which he rendered them, and which I have already ſtated; and he laments that his Lordſhip ſhould have an opinion unfavourable to the Iriſh Catholics; his Lordſhip ſays alſo, "that the Catholic religion is the ſame every where."

It is well known that Lord Redeſdale never would have interfered in favour of the Engliſh Roman Catholics, had not their loyal and peaceable deportment for near a century, very different from that of their Iriſh fellow-religioniſts, convinced him that they were no longer under the influence of thoſe dangerous tenets of their church, which were a fruitful ſource of anarchy and bloodſhed, not only in England and Ireland, but in many other parts of Europe; but beſides this, they, as I ſtated before, publickly renounced them. I am perſuaded that the Engliſh Roman Catholics will conſider themſelves as very much diſparaged by Lord Fingal's inſinuation, that they do not differ in their principles from the Iriſh.

His Lordſhip, ſays, "I need not ſpeak of his (meaning a Roman Catholic's) attachment to, and reſpect for an oath: were he leſs delicate, why ſhould he labour under any excluſion now, or have ſuffered many years of penal reſtriction?"

It is laid down as a fundamental principle of the Roman Catholic religion, by many general councils, particularly the fourth council of Lateran, A. D. 1215, and that of Conſtance, that an oath of allegiance cannot bind one of its ſectaries to a proteſtant ſtate, and this principle has been frequently carried into practiſe during ſeven centuries. Doctor Troy, titular Archbiſhop of Dublin, and Mr. Francis Plowden of the Temple, have declared, the former in his paſtoral letter, publiſhed in the year 1793, and the latter in a work entitled the caſe ſtated, "that the decrees of a general council in matters of faith and morality, when approved of by the Pope, and received by the church, are abſolutely infallible, and not liable to deceit or error." Under the ſanction of theſe councils, the Pope has frequently declared the ſubjects of an entire kingdom abſolved from their oaths of allegiance; and many ſovereign princes have loſt their lives, or their thrones, or both, in conſequence of ſuch denunciations. Of the various bulls fulminated againſt Engliſh monarchs, for the above purpoſe, I ſhall mention only that of Pius V, in which he called upon them to riſe in arms againſt Queen Elizabeth, and to depoſe her, for that, being a heretic, their oaths of allegiance to her were null and void. In his epiſtle addreſſed to the Earls of Northumberland and Weſtmoreland, after they had riſen in arms againſt her, to which they were incited by that bull, this pontiff exhorts them, "in the Lord ſtoutly to perſevere in the laudable work of rebellion, not doubting but God would grant them aſſiſtance; and that if they ſhould chance to die, in aſſerting the Catholic faith, and the authority of the ſee of Rome, it were much better for them, with the advantage of a glorious death, to purchaſe eternal life, than by ignominiously living with the loſs of their ſouls, ſhamefully to obey an ungovernable woman."

During the dreadful rebellion which broke out in Ireland, in 1641, the Iriſh papiſts were declared, by the bull of Pope Urban VIII, to be abſolved from their oath of allegiance, and were encouraged to perſevere in the pious work of extirpating heretics; and Rinuncini, his nuncio in Ireland, denounced the terrors of excommunication againſt any perſons who ſhould adhere to their oaths. For ſome time previous to the dreadful rebellion

bellion of 1798, and until the eve of its exploſion, the Iriſh prieſts and their flocks, ſolicited the magiſtrates to tender oaths of allegiance to them, and in many caſes to increaſe its ſanctity and ſolemnity at the foot of their reſpective altars; and yet thoſe very prieſts, and their congregations, were furious and ſanguinary, as ſoon as the rebellion broke out. Not only the vulgar herd of papiſts, but many gentlemen of education made no ſcruple of violating their oaths on that occaſion. Doctor Burke, titular Biſhop of Oſſory, in a work entitled Hibernia Dominicana, and publiſhed in the year 1772 in Ireland, declared in direct terms, that an oath of allegiance to George III. is null and void, "as long as he profeſſes an heterodox religion, or has a wife of that religion;" and to ſanction his opinion, he tells us, in the ſame work, that the Pope's legate, Ghillini, pronounced ſuch an oath to be null and void; and that the Iriſh could not renounce that tenet, "that they were bound to depoſe and murder heretical Sovereigns."

He further tells us, that theſe doctrines were communicated by the legate to the four titular archbiſhops of Ireland, as a rule of faith, in four circular letters, which Doctor Burke in his Hibernia Dominicana, ſays are "literæ vere aureæ cedroque dignæ."

Though the ſecretaries of the Roman pontiff take, and violate with indifference an oath of allegiance, they will not venture to take the oath of ſupremacy, for reaſons which I ſhall aſſign, and, therefore, they are excluded, and very properly, from enjoying the full benefit of our conſtitution.

The Papal ſupremacy is a fundamental article of the Romiſh Church, and to renounce it, is regarded as a mortal ſin, and an act of ſuch groſs impiety, that the perſon guilty of it, can not get abſolution but from the Pope himſelf, and to him he muſt pay dearly for it.

The caſe of the late Lord Dunbayne affords a ſtriking inſtance of this. He was titular Biſhop of Cloyne, and, unexpectedly getting a title, and a fortune, by deſcent, he renounced the errors of Popery, and was, for many years, apparently, a rigid proteſtant.

But it appeared afterwards, that his converſion was not ſincere; for finding his diſſolution approaching, he reſolved to return to the Romiſh faith, without which he thought, that he could not obtain ſalvation. But Doctor Troy, titular Archbiſhop of Dublin, informed him, that he could not receive him into the boſom of the church, without firſt applying to his holineſs the Pope; and this beſotted bigot was ſo much alarmed at laſt, that in order to propitiate him, he left an eſtate of 1000l. or 1200l. a year to the college of Maynooth, though he had ſome near relations in a ſtate of indigence. His Lordſhip's heir at law inſtituted a ſuit for recovering this eſtate, and, having filed a bill in the court of chancery, in the year 1800, to which he made father Gahan, the prieſt who adminiſtered the ſacrament to him, a party, he refuſed to anſwer it; and again he refuſed to give evidence on the ſame point, on a trial by jury, in the year 1803.

In the courſe of this ſuit, a Popiſh barriſter pleaded as an excuſe for the Prieſt's ſilence, that it was contrary to the rules of his Church to anſwer; and he inſiſted on an exemption from the juriſdiction of our courts for its members; which ſhould alarm the government, and convince them of he danger of allowing a popiſh hierarchy to be erected in the boſom of a proteſtant ſtate; and yet it is ſaid this meaſure is at this time in the contemplation of the Britiſh cabinet. Can it be as a reward for their loyalty?

Lord Fingal aſſerts, in his firſt anſwer, "that the overthrow of the Proteſtant religion, and the ſetting up in its place, the Romiſh, was not the

object of the promoters of the rebellion of 1798, or of the ruffians and murderers, who diſgraced this country on a late occaſion," meaning the 23d of July 1803; "and that *this is well ascertained.*"

An attempt to prove the contrary muſt appear to the reader a work of ſupererogation. That dreadful event was ſo ſimilar in its cauſes and effects, to all the Iriſh rebellions which took place in the 16th and 17th centuries, that no perſon can entertain a doubt of the motives of the perſons engaged in it.

Four years previous to the year 1798, the Iriſh Directory or Committee had an ambaſſador conſtantly reſident at Paris, and during that time they ſent many miſſionaries to France, to ſolicit the aſſiſtance of its infidel government, in ſeparating their native country from England; and, on the breaking out of that dreadful rebellion, they denounced and maſſacred indiſcriminately. Their conduct was ſimilar in 1641, for they inveigled the puritans to join them in overturning the conſtitution, and they afterwards butchered them without mercy.

Lord Fingal ſays, "The Catholic wiſhes no other family on the throne; no other conſtitution; but certainly wiſhes to be admitted, whenever it ſhall be deemed expedient, to a full ſhare in the benefits and bleſſings of that happy conſtitution under which we live; a participation which I truſt we have, and ſhall continue to prove ourſelves not undeſerving of."

The penal laws were not enacted till after the revolution, and for 160 years previous to that period, the Iriſh Papiſts manifeſted ſuch ſtrong proofs of diſaffection, and were ſo often guilty of treaſonable combinations, of inſurrections and maſſacres, that the Proteſtant ſtate, for its preſervation, was obliged to lay them under ſome privations and diſabilities; and the parliament of England were obliged to do ſo for the ſame reaſons, ſo early as the reign of Elizabeth.

Theſe penal reſtrictions kept the Iriſh Papiſts in ſome degree peaceful and and obedient; but we have many and undoubted proofs that their diſaffection continued the ſame; and of this I ſhall mention the following notable inſtance:—In the year 1729, the popiſh or titular biſhops of Ireland applied for, and obtained, a bull from the Pope, "to raiſe money, by the ſale of indulgences, to be ſpeedily applied to reſtore James III. to his right, and to put his Majeſty George II. and his family to the ſword." The purport of the bull was, "that every communicant duly confeſſing, and receiving the ſacrament, on the patron days of every reſpective pariſh, and every Sunday, from the 1ſt day of May to September, having repeated the Lord's prayer five times, and once the apoſtle's creed, and upon paying two-pence each time, was to have plenary indulgence for his ſins;* and all approved confeſſors had full power to abſolve in all caſes, with intent that God would ſpeedily place James III. on the throne of England." Every pariſh prieſt was to pay 5l. towards this fund, and to account upon oath for its collection. The whole of this nefarious plot is to be found in the 6th volume of the Journals of the Iriſh Houſe of Commons, firſt edition, p 342.

Ever ſince the repeal of the penal laws, the Iriſh Papiſts have diſplayed the ſame envenomed hoſtility to the proteſtant ſtate which they did previous to their enactment. The rebellion of 1798 was framed ſo early as the year 1792 and, early in the year 1794, the Catholic Committee began a negotiation, through their agent, Theobald Wolfe Tone, with the French infi-

* This was obtaining ſalvation at a cheap rate.

dels,

dels, for their aſſiſtance, to ſeparate their native country from England.

From that period to the preſent time, they have had an ambaſſador at Paris, and have maintained an alliance with theſe enemies of the peace and happineſs of mankind.

But how can it be otherwiſe, when they are enjoined by their general councils to depoſe and murder heretical kings, and to maſſacre their heretical ſubjects, and are taught that no faith is to be kept with heretics?

All the moſt learned divines of their church ſay, that they muſt never ceaſe to extirpate heretics unleſs they are ſtronger than them.

Cardinal Bellarmine ſays, "Hæreticos non eſſe bello petendos, quando fortiores ſunt nobis," "We muſt not make war with heretics when they are ſtronger than us."

When Pius V. iſſued his famous bull, commanding the Engliſh Papiſts, under the pain of excommunication, to renounce their allegiance, and to riſe in arms againſt Queen Elizabeth, they were in an embarraſſed ſituation; for their conſcience was ſtung by diſobeying the mandates of the Pope, and they incurred the guilt of treaſon by conforming to it. At their inſtance, therefore, Gregory XIII. his ſucceſſor, granted them a diſpenſation from the rigorous obſervance of it; and they were allowed to appear obedient and faithful to her, till the Pope ſhould enjoin the contrary, or until they were powerful enough to riſe againſt her.

Lord Fingal ſays, "*Catholic loyalty and allegiance*, I need not tell your Lordſhip, would oblige every one of that perſuaſion to reſiſt and repel, even the head of the See of Rome, were it poſſible to ſuppoſe, that the uſurper who now diſturbs the peace of the world, could ſend him here with his invading armies."

The Iriſh ſolicited the aſſiſtance of the infidel government of France, when under Roberſpierre, to ſeparate their native country from England, and they continued to court their alliance, after they had extinguiſhed the Chriſtian religion; after they had deprived the Holy See of its territories; and even after they had brought to an untimely death, that venerable Pontiff Braſchi, by unheard of cruelties. Is it to be ſuppoſed, then, that they have not a ſtrong predilection for Buonaparté, when they regard him as the reſtorer of their religion; and particularly as the preſent Pope manifeſts ſuch partiality for him in an extraordinary degree; for in his brief, recently addreſſed to him, he calls him *his dearly beloved ſon in Chriſt*; and Cardinal Caprara, his legate, in his anſwer to Talleyrand, on his communicating to him the ſuppoſed conſpiracy, ſays, that the Pope is *tenderly attached to the Firſt Conſul*. It is well known alſo, that his Holineſs has ordered all the French clergy to pray for the ſucceſs of Buonaparté; and againſt whom? againſt that generous nation who charitably protected and maintained them, after they had been hunted like wild beaſts from many popiſh countries in Europe.

But government are in full poſſeſſion of the following facts:—that the Catholic Committee, now ſitting in Dublin, and who have ſecretly continued their ſeſſions ever ſince the year 1792, *ſent to Paris, in September* 1802, *a their Ambaſſador, one Braughall, notoriouſly diſaffected, to urge the Firſt Conſul to renew the war, with aſſurances of the warm co-operation of the Iriſh Papiſts; and as he died in France, he has been ſucceeded by one Conolly, a popiſh prieſt, who went to Paris laſt Auguſt, in a diplomatic ſituation, and is now reſident there in that character.* This Conolly was in high eſtimation among all the heads of the Romiſh Church in Dublin, and it is ſuppoſed, that, for this reaſon, he was choſen to fill that high and important ſituation.

Mr. Francis Plowden went to Ireland in the year 1801, to collect materials for his hiſtorical review of the ſtate of Ireland, which contains a tiſſue of falſe and ſcandalous libels on the Engliſh government, for 600 years, and on the Proteſtant ſtate; and he availed himſelf of the aſſiſtance of Conolly, with whom he conſtantly aſſociated, for that purpoſe. The following letter was found among Conolly's papers:

"MY DEAR CONOLLY,

I wiſh you a good journey, and ſhall be much obliged to you to ſend me, immediately on your return, a true copy of the laſt oath of the United Iriſhmen, and the purple oath of the Orangemen, and any other intereſting document you can procure. My beſt reſpects to Doctor Troy, the Daltons, &c. &c.

Yours moſt reſpectfully,

FRANCIS PLOWDEN."

Can we be ſurprized that Mr. Plowden's voluminous work ſhould be replete with groſs falſehoods and fabrications*, relative to the rebellion, when he had recourſe for information to perſons noted for diſaffection, who were deeply intereſted in concealing the enormities committed by the rebel, in vilifying the King's government, the magiſtrates, and the military, and in calumniating the Iriſh Proteſtants? Lord Fingal ſays, "My Lord, the doctrine of allegiance is perfectly underſtood, and unceaſingly preached by the Catholic clergy." The contrary of this is ſo well known, that I ſhould be led to think it was meant as irony; but that the Romiſh biſhops are obliged, at their inauguration, and the prieſts on entering into orders, to take an oath of fidelity to the Pope, which ſuperſedes any obligation which they can enter into to an heretical ſtate; and, therefore, I preſume, that his Lordſhip means allegiance to his Holineſs, and not to our beloved Sovereign. The biſhops' oath contains the following paragraphs:—"The rights, privileges, and authority of the holy Roman church, and of our Lord the Pope, and his ſucceſſors, I will be careful to maintain, and defend, enlarge and promote. All heretics, ſchiſmatics, and rebels againſt our ſaid Lord, and his ſucceſſors, I will, to the utmoſt of my power, perſecute and impugn." In conſequence of this

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* Among other falſe ſtatements, and falſe inſinuations in Mr. Plowden's productions, is one, in the *Poſt-liminious Preface*, (as it is fooliſhly called) if our memory do not fail us, reſpecting the EARL OF HARDWICKE, and the officers of his regiment, many of whom were ſaid to have been members of the *Orange* ſocieties. In order to ſhew the falſhood of ſuch inſinuation, we inſert the following *extract from the orderly book of the Cambridgeſhire Regiment of Militia.*

"Dublin, April 17th, 1799.

"*Regimental Orders,*

"The EARL OF HARDWICKE having been informed that ſeveral lodges and ſocieties exiſt in this town, and other parts of Ireland, formed for party and other miſchievous purpoſes, under various denominations, makes it his particular requeſt to all the officers, not to ſuffer themſelves to become members of any of them; and all the non-commiſſioned officers and ſoldiers are ſtrictly forbidden to be members of any ſuch lodges or ſocieties, or to frequent them under any pretence.

"Any man diſcovered to have tranſgreſſed this order, muſt expect the conſequence of ſuch diſobedience."

oath,

oath, William Rufus told Archbiſhop Anſelm, that he could not keep his allegiance to his Sovereign and the Pope at the ſame time.

Lord Fingal then mentions, as ſtriking proofs of the loyalty of Catholics, the addreſs of Doctor Coppinger, to his flock at Cloyne, which recently appeared in the newſpapers, and the late exhortation of Doctor Troy, in Dublin.

Nothing affords ſuch ſtrong evidences of popiſh diſſimulation in Ireland, as the exhortations of the Romiſh clergy, and the loyal addreſſes of their flocks. They have commonly been found to be ſure preſages of a deep laid conſpiracy againſt the Proteſtant ſtate; and after it has exploded in rebellion, their clergy generally lament, from the altar, the deluſions of the people, and their treaſonable conduct towards the beſt of Sovereigns, and the only conſtitution that affords any degree of rational liberty; though from the nature of their religion they muſt have known, and might have prevented, it. The dreadful rebellion of 1798, accompanied with ſuch inſtances of Popiſh perfidy, muſt convince the reader, that no reliance is to be placed on the oaths or profeſſions of Iriſh Papiſts to a Proteſtant ſtate. Doctor Troy muſt have known all the circumſtances which preceded the inſurrection in Dublin, on the 23d of July, 1803, and yet he did not put government on their guard. The preſent adminiſtration are convinced of his treachery on that occaſion, and yet for many years paſt he had been treated at the Caſtle with the utmoſt reſpect, and had even received favours for ſome perſons of his own family. His exhortation, then, to which Lord Fingal alludes, muſt be conſidered as a mockery of the ſtate, an inſult to the underſtandings of his Proteſtant fellow-ſubjects, and an unqueſtionable teſtimony of his want of candour.

By his orders, exhortations compoſed by himſelf were read in many Popiſh chapels in his dioceſe, on the morning of the 24th of July, and a few hours after the inſurrection and maſſacre had taken place in Dublin. The reader muſt be convinced by the following moral evidence, that theſe exhortations were framed previous to that dreadful event; there was no alluſion to it in any of them, and the diſtance of the chapels in which they were read from the metropolis, was ſo great as to make it phyſically impoſſible that they could have been framed, and ſent to them, ſubſequent to that cataſtrophe. The rebellion of 1798 broke out on the night of the 23d of May, and a notice appeared early on the morning of Thurſday the 24th, in the Dublin Journal, to Roman Catholics, that an addreſs to the Lord Lieutenant, intended to be immediately preſented, and containing a declaration of political principles, applicable to the times, lay at certain houſes for ſignature; and it ſtated, that all ſignatures muſt be given in on or before Saturday next, viz. the 26th of May. The names of perſons were ſubſcribed to it, who lived in various parts ſo remote from the metropolis, that they could not have been informed that it was in contemplation. It was entitled, "The Addreſs of the Roman Catholics of Ireland;" though the contents of it could not be known to any of them, except to thoſe in Dublin and its vicinity; for they were not allowed two entire days to ſubſcribe it. The names of 28 titular or Popiſh biſhops were ſubſcribed to it, though ſome of them lived 150 miles from the metropolis.

There was not one of thoſe prelates who could not have informed Government, four or five years before, that a treaſonable conſpiracy againſt the State had been formed, and that its object was to ſeparate their native country from England, with the aid of the French; for Papiſts are bound

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to impart in confeſſion, to their prieſts, the inmoſt ſecrets of their hearts, under the pain of eternal damnation.

Though Lord Fingal has denied in his letters what is unqueſtionably eſtabliſhed by the uniform and indelible records of hiſtory, and what woeful experience has recently and incontrovertibly proved, yet I believe him to be a nobleman of great worth and undoubted loyalty.

It unfortunately happens in the Romiſh church, that the clergy claim and exerciſe an unbounded aſcendancy over the laity, who are obliged to ſubmit implicitly their opinions and their conduct to the guidance and direction of their ſpiritual paſtors, by which they are led to commit the groſſeſt inconſiſtencies. Lieutenant Clinch, a Papiſt of the Rathcoale corps, in the county of Dublin, was hanged on the 2d of June, 1798, for being concerned in the treaſonable plot of that time, and for conſpiring with the Papiſts of his corps, to murder all its Proteſtant members; and he confeſſed to Mr. Ormſby, his captain, now a member of the Imperial Parliament, and to others, that he and all the Popiſh multitude in his vicinity, were perſuaded to enter into the rebellion, and to take the United Iriſhmen's oath, *at the inſtigation of their pariſh prieſt*, FATHER HAROLD, though that very prieſt had often *exhorted them to loyalty from the altar*, and in the preſence of their captain, Mr. Ormſby too, and adviſed them to take an oath of allegiance.

When a difference took place between the Engliſh Papiſts and their clergy, the titular biſhops, or Popiſh vicars apoſtolic, declared, that "the opinion of the loweſt prieſt in the church, is to be preferred to the moſt learned among the laity."*

Agreeable to this principle, Lord Fingal conſigned his conſcience and his underſtanding to ſome Popiſh biſhops and prieſts, who indited the letters he wrote to Lord Redeſdale; for otherwiſe it cannot be ſuppoſed, that a nobleman of his acknowledged worth and and zealous loyalty would venture to advance what is contradicted by hiſtory and experience.

His Lordſhip ſhould be cautious how he does ſo; for his anceſtor and many of the Popiſh nobility and gentry, who were members of that treaſonable aſſembly, the Confederate Catholics of Kilkenny, loſt their titles or eſtates, or both, in the year 1641, by entering into rebellion, at the inſtigation of their ſpiritual guides.

His Lordſhip ſhould recollect, alſo, that the following enormities were committed by ſovereign Princes at the inſtance of Popiſh prieſts. Queen Mary ſacrificed many victims to the unrelenting fury of fanaticiſm, though ſhe had, by a ſolemn declaration in council, as ſoon as ſhe aſcended the throne, aſſured her ſubjects, that none of them ſhould be moleſted on the ground of religion. Philip III. baniſhed 900,000 Moors from Spain, and Louis XIV. a great number of Proteſtants from France. James II. in violation of his coronation oath, and his honour, ſolemnly pledged to his ſubjects, proceeded to overturn the conſtitution in church and ſtate, at the inſtigation of Popiſh prieſts, by whom he was ſurrounded and influenced. After his abdication he was ſo blinded with bigotry, that he declared in his memorials, framed at St. Germains, in the midſt of his ghoſtly adviſers, *that the juſtice and moderation of his government had been ſuch, that he had never, ſince his acceſſion to the Crown, given any reaſon of complaint; that his deſire for calling a free Parliament was, that he may have the beſt oppor-*

* Original papers publiſhed in 1791, relative to the relief of the Engliſh Roman Catholics.

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tunity of undeceiving his people, and ſhewing the ſincerity of thoſe proteſtations he had often made, of preſerving the liberties and properties of his ſubjects, and the Proteſtant religion, more eſpecially the Church of England, as by law eſtabliſhed.

Lord Redeſdale, in his ſecond letter, laments, and very juſtly, that the want of Chriſtian charity in the Romaniſts, towards thoſe who are not of the ſame religious perſuaſion, has been the real cauſe of all the unfortunate events, which have of late diſgraced Ireland. Every perſon, whoſe mind is not clouded with prejudices, or warped by bigotry, muſt be ſenſible of the truth of this aſſertion. That deep rooted diſaffection, and thoſe ſanguinary principles, for which the Popiſh multitude in Ireland have been notorious above 200 years, are in ſtrict conformity to the general councils of the church, which, Meſſrs. Troy and Plowden inform us, are infallible in point of faith and morality, and not liable to deceit or error; and to the various bulls and epiſtles which the Popes have often ſent to the Iriſh Papiſts to incite them to riſe in rebellion, and to extirpate heretics; and we may preſume, that the Popiſh prieſts are not guilty of ſuch groſs neglect, as not to diſſeminate among their flocks, thoſe doctrines which are preſcribed by their church. We learn, by woeful experience, that they never ceaſe to do ſo.

The following paragraph is in the canonical oath of a Popiſh prieſt:

"I likewiſe, undoubtedly, receive and profess all other things delivered, defined, and declared, by the ſacred canons and general councils, and particularly by the Council of Trent. And I condemn, reject, and anathematize all things contrary thereto, and all hereſies, which the church has condemned, rejected, and anathematized."

The Council of Trent ſanctions and confirms all the impious doctrines of the fourth Council of Lateran.

Lord Redeſdale aſſerts, what is univerſally well known, that this want of Chriſtian charity flows from the doctrine of excluſive ſalvation; and yet Mr. Francis Plowden, an Engliſh Papiſt, inſiſts, in his poſtliminious preface, recently publiſhed in London, that it is ſimilar, and maintained in as high a degree in the Proteſtant as in the Romiſh church; becauſe it is laid down in the Athanaſian Creed, and in the 39 articles, that the Catholic faith is neceſſary to ſalvation.

But this tenet in the eſtabliſhed church alludes to the Chriſtian faith; and it is to be found in various parts of the New Teſtament. St. Paul tells us. Heb. xi. 6. *That without faith it is impoſſible to please God.* St. Peter aſſures us, Acts, iv. 12. That *there is no other name under Heaven given to men, by which we may be ſaved, but the name of Jesus.*

In the Proteſtant church this is a ſpeculative opinion, which is merely confeſſional, and does not diſturb the peace of ſociety, or deſtroy the happineſs of any individual. Let a Roman Catholic aſk a Member of the eſtabliſhed Church, whether he thinks he can be ſaved, and he will anſwer in the words of our Bleſſed Saviour, *that a portion of all will be saved.* But this doctrine, which narrows the channels of infinite mercy in the Romiſh Church, by excluding from ſalvation all but its own members, was engendered in an age of gloomy ignorance, by the avarice and ambition of the Popes, for the purpoſe of gaining proſelytes by a ſyſtem of terror, and is repugnant to the moral and phyſical perfections of the Deity, ſubverſive of his attributes of wiſdom, juſtice, and mercy, and muſt ultimately terminate in Atheiſm; for any perſon who can be led to diſparage the Almighty ſo much, as to ſay, that he is ſo void of wiſdom, juſtice, and mercy, as to ordain,

dain, that a ſmall portion of his creatures ſhall enjoy eternal happineſs, and that the remainder ſhall be doomed to perpetual damnation, will ſoon probably become an Atheiſt.

This tenet creates in the Popiſh multitude an uncharitable averſion, a cruel and unrelenting ſpirit of perſecution, which has manifeſted itſelf above two hundred years in Ireland, and at no ſeaſon in a more woeful degree than during the laſt twenty years. It has been a fruitful ſource of treaſonable conſpiracies, rebellions, and maſſacres, for ſeven centuries, in many parts of Europe.

Mr. Plowden muſt have an extraordinary degree of bigotry and folly in making this aſſertion, when he dogmatically aſſerts, that the deciſions of general councils are infallible in matters of faith and morality; and it is well known, that many of thoſe councils inculcate, as a religious duty, the depoſition and murder of heretical ſovereigns, the nullity of oaths to ſuch, and the extirpation of heretics; and the hiſtory of Europe uniformly proves, that they have never failed to put them in practice whenever they were numerous and ſtrong enough to do ſo. What opinion then muſt we entertain of the audacity of Mr. Plowden, when he ſays, in his poſtliminous preface, "Reaſon will not ſecond the warmeſt wiſh to exculpate the Iriſh Chancellor, from making charges he knew to be falſe and groundleſs." Such is the groſs and inſulting language, which, without any provocation, Mr. Plowden uſes towards the Lord High Chancellor of Ireland, who is a peer of the Imperial parliament, and a member of the Privy Council. Can we be ſurpriſed at his diſreſpect towards ſo eminent a member of the ſtate, when we may fairly infer from his former works that his bigotry has made him an alien to our conſtitution? for in his caſe ſtated, he defends the infallibility of general councils, and in his Jura Anglorum, in which the reader expects to find our excellent conſtitution vindicated, he maintains the Pope's ſupremacy, and treats Lord Coke with much ſeverity, mingled with contempt, for aſſerting the independence of the Britiſh Church from Papal claims and uſurpations. His brother, Mr. Charles Plowden, a Popiſh prieſt, goes one ſtep farther, for, in "Conſiderations on the Modern Opinion of the Fallibility of the Holy See," publiſhed by him in the year 1790, in London, he inſiſts on and defends the ſupremacy of the Pope in the moſt unqualified manner. It is truly alarming, that ſuch doctrines, which for many ages ſhook the thrones of ſovereign princes, and occaſioned unutterable calamities in Europe, ſhould be maintained in our times.

As to what is ſo abſurdly denominated Catholic emancipation, Lord Redeſdale ſays, "I muſt confeſs, I cannot believe that the lower orders of the people in Ireland, amongſt whom the ferment principally prevails, have any anxiety on the ſubject, except as it may be raiſed in their minds by others." Every perſon converſant with the ſtate of Ireland muſt be convinced of this. What Lord Redeſdale aſſerts on this point, is deducible from the following obſervation of Lord Fingal, in his ſecond letter.

"Thoſe moſt affected by the remaining reſtrictions, it is well known, have never excited clamour or tumult, but have been always foremoſt in oppoſing them."

Here his Lordſhip alludes to the nobility and gentry of the Romiſh perſuaſion, who are very few in number, and who, he ſays, are loyal, though they are moſt affected by the remaining reſtrictions; by which he means their being excluded from parliament. The Popiſh multitude, then, who are not affected by the remaining reſtrictions, are not only clamorous and tumultuous, but rebellious and ſanguinary; which we muſt impute not to

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any grievances, but to the religious inſtructions of their ſpiritual paſtors. It is much to be lamented that the Engliſh nation are much miſtaken on this point. We cannot, indeed, be ſurpriſed at this, when the Iriſh Roman Catholics have a great number of writers employed in England, at this time, to miſrepreſent the real ſtate of Ireland, to vilify the government, and to calumniate the Proteſtants; and they have ſome of the public prints devoted to their ſervice.

THE EXPENCE OF ALL THIS IS DEFRAYED, BY A FUND ANNUALLY COLLECTED ON THE BODY AT LARGE.

The Engliſh are thus led to believe that the Iriſh Papiſts are in a ſtate of oppreſſion, though they are in a much better ſituation than their fellow religioniſts in England. They enjoy the benefit of the conſtitution as much as the Proteſtants, except a right to ſit in Parliament, and an admiſſion to a few of the high confidential departments of the ſtate; to which not one in fifty thouſand could even aſpire. But it ſhould be recollected that they diſgraced their native country for more than a century and a half previous to the revolution by treaſonable conſpiracies, by rebellions, maſſacres, and invitations to foreign powers, to aſſiſt them in ſeparating it from England; and yet during that ſpace they enjoyed *the full benefit of the conſtitution.*

The following perſecutions were occaſioned by the ſanguinary principles inſeparable from popery, and not by any diſcontent excited by a deprivation of civil rights, of the Albigenſes and Waldenſes in the 13th century, under the 4th council of Lateran, which Mr. Plowden aſſerts is infallible in faith and morality, and not liable to deceit or error. Great numbers were burnt in England from the beginning of the 15th century till the reformation was eſtabliſhed; and again in Queen Mary's reign, the perſecutions in the Cevennes, in the Netherlands, in France, and in Germany aroſe ſolely from the ſame cauſe. So late as the year 1732, 30,000 Proteſtants, of the territory of Saltzburgh in Germany, were expelled from their country in the depth of winter, becauſe they would not become Papiſts; without clothes to cover them, or proviſions for their journey; for they were not allowed to carry away their effects. This was contrary to the treaty of Weſtphalia, by which the free exerciſe of religion was enſured to all the inhabitants of Germany. In the beginning of the year 1802, the elector of Bavaria gave the Lutherans in his dominions permiſſion to exerciſe their religion publicly, in their own way; and his Popiſh ſubjects made a ſtrong remonſtrance againſt it.

I ſhall conclude with an obſervation of Mr. Locke, on the Intolerant Spirit of Popery, occaſioned by the doctrine of excluſive ſalvation; which expoſes the abſurdity of Mr. Plowden's aſſertion.

"Nevertheleſs, it is worthy to be obſerved, and lamented, that the moſt violent of theſe defenders of the truth, the oppoſers of errors, the exclaimers againſt ſchiſm, do hardly ever let looſe this their zeal for God, with which they are ſo warmed and inflamed, unleſs where they have the civil magiſtrate on their ſide; but ſo ſoon as court favor has given them the better end of the ſtaff, and they begin to feel themſelves the ſtronger, then preſently peace and charity are to be laid aſide; otherwiſe, they are to be religiouſly obſerved. Where they have not the power to carry on perſecution, and to become maſters, there they deſire to live upon fair terms, and preach up toleration. When they are not ſtrengthened with the civil power, they can bear moſt patiently, and unmovedly, the contagion of idolatry, ſuperſtition, and hereſy, in their neighbourhood; of which, on other occaſions, the intereſt of religion makes them to be extremely apprehenſive. Nobody,

body; therefore, in fine, neither single persons, nor churches, nay, nor even commonwealths, have any just title to invade the civil rights and worldly goods of each other, upon pretence of religion. Those that are of another opinion, would do well to consider with themselves, *how pernicious a seed of discord and war, how powerful a provocation to endless hatreds, rapines, and slaughters, they thereby furnish unto mankind. No peace and security, no not so much as common friendship, can ever be established or preserved amongst men, so long as this opinion prevails, that dominion is founded in grace, and that religion is to be propagated by force of arms.*"—LOCKE ON TOLERATION.

ANTI-POPE.

Our readers may recollect that, in one of our late numbers, we professed our intention of entering into some discussion on the subject of the Irish Papists, with a view to shew the impolicy and the danger of acceding to the claims of those who have, recently, been so clamorous for what they, most absurdly, term *Catholic Emancipation*, but what we should rather regard as *Popish ascendancy*. But our able correspondent has anticipated so many of our observations and arguments, on this topic, that but little would remain for us to say. We shall, however, resume the subject ourselves, unless our correspondent, which we earnestly hope, should be induced to continue it, and to direct his attention to that part of it, which is connected with the claims successfully urged, some years ago, by Mr. Grattan, who pledged himself, if our memory fail us not, that no farther claims would be urged, and that the Romanists were completely satisfied. In the mean time, we earnestly recommend the very important facts, stated by our correspondent, to the most serious attention of those who are entrusted with the government of the country, as well as to the noblemen and gentlemen who have been the inconsiderate advocates of the Papal claims, and to the PROTESTANT PUBLIC at large. Those facts are derived from such authority as leaves not a shadow of doubt on our minds of their perfect authenticity; but, anxious for the establishment of truth, beyond most other considerations, we challenge a confutation of all or of any of them, by any of the Romish advocates who are employed in this country, for promoting the views of their Church, and for enforcing the pretensions of their party.—They are *damning facts*, and, if not shaken, must be decisive of the question at issue.—EDITOR.

VINDICATION OF THE GENERAL CHARACTER OF THE VOLUNTEERS OF THE UNITED EMPIRE OF GREAT BRITAIN AND IRELAND.

TO THE EDITOR.

SIR,

I DID not receive your Magazine, though I am a constant subscriber to it, for the month of April, till a few days since, otherwise I should not have suffered the letter of your correspondent, who takes the signature of B, on the "*Irreverence of* A *Volunteer Corps*," to pass so long unnoticed. As I am always ready to judge favorably and charitably of the motives of men, where I think truth and propriety will bear me out, I shall willingly attribute the zeal which is exhibited by your correspondent to his regard for religion, and for decorum and decency in religious worship: but I must at the same time take the liberty of observing that in my humble opinion he has not taken the wisest method of exhibiting his zeal in that cause. I am ready enough to allow that the indecency and "*irreverence*" of a certain nameless volunteer corps, which he notices in his letter, was reprehensible

ſible in the higheſt degree; but I think the mode in which that circumſtance has been brought forward to the public notice, is, to ſay the beſt of it, *extremely ill-judged.* What I object to is that the whole of this buſineſs has been conducted *anonymously:* if it was proper to bring forward the circumſtance at all, it ſhould have been done in an open and manly manner. The name of the *letter-writer*, the name of the *volunteer-corps*, and the name of the "city *formerly* diſtinguiſhed for its attachment to the cauſe of loyalty and religion," are all concealed! If it were right to conceal theſe particulars from the public, it would alſo have been right in my humble opinion to have concealed the "irreverent" conduct of which the *letter-writer* juſtly complains, *from the public eye*, or at leaſt from *the public at large.* I think it might have had a very good effect if the circumſtances mentioned by your correſpondent had been properly noticed and circulated only in the *formerly* loyal city, and its immediate neighbourhood, where the offence was given; becauſe in ſuch caſe it would have fixed the blame where it was juſtly due, namely upon *one* particular corps of volunteers which had given ſuch juſt public offence. But the mode of caſtigation which your correſpondent has thought fit to adopt, appears to me very likely to induce *the public at large* to think *less favourably* of *the aggregate body of volunteers* throughout the united empire than they ought to think. For it ſeems hardly poſſible, that any other effect ſhould be produced by laying before the public inſtances of the "irreverence of *a* volunteer corps," in a *formerly* loyal city—the indecorum of a *nameleſs* Earl in receiving the colours from the hand of his counteſs in a moſt vulgar and indecorous manner; or ſome few ſolitary inſtances of volunteers exerciſing during the hours of divine ſervice on the day more immediately dedicated to the honour and worſhip of Almighty God. Theſe circumſtances have all very recently been detailed in the public prints of the day, and certainly muſt tend to fix a ſtigma on the whole body of Volunteers, who may naturally be expected to act in the ſame improper manner, in a thouſand inſtances which have not been ſubmitted to the public eye.

The Volunteer ſyſtem, Mr. Editor, has lately created very warm debates in the Houſe of Commons; its partizans and adverſaries have certainly puſhed their reſpective opinions to an extreme: on the one hand, ſtating that the Volunteer force of the realm might be conſidered as equal in diſcipline to regular forces, and ſuperior to them in exertion as being actuated by a ſenſe of the great ſtake they have to defend: on the other hand it has been ſaid that they are ſoldiers only for a review, and not for real ſervice, and that they would probably turn their backs to the enemy at the firſt appearance of real danger; nay, a certain military character has thought proper to riſe up in the ſenate, and explicitly declare he would rather command a body of peaſants armed with pitchforks, pikes, &c. than the beſt armed and beſt diſciplined volunteer corps in the united kingdom. The truth in all probability lies in the middle opinion. No impartial perſon can for an inſtant believe that thoſe whoſe habits have hitherto been converſant only with the calm and peaceful ſcenes of domeſtic life, can be equal in order and diſcipline to thoſe whoſe buſineſs and profeſſion are the uſe and exerciſe of arms: but again, it may fairly be ſuppoſed, that thoſe who, from a deep ſenſe of the magnitude of the danger which ſurrounded us, have *voluntarily* and *patriotically* ſtepped forward to defend whatſoever is near and dear to the heart of man, will contend with *the enemy of God and goodness*; and reſiſt *the proud and inſolent diſturber of the world's repoſe*, and *our moſt bitter and implacable enemy* ſo long as life remains. I candidly own myſelf

ſelf, Mr. Editor, a warm and ſteady friend of the volunteer-ſyſtem; as I am firmly perſuaded that if the plan had not been carried on to the extent which it now is we ſhould long ſince have ceaſed to be a nation; and muſt *therefore* have bent beneath the iron yoke of a proud, an inſolent, and an atheiſtical foreign uſurper. By riſing up unanimouſly, as though it were one man, in defence of our beloved king and glorious conſtitution, we have, by the bleſſing of Almighty God upon us, hitherto been able to ſet at nought the threats of wicked men; and I hope, by the protection of the ſame ſupreme and all powerful being, we ſhall ſtill be preſerved in ſafety.

But to come to the point which is more immediately the object of my preſent addreſs. From the obſervations I have myſelf been enabled to make; and from the intelligence I have received from thoſe whoſe knowledge has been far more extended than my own; I am induced to believe that the charges brought againſt *a particular* volunteer-corps, by your correſpondent, and againſt other volunteer corps by different anonymous ſcribblers in the various publications of the day, are ſo far from being the character of the aggregate body of volunteers throughout the united kingdom; that they are, on the contrary, remarkable for their devout and exemplary attendance on divine worſhip; for their attention to military diſcipline, and improvement in the uſe of arms; and for every duty which is becoming in *a chriſtian ſoldier*, and in thoſe who voluntarily enliſted themſelves in the ſervice of their country, their king, and their God. Amongſt the vaſt body of volunteers now in arms it is very likely ſome acts of indecorum might be adduced againſt ſome of them, but it is not ſurely becoming in any one to place thoſe errors in the moſt glaring light before the public eye, neither do I conceive it can poſſibly anſwer any one good purpoſe whatſoever. Let us fairly and impartially weigh their *merits* againſt their *demerits*, and I am apt to believe that the former will greatly outweigh the latter. For my own part, as a ſingle individual, I think it my duty to expreſs on every proper occaſion that warm reſpect which I feel for the general merit of, and that ſincere gratitude which I owe, the loyal and patriotic volunteers of the united kingdom, for their eminent ſervices which they have already done, and are ſtill ready to do in the hour of danger, for my dear King and beloved Country. Amidſt the wreck of empires and the ruin of ſtates; the revolutions and counter-revolutions which daily happen around us; may the glorious, free, and happy conſtitution of this united kingdom ſtill remain; and may the bleſſing and protection of Almighty power ſtill overſhadow us to the lateſt poſterity and remoteſt annals of time.

I am, Mr. Editor,

Creech St. Michael,
June 10, 1804.

Your very obedient and humble Servant,
THOMAS COMBER

N. B. Our correſpondent B. tranſmitted to us the name of the corps, whoſe irreverence he ſo properly cenſured; and of the city in which the circumſtance occurred. We did not then, nor do we now, think it neceſſary to publiſh either.—EDITOR.

TO OUR READERS.

The great length of the intereſting obſervations on the conduct and principles of the Iriſh Papiſts has obliged us to poſtpone many articles of criticiſm prepared for this Number, and the communications of ſeveral Correſpondents, which were intended for inſertion.

THE

ANTI-JACOBIN

Review and Magazine;

&c. &c. &c.

For AUGUST, 1804.

Caligula intended to invade *Britain*, but that, by his ſkittle head, ſudden repentance, and fooliſh attempts againſt *Germany*, it came to nothing. Yet he came on as far as *Batavia*, where *Adminius*, the ſon of *Cunobeline*, being, for ſome offence, baniſhed by his father, was, with thoſe few that accompanied him, by this vain-glorious Emperor, taken into protection. Who thereupon bragg'd in his letters to the Senate, that the whole iſland was yielded to him. The iſſue of this his expedition was, that he made his army march embattel'd to the ſea ſhore over againſt *Britain*, and commanded them to gather cockles, muſcles, and other ſhell fiſhes into their helmets, terming them the ſpoils of the conquered ocean; and, in memorial of this exploit, he built a high watch-tower, which was afterwards named *Brittonhuis*, and then returned to *Rome*, leaving his enemies, the *Britons* and *Germans*, to laugh at his ſtrange folly and madneſs.

MILTON'S HIST. OF ENGLAND, p. 84.

ORIGINAL CRITICISM.

Thoughts on the Calviniſtic and Arminian Controverſy. By G. S. Faber, B. D. Pp. 46. 8vo. 1s. Rivingtons, London. 1804.

THE learned author of this pamphlet has given in his title-page the 6th article of our Church, and a quotation from the Biſhop of Lincoln's late charge, each of them very applicable to his ſubject, and the latter ſufficiently deciſive, we think, of the preſent controverſy.

He begins his judicious and ſatisfactory little work by ſtating, that all extraneous matter ſhould be ſeparated from the points on which the controverſy turns, and that no doctrines ſhould be termed Calviniſtic but ſuch as belong excluſively to Calviniſm; that the Calviniſt, in maintaining ſome of the orthodox doctrines of our Church, has no right to claim them as entirely his own; and that our Church, in holding ſome things in common with Calviniſm, is not therefore to be

conſidered as peculiarly and properly Calviniſtic. "Both Calviniſts and Arminians (he obſerves) appeal to ſcripture in juſtification of their reſpective opinions; but it is one thing to cite a text, and another to give a conſiſtent interpretation of it." (p. 5.) and he proceeds very juſtly to reprobate the pride of opinion, the pertinacity of prejudice, the violence of party, and the folly of building up excluſive ſyſtems, and then defending them as the unadulterated goſpel of Chriſt, and the only teſt of true Churchmanſhip.

"Thus, (he ſays) the ſyſtematic Calviniſt will very logically prove, or at leaſt ſeem to prove, that man is entirely paſſive in the work of ſalvation, in other words, that he is a mere machine in the hands of that God who imparts his grace only to thoſe whom he hath purpoſed to ſave; while the ſystematic Arminian, if he puſh his principles to their utmoſt extent, after he has to all appearance no leſs logically demonſtrated from ſcripture that man is perfectly a free agent, will not eaſily avoid demonſtrating alſo that he is able by his own unaſſiſted ſtrength to perform the commandments of God. Both theſe poſitions may eaſily be maintained, with a great ſhew of fairneſs and impartiality, by arguments drawn from *insulated* texts; and it may perhaps be a difficult matter to point out the preciſe link in the chain of reaſoning where the fallacy lies; nevertheleſs, if ſcripture be attended to *as a whole*, we ſhall find ſomething true and ſomething falſe in each of them." (p. 7-8.) He then "proceeds to ſhew the two chains of reaſoning, by which high Calviniſm and certain poſitions which even the higheſt Calviniſt would tremble to admit, and by which high Arminianiſm and certain poſitions which even the higheſt Arminian would tremble to admit, may be reſpectively demonſtrated, or, to ſpeak more accurately, *apparently* demonſtrated from ſcripture." (p. 11.)

This he has done in the moſt ſatisfactory manner by ſetting forth the directly oppoſite concluſions which may be drawn from two ſeveral texts of ſcripture, if the argument be carried to its utmoſt limits.

"But (he obſerves) Calviniſts and Arminians will doubtleſs agree in ſaying, that I carry the matter much further than I have any right to do; much further than they are prepared to follow me; and moſt ſincerely do I believe the truth of their aſſertions. Nevertheleſs I would aſk the *ſystematic* Calviniſt, what right *he* has to ſtop at any *particular link* in the one chain, and the *ſystematic* Armenian, what right *he* has to ſtop at any *particular link* in the other chain? If ſyſtems *muſt* be conſtructed, the concluſions *after* theſe links are reſpectively as valid as the concluſions *before* them." (p. 17.)

We entirely agree with the learned author that the horrid nature of the principles which may by legitimate deduction be derived from the two ſyſtems in queſtion, when carried to their utmoſt limits, their inconſiſtency with, and oppoſition to, holy ſcripture, ſufficiently vindicate our articles from the charge of ſupporting any thing like this or that ſyſtem, and confirm the truth of the Biſhop of Lincoln's obſervation, quoted in the title-page, "our Church is not Lutheran, it is not

not Calviniſtic, it is not Arminian; it is ſcriptural." He then lays down the following plain rule for the confutation of falſehood.

"Admit no concluſion in any ſyſtem, unleſs the concluſion itſelf, as well as the theſis from which it is deduced be explicitly ſet forth in Holy Scripture. This rule is equivalent to two very wiſe declarations of our Church, that whatever is not read in Scripture, nor may be proved thereby, is not to be required of any man, that it ſhould be believed as an article of the faith, or be thought requiſite or neceſſary to ſalvation; and that we muſt receive God's promiſes in ſuch wiſe as they be *generally* ſet forth to us in Holy Scripture." (p. 19, 20.)

He then proceeds to compare the two preceeding chains of concluſions, link by link, with the Bible, in order to ſhew the vanity of building ſyſtems, and the folly of contending for ſuch mere creatures of fallacious reaſoning, as far as reſpects ſoundneſs of doctrine.—— Other bad effects he deſcribes as flowing from it.

"Violent contentions for favourite opinions are too frequently the harbingers of that bane of Chriſtian meekneſs and charity, open Schiſm. Obſcure matters of doubtful diſputation acquire an importance in the eyes of a party man, which they by no means deſerve. By long brooding over them in private, by aſſociating with none but thoſe who hold the ſame ſentiments, and by reading no works but thoſe which are written on one ſide of the queſtion, his paſſions become inflamed in proportion as his judgment is unexerciſed; and he can conſider none orthodox but thoſe who think preciſely like himſelf; and who, in addition to the formularies of the Church of England, admit all the peculiarities of *his* ſyſtem."

Hence the mutual prejudices and diſlikes of the Calviniſts and Arminians.

"Such are the unhappy diſputes of the preſent day, which ſerve only to irritate the minds of the contending parties, to grieve all moderate men, and to delight the advocates for infidelity and ſchiſm." "Meanwhile, that venerable branch of Proteſtant epiſcopacy, the eſtabliſhed Church of England, purſues the noiſeleſs tenour of her way, unmoved by the din of theologic hatred, and unbiaſſed by the confident appeals of her reſtleſs children. Peace be within thy walls, and plenteouſneſs within thy palaces! Thou haſt choſen the word of God for thy guide, and may that God be thy protection in the midſt of all thy troubles! To the Calviniſt the Church declares the doctrine of univerſal Redemption. To the Pelagian ſhe aſſerts the exiſtence of original ſin. To the Antinomian ſhe declares that good works are *a ſine quâ non* of ſalvation, though not the meritorious cauſe of it; and informs him, that, though Chriſt died for all, yet none will be ſaved but the pious only. To the Latitudinarian ſhe avows, that, they are to be had accurſed who preſume to ſay that every man ſhall be ſaved by the law or ſect which he profeſſeth, ſo that he be diligent to frame his life according to that law and the light of nature. And the Romaniſt, ſhe teaches, that we are accounted righteous before God only for the merit of our Lord and Saviour Jeſus Chriſt by faith, and neither for our own

works or deſervings, nor for the ſupererogatory works of ſaints. In fine, (to adopt the Biſhop of Lincoln's judicious remark,) our reformers followed no human authority; they had recourſe to the Scriptures themſelves as their ſole guide. And the conſequence has been, what might have been expected, that our articles and liturgy do not exactly correſpond with the ſentiments of any of the eminent reformers upon the continent, or with the creeds of any of the Proteſtant Churches there eſtabliſhed. Our Church is not Lutheran, it is not Calviniſtic, it is not Arminian; it is ſcriptural." (p. 46.)

Having thus preſented our readers with an analyſis of this judicious and convincing work, we ſhall conclude with recommending it to their peruſal and giving it the ſtamp of our hearty approbation.

One ſhort diſquiſition, however, we beg leave to ſubmit to the learned author's conſideration. At p. 39. he obſerves, that "Faith is declared to be the ſpecial gift of God," and he quotes in proof of it that text of St. Paul to the Epheſians, "By grace are ye ſaved, through faith; and that not of yourſelves; it is the gift of God." Now we admit that faith is the gift of God, inaſmuch as we admit that "every good and perfect gift cometh down from the Father of lights." But we certainly cannot admit the text here quoted to be any particular proof of it. "By grace ye are ſaved through faith, and that (καὶ τοῦτο) not of yourſelves, it is the gift of God." The words (καὶ τοῦτο) cannot poſſibly be reſtricted to the word "Faith" immediately preceding; they muſt comprehend the whole of the preceding ſentence, "By grace ye are ſaved through faith." "Salvation by grace through faith" then, is here declared "to be the gift of God, and not to be of ourſelves, nor of our works, leſt any man ſhould boaſt." We beg to refer the learned author to the original, and we think he cannot heſitate a moment to ſubſcribe to the correctneſs of our interpretation. We have ſtated it, becauſe many authors beſides Mr. F. have quoted this text for a ſimilar proof, and we think it no proof at all. Another reaſon with us for ſtating it at preſent is, the controverſy which has given birth to this little work. Mr. Overton has thought proper to charge the clergy of the Church of England, thoſe of them at leaſt whom he conſiders as his opponents, with objecting to the doctrine of "Salvation by grace through faith in the ever-bleſſed Redeemer." Now the foregoing text of St. Paul is one of the ſtrongeſt and moſt expreſs in ſupport of that doctrine; and we do not conceive how any man can be of the Church of England, or can call himſelf a Chriſtian, who denies it. We unequivocally avow and maintain the doctrine; and we unequivocally declare our belief that no clergyman of the Church of England denies it.

Godwin's

Godwin's *Life and Age of Chaucer.*

(Continued from P. 241.*)*

AS we wiſh to omit no opportunity of diſplaying the reformation which, as we conceive, has, in many inſtances, taken place in Mr. G.'s manner of thinking, we copy, with pleaſure, ſome general obſervations with which the ninth chapter of his book commences.

"There are," he ſays with great propriety and good ſenſe. "few truths more ſtriking in the hiſtory of human affairs, than that things which may be hurtful and injurious in one ſtage of ſociety, had probably their period in a different ſtage, when they were eminently advantageous and ſalutary. *No ſpeculation can do leſs credit to the diſcernment of its authors, than that which, examining inſtitutions and practices in the abſtract, decides indiſcriminately that this is good and univerſally deſirable, while that is fitted only to be the plague of mankind.* Every thing has its place; and it would be difficult to find any cauſe influencing the mind of man in ſociety, however now perhaps antiquated, inſipid, or poiſonous, which was not at one period genial and nouriſhing, reſtraining the ferocious and ſavage paſſions, or forwarding and maturing the faireſt offſpring of intellect. Thus, perhaps, the ſecularized and degenerate religion eſtabliſhed by Conſtantine and his ſucceſſors contributed to bring on the darkness and ignorance of the middle ages: yet that very religion, acting upon the barbarous uſurpers of the Roman empire, tended to keep alive ſome of the arts of a more cultivated period, and to prevent the darkness from becoming univerſal and complete." (p. 161.)

The ſterling merit of the general principle here laid down, we are ſorry to obſerve, is conſiderably lowered by the ill-choſen terms with which the illuſtration is uſhered in. When Mr. G. talks of "the *ſecularized* and *degenerate* religion eſtabliſhed by Conſtantine and his ſucceſſors," he uſes language at once the moſt improper and the moſt indiſtinct. It is the canting whine of a diſcontented diſſenter, who, becauſe his own opinions are not eſtabliſhed, delights to rail at all eſtabliſhments. We do not ſay that this is Mr. G.'s character: but we ſay that he ſpeaks as ſuch a character would ſpeak: his phraſeology too has as little claim to juſt diſcrimination and truth of fact, as it has to liberality of ſentiment. Whatever the religion might be which was eſtabliſhed and maintained by ſome of Conſtantine's *ſucceſſors*, and however ſecular encouragements might promote its corruption, nothing can be more falſe, unleſs Chriſtianity itſelf be an impoſture, than that the religion eſtabliſhed *by Conſtantine* was a *degenerate* religion. We are willing, however, to believe that the expreſſion was an unintentional overſight. We, therefore, paſs it without farther remarks; and, as we take infinitely leſs pleaſure in cenſure than in praiſe, proceed to topics which are more to our mind.

The ſubjects of this Chapter are the ſculpture and painting of the 14th century: the metallic arts, embroidery, and muſic. On each of theſe much curious information is communicated, and many im-

portant reflections are made. The Engliſh, it appears, were anciently dexterous in the art of working caſkets in gold and ſilver: nor do they ſeem to have leſs excelled in embroidery. Our readers may be gratified with a ſhort account of the celebrated tapeſtry of Bayeux, which was worked in England, and which has lately, we are told, been employed as one of the means beſt fitted to encourage Buonaparté's hordes to invade that country where it was produced.

"It is a web of linen, nearly two feet in breadth, and 242 in length, embroidered with the hiſtory of the Norman expedition, from the embaſſy of Harold to the Norman court in 1065, till his death in the following year. The ſcenes of this buſy period are ſucceſſively exhibited, and conſiſt of many hundred figures of men, horſes, beaſts, birds, trees, houſes, caſtles, and churches, with inſcriptions over them, explanatory of their meaning and hiſtory. This work is underſtood to have been performed under the direction of Matilda, conſort to William I, and was not improbably executed by the hands of Engliſh women, whoſe ſuperiority in performances of this kind was then univerſally acknowledged." (Pp. 164, 165.)

No nation is ſo barbarous as not to have its muſic. Profane muſic was cultivated, among our anceſtors, by the minſtrels; nor was ſacred muſic leſs encouraged and improved by the churchmen their contemporaries. When Auſtin, the monk, and the companions of his miſſion, were firſt introduced to Ethelbert, King of Kent, they approached him in proceſſion, ſinging litanies; and "they truſted," as our author ſhrewdly obſerves, "probably as much to the charms of the Roman chant, as ſettled by Pope Gregory the Great, as to the arguments of the Apoſtles and Evangeliſts, for the converſion of their idolatrous hearers." (p. 180.) During the 11th century important changes were introduced into the ſcience of muſic. The chief of theſe were counterpoints, or the method of ſinging in parts; the invention of the muſical ſcale by Guido Aretino; and that of the time table, or mode of notation, by which the relative length of each ſound is determined, by Franco of Cologne.

The character and refinements of modern muſic may be ſaid to owe their origin to theſe three diſcoveries. In commendation of ſuch refinements much may juſtly be advanced; but they ought not to make us forget the real and indeſtructible merits of the ancient muſic. The muſic of the dark ages equals that of any age or country in its power over the paſſions: "Nor has," ſays Mr. G. "any lapſe of time, or progreſs of improvement, been able to ſuperſede the favour with which muſic of this ancient and ſimple character is regarded by the maſs of almoſt every nation in Europe." (p. 181.) The reaſon of theſe facts, he adds, is obvious; and he aſſigns it in the following paſſage, of which it would be somewhat difficult to decide whether it diſplays the greater ſhare of good ſenſe, or of good taſte.

"In the ancient muſic, the ſounds produced by the ſinger or the inſtrument were ſubordinate to the words; and every man, not infatuated with the paſſion for muſic, will admit that, however rapturous or impreſſive may

may be the accord of ſounds, yet the language of muſic, taken ſeparately from words, is looſe, obſcure, and enigmatical, ſuſceptible of various interpretations, and guiding us with no ſufficient deciſion to any. When we hear a tune unaccompanied with words, (unleſs that tune, by paſt aſſociation, is enabled to raiſe up in our minds the image or general purpoſe of certain words), or when we hear a tune, in which the luxuriance and multiplicity of muſical ſounds obſcures and tramples with diſdain upon the majeſtic ſimplicity of words, our attention will almoſt univerſally be fixed leſs upon the paſſion which ought to be communicated, than upon the ſkill of the artiſt; we ſhall admire much, and feel comparatively little. In a tune in which the number and time of the muſical ſounds are regulated by the Syllabic meaſure of the verſe, there will be an awful, or a faſcinating, ſimplicity, which is capable of powerfully moving the heart. Refined and ſcientifical muſic can delight no man, but from affectation, unleſs it be aided by previous habits or education. The taſte for it is conſequently an artificial taſte; and, when moſt perſeveringly and ſucceſsfully cultivated, yet its power over the mind will never riſe to ſo great a degree of ſtrength, as the pleaſures of natural taſte." (Pp. 181, 182.)

Chaucer is ſuppoſed to have ſtudied at Cambridge. The evidence of this, however, is but ſlight. In his "Court of Love," written at the age of 18 years, he deſigns himſelf "Philogenet, of Cambridge, Clerk." Chaucer *may* have ſtudied at Cambridge, and probably *did ſo*; but the fact cannot, ſurely, be inferred with certainty from a deſignation which is evidently fictitious. Mr. G. here gives an intereſting ſketch of the riſe, amazing proſperity for a time, and ſubſequent decline, of the two univerſities. In the year 1209, 3000 Members of the Univerſity of Oxford, exaſperated by ſome arbitrary proceedings of King John, withdrew to Cambridge and other places, where they hoped to purſue their ſtudies in peace. In 1357, the Archbiſhop of Armagh, in a diſcourſe delivered at Avignon before Innocent VI. affirmed that, even in his time, Oxford had contained 30,000 Scholars; though he adds that, at the time when he was ſpeaking, it ſcarcely contained 6000. This decay he aſcribes to the prodigious influx of the Mendicant Friars, who firſt obtained permiſſion to eſtabliſh their fraternities at Oxford in the beginning of the 13th century, and ſoon became ſuch formidable rivals to the Univerſity as to threaten its total ruin.

Chaucer's "Court of Love" was firſt printed by Stow, the reſpectable compiler of the Annals of England, in an edition which he gave of the poet's works in 1561. It conſiſts, at preſent, of 1443 lines, but muſt originally have conſiſted of not leſs than 2000. It is particularly examined in our author's 12th chapter, which appreciates very juſtly its merits and defects. But, previouſly to this examination, Mr. Godwin thinks it neceſſary to conſider Chaucer's claim to be conſidered as the father of Engliſh poetry. This he does in the 11th chapter; in which alſo is contained a moſt curious diſquiſition on the ſtate of poetry in Europe before the time of Chaucer, and a moſt excellent delineation of the characters of William de Lorris,

Dante, and Petrarca. Of this excellent chapter we are ſorry that we can afford to lay before our readers only a ſkeleton.

By all who have traced the hiſtory of our language Gower has, hitherto, been ſuppoſed to have preceded Chaucer as an Engliſh poet: to have adviſed him to compoſe in his native tongue, and to have ſhewed him the way. But our author has, we think, demonſtrably ſhewn that this prepoſſeſſion in favour of Gower, however general, is a miſtake. Gower is commonly thought to have been the elder of the two. But the difference, if any, could not have been great; ſince Gower was, in ſome degree, an active man and a courtier at the acceſſion of Henry IV., when Chaucer was upwards of 70. The following two lines in Gower's poem "De Confeſſione Amantis,"

> And grete well Chaucer, whan ye mete,
> As my diſcyple and my poete,

have been conſtrued to import that Gower modelled the literary character of Chaucer, aſſiſting him with his advice, and guiding him by his example. The lines, however, are ſpoken, not by Gower, but by Venus; and, from the information of Gower himſelf, we know that the "Confeſſio Amantis," the only work of his in Engliſh, was written at the requeſt of Richard II. and publiſhed in 1392 or 1393. Before that time Chaucer had produced all his great works, except the Canterbury Tales. They were already in every one's hands, and every one contended who ſhould be loudeſt in their praiſe; ſo that Gower really ſeems to have been ſtimulated to the cultivation of his native language, by the ſplendid ſucceſs and loud fame of his friend. Gower, at the age of 60 and upwards, learned to write Engliſh, which Chaucer had written at the age of 18.

The remainder of this eleventh chapter is peculiarly excellent. It treats of the poets on the continent previous to Chaucer; of the Romance of Provencal languages, which were ſeparated by the Loire; of the comparative merits of the writers in each; and of the ſingular inſtitutions called Parliaments or Courts of Love, which made a figure in the 12th and 13th centuries, and in which the niceſt queſtions of gallantry were decided. Theſe courts conſiſted of members of both ſexes, although the ladies, as was to be expected in an age when they were looked up to with a deference bordering on adoration, had clearly the greateſt weight and pre-eminence. Mr. G. in ſpeaking of William de Lorris, (ſo called from the name of the place where he was born, a town in the Orleannois) the original author of the highly popular poem the "Roman de la Roſe," has favoured us with a moſt judicious criticiſm on the French poetry of the two laſt centuries. (Pp. 221, 222.) The portrait of Dante is drawn with admirable ſpirit and truth. We ſhall copy a few of its principal features.

"Dante is one of thoſe geniuſes, who, in the whole ſeries of human exiſtence, moſt baffle all calculation, and excite unbounded aſtoniſhment. Dark as was the age in which he ſtudied and wrote, unfixed and fluctuating as

as were the then half-formed languages of modern nations; he trampled upon theſe diſadvantages, and preſents us with ſallies of imagination, and energies of compoſition, which no paſt age of literature has excelled, and no future can ever hope to excel.—Science has a gradual and progreſſive march; one diſcovery prepares the way for another.—It is not ſo in poetry. There the maſter geniuſes, a Homer, a Shakeſpeare, and a Milton, ſeem to belong to no age, but to be the property of the world. They bear indeed ſome marks of the period in which, and the people among whom, they lived, ſome token of human weakneſs and infirmity; but what is beſt in them reſembles nothing in their contemporaries, was prepared by no progreſſion, was copied by no future imitation, and ſtands off as wide from competition in all which came immediately after, as in all that had gone before it.

"Such a man was Dante. He is not infected, in his immortal part, with the weakneſs of his age. He does not march with the uncertain and half-determined ſtep of William de Lorris. His ſatire is as biting, his ſublime as wonderful, his tragic narratives [are] as deep and diſtreſſing as any which the age of Pericles or of Virgil could boaſt. His grand poem embraces the whole compaſs of human invention. He has thought proper to render it the receptacle of all his animoſities and averſions. No author has exhibited craft, and impoſture, and tyranny, and hard-heartedneſs, in bolder and more glowing colours than Dante. No poet has ſhewn himſelf a greater maſter of the terrible, of all which makes the fleſh of man creep on his bones, and perſuades us, for the moment, to regard exiſtence, and conſciouſness, and the condition of human beings, with loathing and abhorrence. Dante exhibits powers, of which we did not before know that the heart of man was ſuſceptible, and which teach us to conſider our nature as ſomething greater and more aſtoniſhing than we had ever been accuſtomed to conceive it. Dante died ſeven years before Chaucer was born." (Pp. 223-225.)

A finer paſſage than this will not eaſily be found in any author.

Into our author's examination of the "Court of Love" we cannot enter. But he has ſhewn that the verſification has great merit, and that the antient appearance of the poem preſents no very formidable difficulties, except to thoſe whoſe poetical reſearches have never been extended beyond Dryden and Pope. This is true, indeed, of Chaucer's works in general. The following aſſertions of Mr. G. will be found, by thoſe who ſhall make the experiment, to be perfectly well grounded: "All that repels us, in the language of Chaucer, is merely ſuperficial appearance and firſt impreſſion: contemplate it only with a little perſeverance, and what ſeemed to be deformity will, in many inſtances, be converted into beauty. A fortnight's application would be ſufficient to make us feel ourſelves perfectly at home with this patriarch of our poetry." (p. 248.) He complains, however, of the wretched form in which the greater part of Chaucer's works now appear. "Mr. Tyrwhitt, indeed," he ſays, "has taken much pains, and, in many reſpects, to excellent purpoſe, with the 'Canterbury Tales;' but nothing can be more miſerable than the condition of the printed copies of the reſt." (p. 245.) It is certainly very much to be deſired that a correct edition ſhould be given of the whole, accompa-

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nied with exertions, by way of illuſtration, ſimilar to thoſe which have of late years been ſo liberally employed on Shakeſpeare and Milton. We would ſeriouſly recommend it to our very able and ingenious author to undertake the conducting of ſuch an edition. We are perfectly ſatisfied that, in the indiſpenſible qualifications of diſcernment, erudition, and taſte, he is well qualified for the taſk; and if he were to iſſue propoſals for ſuch a publication, we think that he could hardly fail of ſucceſs. We conceive that he would be liberally encouraged by the public, and aſſiſted by many valuable communications from thoſe whoſe ſtudies have been directed to our ancient literature.

This twelfth chapter finiſhes with ſome reflections on war, ſuggeſted by the memorable battle of Creſſey, which was fought in the ſame year in which Chaucer wrote the "Court of Love." In theſe reflections, Mr. G. appears, in our eyes, to no advantage. He ſeems equally afraid to avow and to renounce his former principles on the ſubject. "War," he ſays "in the eye of a ſound moraliſt, is the moſt humiliating attitude in which human nature can exhibit itſelf. A thouſand men *murdered* on a field, by other men to whom they are total ſtrangers, for a *miſerable* queſtion of political ſpeculation, by which, ninety-nine times out of *an* hundred, whichever party obtains the victory, no party is the gainer, is a ſpectacle to make us curſe exiſtence, and the human form [which] we bear." (p. 250.)

Why any ſpectacle whatever ſhould make us curſe the *human form* is not eaſily conceived; and from what code of laws our author derives his notion of *murder* we cannot conjecture. The truth is, that this is the *miſerable* howl of that affected philanthropy, which, we hoped, had now been univerſally underſtood: which, while it teaches us to regard all the quarrels of Kings (whom our author here, as in ſome other places, has dignified with the democratical title of *the firſt magiſtrate*,) as flagrant tranſgreſſions of the laws of humanity, can exult in the extermination of millions for the elevation of the mob, and for the unattainable phantoms called *liberty and equality*. Yet Mr. G. informs us that "war may be neceſſary, and, if neceſſary, then juſt." If ſo, he himſelf is, in our opinion, here engaged in a very unneceſſary war; for he has, as far as we know, no antagoniſt. It is certainly true that, as he obſerves, "The ſtrength of muſcle and ſinew, any more than the ſtrength of intellect and imagination, ought not to be deſpiſed, and deſerves to be cultivated." But when he ſays that, "abſtracting from the moral application of military proweſs, it is on every ſuppoſition *an energy*, and, as ſuch, is worthy of honour," (p. 251.) he talks a language which we do not underſtand. We thought that the *moral application* of an energy had been the very circumſtance which conſtituted the honour or diſhonour of the energizer; and we cannot help obſerving that the very term ENERGY might have been avoided by our author without any breach of prudence. In ſhort, we ſuſpect that theſe reflections on war will neither conciliate Mr. G's old friends, nor procure him new ones.

Mr. G. thinks it probable that, from Cambridge, Chaucer removed

moved to Oxford. Leland says expreſsly, "Iſiacas ſcholas-diligenter celebravit;" and mentions John Somme and friar Nicholas Lynne, two eminent mathematicians, as the tutors under whom he ſtudied. His poem entituled "The Boke of Troilus and Creſeide," a juvenile work, and compoſed before his connections with the court, is dedicated to Gower and Strode, two ſcholars, of whom both, as we have reaſon to believe, were educated at Oxford; and it was probably written during Chaucer's reſidence there, or ſoon after his quitting it. This poem is avowedly a tranſlation; and there has ariſen ſome enquiry concerning the original author, and the language in which it was firſt compoſed. Chaucer himſelf, in the courſe of his poem, calls the author *Lollius*, and the language Latin. Lydgate aſſerts that the title of the original work was *Trophe*. Mr. Tyrwhitt, however, has attempted to ſhew that the "Troilus and Creſeide" is taken from the *Filoſtrate* of Boccaccio; though how Boccaccio ſhould have acquired the name of Lollius, and the Filoſtrato the title of Trophe, he confeſſes himſelf unable to explain. Mr. Godwin here gives us a very good ſketch of the hiſtory and literary character of Boccaccio, and combats the opinion of Mr. Tyrwhitt, with ſucceſs we think, but certainly with an air of unbecoming petulance, which we are really ſorry to ſee him indulge almoſt on every occaſion where Mr. Tyrwhitt's name occurs in his work. He ſuppoſes that Lollius was an author to whom, though his work has now periſhed, both Chaucer and Boccaccio were indebted, and from whom both the Troilus and Creſeide of the former, and the Filoſtrato of the latter, were equally tranſlations. A ſtrong confirmarion of his hypotheſis is derived from one of Chaucer's moſt conſiderable productions, his "Houſe of Fame." In this work the poet thus enumerates the authors who had recorded the ſtory of Troy: Homer, Dares, Titus, [Dictys], Lollius, Guido dalla Colonna, and Geoffrey of Monmouth. Beſides, Boccacio himſelf aſſures us, that he tranſlated his *Theſeida* from a Latin original. What more likely than that the Filoſtrato came from a like ſource? Tranſlation was deemed an honourable employment by the firſt revivers of learning, who were eager to lay open to their ignorant countrymen the ſacred fountains of knowledge, which had ſo long been concealed in obſcurity and neglect. Mr. G., therefore, is of opinion that Lollius may, with ſome probability, be conſidered as an author of the 12th century, who, like many others, was captivated with the "tale of Troy divine," at a period when the different nations of Europe were ſeized with the affectation of deducing themſelves from a Trojan original.

Our author's XV. chapter contains a very maſterly analyſis of the "Troilus and Creſeide," in which both its beauties and its defects are pointed out with impartial diſcrimination. Yet ſome of his criticiſms are evidently wrong. "There are lines," he ſays, "interſperſed in the poem, which are not more degraded by the meanneſs of the expreſſion, than by the rudeneſs, not to ſay the brutality, of the ſentiment." Of theſe he produces the following ſpecimen; "We may well

well be ſurprized, after conſidering the delicacy and decorum with which Chaucer has drawn his heroine, to find him polluting the portrait of her virgin character in the beginning of the poem with ſo low and pitiful a joke as this,

> "But whether that ſhe children had or none,
> I rede it not, therefore I let it gone." (p. 305.)

But there is, in theſe lines, no joke intended. Creſeide is uniformly repreſented by Chaucer as *a Widow*. Thus, in the firſt book, when the ladies of Troy are going in proceſſion to the temple of Minerva,

> "Among theſe other folke was Creſeida,
> *In widdowe's habite blake.*"

Theſe lines are quoted by Mr. G. himſelf. To them we ſhall add the following charming ſtanza, which contains the anſwer of Creſeide to Pandarus, when urged by him to join in a feſtival of pleaſure:

> "Eighe! God forbid, quod ſhe; what, be ye mad?
> *Is that a widowe's life,* ſo God you ſave?
> Pardie, you makin me right ſore adrad;
> Ye been ſo wilde, it ſemith as ye rave,
> It ſate me well better, aie in a cave
> To bide, and rede on holy ſaintis lives:
> *Let maidins gon to daunce, and young wives.*"

The ſixteenth chapter gives ſome account of a ſequel, or ſixth book, to Chaucer's poem; which ſequel is uſually called "The Teſtament of Creſeide," and which appears to have been written by Robert Henryſon, ſchoolmaſter of Dumfermline in Scotland, about the end of the reign of Henry VIII. It has great merit, but is deficient in delicacy, and refuſes to harmonize with Chaucer's production. Mr. Godwin then proceeds to obſerve that the critics and commentators on Shakeſpeare ſeem hardly to conſider that great poet as, at all, indebted to Chaucer for his ſtory of "Troilus and Creſſida;" although it is ſurely difficult to conceive that Shakeſpeare was not well acquainted with ſo celebrated a work of his illuſtrious predeceſſor. There is poſitive evidence, however, that with regard to this ſtory, Shakeſpeare principally followed Chaucer. His other ſources were Chapman's tranſlation of Homer, the Troy book of Lydgate, and Caxton's Hiſtory of the Deſtruction of Troy. But, in the ancients, there is no trace of the particular ſtory of "Troilus and Creſeide." It occurs, indeed in Lydgate and Caxton; but the character of Pandarus is entirely wanting, except a ſingle mention of him by Lydgate, with an expreſs reference to Chaucer as his authority. Our author's concluſion is therefore, we think, well-founded, when he ſays that "Shakeſpeare has taken the ſtory of Chaucer with all its imperfections and defects, and has copied the ſeries of its incidents with his cuſtomary fidelity." (p. 318.)

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Our author here inſtitutes a compariſon between the merits of Chaucer and of Shakeſpeare in the management of this ſtory; and he gives, upon the whole, the preference to Shakeſpeare. The grounds of his deciſion are generally juſt: but his criticiſm is, ſometimes, we think, equivocal. Chaucer's poem, he ſays, "is written in that ſtyle which has unfortunately been ſo long impoſed upon the world as dignified, claſſical, and chaſte" (p. 318.); and he afterwards obſerves that "one of the moſt formidable adverſaries of true poetry is an attribute which is generally miſcalled dignity." (p. 324.) Our author, we believe, intended to ſay that, in every poem of a dramatic nature, the ſtyle ſhould be carefully adapted to the different characters; which is certainly true: but he has not, we apprehend, expreſſed himſelf happily. It will not, we think, be readily granted that any ſtyle is the worſe for being "*dignified, claſſical, and chaſte.*" It ſhould, indeed, be natural, and vary with the ſpeaker, as well as with the ſubject; but no man of good taſte, we imagine, conſiders as excellencies the vulgariſms, quibbles, and indelicate double meanings of Shakeſpeare. Our author himſelf, indeed, allows that, in delicacy, Chaucer greatly ſurpaſſes Shakeſpeare. "In Chaucer Troilus is the pattern of an honourable lover, chooſing rather every extremity, and the loſs of life, than to divulge, whether in a direct or an indirect manner, any thing which might compromiſe the reputation of his miſtreſs, or lay open her name as a topic for the comments of the vulgar." The ſentence which follows reſpecting Creſeide, we copy with unmingled ſatisfaction, for a reaſon which our readers will readily conceive. "Creſeide, however (as Mr. Urry has obſerved,) ſhe proves at laſt a falſe unconſtant whore, yet in the commencement, and for a conſiderable time, preſerves *thoſe ingenuous manners, and that propriety of conduct, which are the brighteſt ornaments of the female character.*" (p. 325.) Even Pandarus, our author obſerves, is, in Chaucer, a friendly, kind-hearted man, who, rather than not contribute to the happineſs of the man whom he loves, is content to overlook the odium to which his proceedings are intitled. Shakeſpeare has depraved every one of theſe characters.

"His Troilus" ſays Mr. G., "ſhews no reluctance to render his *amour* a ſubject of notoriety to the whole city; his Creſſida, (for example in the ſcene with the Grecian chiefs, to all of whom ſhe is a total ſtranger,) aſſumes the manners of the moſt abandoned proſtitute; and his Pandarus enters upon his vile occupation, not from any venial partiality to the deſires of his friend, but from the direct and ſimple love of what is groſs, impudent, and profligate." (p. 326.)

Mr. G's ſeventeenth chapter contains ſuch memoirs as can be collected of Chaucer's two confidential friends, the "moral Gower" and the "philoſophical Strode," to whom the Troilus and Creſeide is inſcribed; of their hiſtory, however, little is with certainty known.

But Gower's *moral* character has been impeached, as deficient both in gratitude and in loyalty. His poem "De Confeſſione Amantis"

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was undertaken, as he himſelf informs us, in compliance with the order of Richard II., who meeting the poet one day, on the river, commanded him to come into the royal barge and enjoined him to "boke ſome new thinge." On the depoſition of Richard by his couſin Henry IV., Gower, ſays Mr. Godwin in another place (Vol. II. p. 543.), "was one of the firſt to congratulate the new King upon his unexpected and ill-gotten dignity; and he thought [that] he could never ſufficiently exerciſe his talent in encomiums, upon this great event." On this conduct of Gower, the writer of Chaucer's life, prefixed to Urry's edition of his works, indignantly remarks, that

"The reſpect Chaucer retained for his former maſter Richard, and gratitude for the favours he had received from him, kept him from trampling upon his memory, and baſely flattering the new king, as moſt of his contemporaries did; and particularly Gower, who, notwithſtanding the obligations he had to Richard II., yet when old, blind, and paſt any hopes of honour or advantage, unleſs the view of keeping what he enjoyed, baſely inſulted the memory of his murdered maſter, and as ignominiouſly flattered his murderer."

It is obſerved, to the ſame purpoſe, by Mr. Tyrwhitt, that the chief variations which are to be found in the different copies of Gower's work, ariſe from this circumſtance, that "every thing which Gower had ſaid in praiſe of Richard in the firſt edition, is either left out, or converted to the uſe of his ſucceſſor, in the ſecond."

Such conduct certainly appears to us diſhonourable in the higheſt degree. Yet Mr. G. undertakes to vindicate Gower from the "unconſidered cenſures," as he calls them, which have been paſſed upon the poet on this account; and the vindication is, in our opinion, one of the weakeſt, as well as one of the moſt reprehenſible, parts of the book. He begins by obſerving that "few particulars in the Engliſh hiſtory are involved in greater obſcurity than the fluctuations of party during the reign of Richard. But the modern writers upon this topic" he adds, "ſpeak with as much peremptorineſs and confidence as if the merits of the caſe were completely before them." (p. 341.) Mr. G. however has, in this caſe at leaſt, followed their example. If theſe writers have ſuppoſed that Gower was under perſonal obligations to Richard, Mr. G. ſuppoſes, with no greater reaſon, that he was under none. The ſum of them, he thinks was confined to ſome flattering words, and a condeſcending injunction to "boke ſome newe thinge." The King's conduct, on this occaſion, "has much more," he ſays, "the air of a trick of ſtate, one of the artifices which men in high ſtation often ſo well underſtand, for cajoling their inferiors, and giving themſelves a ſhew of literature and patronage, than any real generoſity. The poet, however, took it all in ſerious part, and gravely ſet himſelf to compoſe an immenſe work, in eight books, and in more than 30,000 verſes. "What reward," aſks our author, "did Richard confer upon him for this unexampled ſtretch of obedience? *We do not know that he even condeſcended to read a ſingle verſe of the* 30,000 *which were thus laid at his feet.*"

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The following is our author's concluding ſentence, which is certainly written "with as much peremptorineſs and confidence as if the merits of the caſe were completely before him." "Such was the vaſt weight of obligation which the poor poet was bound for ever to remember!" (p. 342.)

Of this vindication it is obvious to remark, that, beſide being built on gratuitous ſuppoſitions, for the truth of which there is not a particle of proof, it places the poet in a point of view which no man of common ſenſe will believe to be a juſt one. Gower was, at the time of this interview with the king, an old experienced courtier, not likely to be caught by a few ſugared words, or impoſed on by the cajoling artifices of a man who was not only much younger than himſelf, but who ſeems to have had little artifice about him. But, "perhaps," ſays Mr. G., "it was not exactly graceful to retract praiſes beſtowed upon his *nominal* patron, juſt at the period when his power to reward was no more." (p. 343.) NOT EXACTLY GRACEFUL! Is it thus that Mr. G. talks of the mercenary, time-ſerving, panegyriſt of a deteſtable uſurping traitor? But Mr. G. is willing to attribute the ſcandalous diſloyalty of Gower to his keen reſentment, and virtuous indignation, for the death of his patron, Thomas of Woodſtock, whom Mr. G. repreſents as having been *murdered* by Richard. "Nor can we," ſays our author, in another part of his work, (Vol. II. p. 543.) "ſeverely condemn his (Gower's) feelings or his conduct: he experienced *an awful joy* at ſeeing the *murder* of his great protector and patron ſo ſoon and ſignally avenged." But how does Mr. G. know that Woodſtock was murdered? When the king commanded the governor of Calais to bring him over to London for trial, the anſwer was, that he had died of an apoplexy. "But," ſays our author, "it was afterwards proved that he had, by the king's command, been forcibly ſmothered in his bed." (Vol. I. p. 344.) *Proved!* Yes it was, indeed, *proved*, in the firſt parliament of Richard's *murderer*. But Mr. G. is here rather backward to allow that Richard was murdered. "How King Richard periſhed is," he ſays, "a queſtion for ever wrapped up in the veil of obſcurity." (p. 345.) Yet he himſelf (Vol. II. p. 551.) records that Richard periſhed with hunger. "Either," he adds, "the ſuſpicious and unrelenting uſurper, irritated by the conſpiracy, (which had been entered into by Richard's friends for his reſcue) iſſued orders for the deſtruction of his rival by theſe cruel means, or, which is the report of the contemporary hiſtorians, and is ſufficiently co-incident with what we know of the diſpoſitions of the miſguided prince, hearing of this general maſſacre of his friends, he refuſed all nouriſhment, and voluntarily followed them to the tomb." If this laſt be the true account of Richard's death, his memory ought to be dear to every virtuous and affectionate heart. He doubtleſs had his faults: but ſuch a man we can never ſuppoſe to have been cruel; and therefore we cannot believe that he would murder his uncle, eſpecially when he was under no temptation to do ſo; when he had completely cruſhed the faction of that turbulent prince, and might, with equal

juſtice

juſtice and ſafety, have delivered him over to the legal puniſhment of his repeated treaſons. But Henry was a cold-blooded, unfeeling tyrant, equally actuated by ambition and reſentment. He was certainly *capable* of murdering Richard: and, as principle did not ſtand in his way, he moſt probably did ſo. As to the pretended perſuaſion and deciſion of his profligate parliament, they muſt, on this occaſion, in the eye of every unbiaſſed mind, evidently go for nothing.

After this vindication, ſuch as it is, of the character of Gower, a vindication of which, whatever is not wholly gratuitous, is worſe, our ingenious biographer deſcends to ſome poor common-place lamentations on the capriciouſneſs of fame.

"It is thus that reputation, applauſe, and infamy, are diſtributed. We may fairly pronounce of Fame that ſhe is not leſs blind than Love. She ſcatters about her honours and her diſgrace with a profuſe and undiſtinguiſhing hand. She is often the mere echo of popular and fugitive calumnies, and often aggravates them with her own rancorous inventions. Particularly, men like our poet, who have proved themſelves the benefactors of mankind, frequently encounter the harſheſt treatment. *Men who have accumulated knowledge, and been the luminaries of their times, who have laboured for the delight and inſtruction of their ſpecies, and have recorded in imperiſhable works their benevolence, their affectionate nature, and their anxiety for the cauſe of morals and virtue, mankind ſeem to have a ſingular ſatisfaction in regarding, in their perſonal tranſactions, with a ſevere, faſtidious, and jaundiced eye.*" (Pp. 345, 346.)

With regard to theſe pathetic complaints, we ſhall ſimply obſerve that literary men, as well as other men, are ſufficiently prone to over-rate and exaggerate their own claims to praiſe. Many perſons, we ſuſpect, indeed, will be ready enough to put, in this place, a conſtruction on Mr. G's. language, which we do not ſuppoſe that he had in view. But the conduct of Gower, with regard to Richard, put an end to the friendſhip which had ſubſiſted between him and Chaucer for more than forty years. "Chaucer is conſtrued as throwing out an indirect ſarcaſm againſt Gower, in the prologue to his 'Man of Law's Tale;' and the compliment to Chaucer in the epilogue to Gower's 'De Confeſſione Amantis,' is ſuppreſſed in ſome manuſcripts of that work, being probably withdrawn by the hand of the author." (p. 346.)

The cauſe of this diſſolution of friendſhip is, in the higheſt degree, honourable to Chaucer, who evidently regarded the mean and diſloyal conduct of Gower with abhorrence and contempt. The uſurpation of Henry diſcloſed to the rightly formed mind of Chaucer, ſuch a want of virtue in his former friend, that he was determined to have no farther connection with him. The characters of the two poets, and their conduct on this occaſion, are ſo well contraſted by Mr. Godwin, that we cannot do better than give the outlines of the contraſt.

"Chaucer preſerved the moſt inviolable ſilence. Not one line has he dedicated to this revolution; not in one paſſage of his works, is there any mention of Henry of Bolingbroke. Chaucer had many motives which Gower had not to pay his devotions to *the new lord of the aſcendant* [an affected

ſected phraſe]. Henry IV. was the ſon of the man to whom he had been unreſervedly attached through life, and who had never ceaſed to feed him with benefits. We may believe, from the multitude of verſes in which Gower has celebrated the uſurper, that Henry was ambitious of the ſuffrage of the muſes. Nor was the king inattentive to the poet of his family. Theſe things conſidered, the contraſt between the behaviour of Chaucer and Gower, on this memorable occaſion, cannot fail to appear ſtriking. Chaucer, we have a right to believe, as a patriot, anticipated the conſequence of the uſurpation with terror. He felt that it would be unworthy [of] the reſpect [which] he entertained for John of Gaunt, one of whoſe moſt cheriſhed principles was loyalty, and who, he was ſure, would, if yet living, have been among the bittereſt cenſurers of the conduct of his ſon, to join the crowd of adulators drawn together by the attraction of a ſplendid crime. He diſdained to proſtitute himſelf to the applauſe of a bold and dazzling act, pregnant with the direſt calamities to his country." (Vol. II. pp. 543—545.)

We ſhall, perhaps, be thought to have dwelt already too long on this incident, although it is certainly both intereſting and important. Yet we cannot quit the ſubject without laying before our readers the pathetic wailings of our tender-hearted author, on the breach which took place between Chaucer and Gower. They are as follows:

"Whether Gower were intoxicated with receiving the royal command to 'boke ſome newe thinge,' and afterwards ſaw the folly of yielding in this point to the whiſpers of vanity; whether he ſympathized with the ambition and daring views of Thomas of Woodſtock, or looked on with ſome degree of indifference at his tragical fate, are points comparatively of ſmall importance to the obſerver of imagination and feeling.

> 'Princes and Lords may flouriſh, or may fade;
> A breath can make them as a breath has made:'

but that two men like Gower and Chaucer, with ſo many points of ſympathy, with ſo great a ſimilarity of purſuits, both lovers of learning, both inſpired with taſte, both cultivators and refiners of their native tongue, at a time when ſo few minds exiſted congenial with their own,—that two ſuch men, after having known each other ſo intimately, and mutually looked to each other for fellowſhip in amuſement, and relief in adverſity, during ſo long a period, ſhould afterward come to view each other with eyes of eſtrangement, indifference, and diſtaſte,—forcibly impreſſes us with a ſort of deſpondence, with a feeling (not merely hoſtile to the empty and frivolous deluſions of ambition; but) as if refinement was nothing, as if faculties were nothing, as if virtue was nothing, as if all that was ſweeteſt, and all that was higheſt in human nature, was an idle ſhow, was pure vanity and vexation of ſpirit." (Vol. I. p. 346, 347.)

If in theſe effuſions our ingenious author had not exhibited the moſt indubitable ſigns of wiſhing to be conſidered as in earneſt, we ſhould certainly have regarded the whole paragraph as ironical: for this is the very caricature of philanthropy. What were Chaucer and Gower, that they ſhould thus be exalted above kings and nations, and their differences repreſented as ſufficient to diſguſt men with virtue,

and with life; as sufficient to create a blank in the universe? But we can solemnly assure our ingenious author that these differences have produced in our minds very opposite feelings; for we think that, though undoubtedly in contemplating this termination of a long and intimate friendship, there is room for lamentation, he has altogether overlooked the circumstance which is really to be lamented. It is unquestionably a subject of serious lamentation, that so many men should be found like Gower, who, while they are eminently distinguished by *literary*, are totally devoid of *moral*, taste, and who, while they rank high on account of their talents, deserve to be execrated for want of principle. But if, in the contemplation of such characters, we are apt to be disgusted with the world, we are happily again consoled and cheared by turning our thoughts to men of sterling and dignified worth like Chaucer; whose behaviour, on this occasion, has surrounded his name with a glory superior to what learning or genius can bestow, and which, as long as moral excellence shall be had in esteem, can never fade. Chaucer did what every good man does in the same situation. He reluctantly renounced his former friend when he found him destitute of those valuable qualities which are the only basis of love and esteem; when he found in him neither public nor private virtue; when he found him the cringing, mercenary, unprincipled, advocate and flatterer of treason, usurpation, and murder.

In the conclusion of this XVIIth chapter, Mr. G. has, seemingly, well appreciated the literary character of Gower, which, though certainly not equal to that of Chaucer, yet, in justice, ought to be rated high.

(To be continued.)

Remarks on the Controversy subsisting, or supposed to subsist, between the Arminian and Calvinistic Ministers of the Church of England: in a second Letter to the Rev. John Overton, A. B., Author of "The True Churchmen ascertained." By Edward Pearson, B.D., Rector of Rempstone, Nottinghamshire. 8vo. Pp. 102. Hatchard. 1802.

THIS second letter of Mr. Pearson to Mr. Overton is of a more general nature than the first, and contains a variety of important observations relating both to doctrine and to discipline. The author begins by expressing his strong disapprobation of the *title* of "Evangelical Ministers," by which the "upstart sect" of "True Churchmen" choose to be distinguished. "If, as you assert," he says, "it is the title under which you have been attacked, it is pretty evident that it must have been first assumed; and the assumption of a title, which, by arrogating so much to yourselves, was directly calculated to derogate from the just claims of others, was sufficient to provoke an attack." (p. 6.) That it was assumed we have not a doubt; and there

there is, to make uſe of Mr. Overton's language, "a ſeeming affectation" in the manner in which he apologizes for it. "It is that under which, among others, they are accuſed, and which, in reality, *is in ſome degree, characteriſtic of them.*" But, as the only or chief difference between them and their opponents conſiſts in the former's annexing a Calviniſtic, while the latter annex an Arminian, ſenſe to certain of the articles; Mr. Pearſon contends that the terms Arminian and Calviniſtic are ſufficient, as well as appropriate, terms of diſtinction. "Beſides," ſays he, "every term by which a party is diſtinguiſhed, ſuppoſes another, by which the party in oppoſition to it is to be known. Now, if one claſs of miniſters of the Eſtabliſhment is to be diſtinguiſhed by the term *Evangelical* or *Goſpel*, by what name, which does not imply diſgrace, ſhall the reſt be called?" (p. 8.) How could this learned and ingenious writer be ſo ſimple as ſeriouſly to put ſuch a queſtion? Is it not the purpoſe, open and avowed, of Mr. Overton's book, and the conſtant endeavour of the whole party, to affix diſgrace on the general body of the National Clergy, who, they not only inſinuate, but expreſsly aſſert, *do not preach the Goſpel?* The wiſh is, therefore, vain which Mr. Pearſon entertains that the term *Evangelical* ſhould be laid aſide. The "True Churchmen" would as ſoon relinquiſh their livings as ſuch a flattering appellation. It ſerves two grand important purpoſes, both of which they have greatly at heart. It conſecrates themſelves as ſaints in the eyes of the ignorant unſtable multitude; and it places the reſt of the Clergy in a view the beſt calculated to deprive them of all eſteem or reverence from the people. In both lights it cannot fail to ſtrike us as an admirable expedient for promoting the favourite cauſe of Calviniſm, of which the wild impieties are thus diſguiſed under the venerable name of the Goſpel of Chriſt.

But the queſtion in debate between Mr. Overton and his opponents is the comparative *merit* of an Arminian and a Calviniſtic interpretation of ſome of the articles of the Church of England. Mr. Overton, indeed, has avoided the defence of thoſe tenets of Calviniſm which, of late years, have become peculiarly unpopular; and Mr. Pearſon is inclined to give him credit for having fairly and fully developed his creed. We ſhould be ſorry to have many differences with Mr. Pearſon; but, whatever impeachment it may be of our candour, we cannot, on the preſent occaſion, agree with him. We are firmly convinced, and we think, we have proved, that Mr. Overton has *not* fairly and fully developed his creed. What the amiable Biſhop of Rocheſter has ſaid * of "experiences, ſenſible impreſſions, and immediate illuminations," might be juſtly converted into a general poſition, or, at leaſt, is applicable to many other parts of "The True Churchmen aſcertained," beſide thoſe parts in which theſe ſubjects are diſcuſſed. "I cannot," ſays his Lordſhip, "but obſerve upon the cautious and ſtudied obſcu-

* See ANTI-JACOBIN REVIEW, Vol. XVI. Pp. 424.

rity under which an apologiſt of theirs (the true Churchmen) has thought fit, among other reſerves, to veil this leading feature of the ſyſtem. After the moſt accurate, and I will ſay the moſt candid, attention which I have been able to beſtow on this part of his work, I have always left it with an impreſſion that much was diſguiſed and untold; and I never could bring the profeſſions which I met with into any agreement with the practice which I know to be founded upon them." But, on the part of many of Mr. Overton's friends, our author would be glad to have it formally acknowledged, that their champion has defended *all* the opinions by which they wiſh to be diſtinguiſhed. This acknowledgment, however, we venture to aſſure him, he never will obtain. He would be glad to know, particularly, whether they are willing and ready to give up thoſe peculiar notions reſpecting *immediate converſion*, *perſeverance of the ſaints*, *aſſurance of ſalvation*, &c. which the majority of Calviniſtic miniſters are underſtood to entertain. We ſhall likewiſe venture to aſſure our author that they are not ready to give theſe notions up; that they never will give them up; and farther, that ſo long as they adhere to Calviniſm they never can, with conſiſtency, give up the ſecond and third of the above-mentioned points, becauſe they are eſſential parts of the ſyſtem.

Mr. Pearſon has tranſcribed, from Moſheim, the famous FIVE ARTICLES or POINTS, as they are called, by which the Arminians were originally diſtinguiſhed. Theſe we do not judge it neceſſary to inſert, as they are, we believe, ſufficiently known; but we cannot omit the following reflection, with which our own ſentiments entirely coincide. "When," ſays Mr. Pearſon, "I read theſe articles, I can conſider it as little leſs than a libel on the goſpel to diſtinguiſh thoſe by the appellation of *Evangelical*, who, in oppoſition to ſuch generous ſentiments, repreſent the gifts of eternal life as circumſcribed by *abſolute decrees*, and the *withholding of neceſſary grace*, and who, by their mode of defending theſe and the like doctrines, ſeem to take delight 'in ſhutting the gates of mercy on mankind." (pp. 13, 14.) For full information on the ſubject of theſe articles, Mr. Pearſon refers the reader to Heylin's "Hiſtoria Quinquarticularis," Whitby's "Diſcourſes on the Five Points," Wincheſter's Tract on the XVIIth Article of the Church of England, Tucker's "Letter to Kippis," and the firſt volume of Daubeny's appendix. Of Whitby Dr. Jortin has ſaid that, "in his Treatiſe on Election, Reprobation, and Original Sin, he confuted Calviniſm even to a demonſtration."

"But," ſays our fair and ingenuous remarker, "it is my wiſh that the queſtion ſhould be determined, not by the weight of authority, but by the preponderance of the arguments, which have been, or may be, advanced. I am perſuaded, that the more the ſubject is inveſtigated, the more it will be for the advantage of Arminianiſm; and that, if Calviniſm ſhould gain ground in the nation, it will be principally owing to that inattention to religious concerns which ſo much prevails among the laity of the preſent day; eſpecially among thoſe of them who, on account of their intelligence on other ſubjects, are looked up to and followed as exemplars." (pp. 16, 17.).

"Thoſe who argue," continues our author, "in favour of Calviniſm, have

have a great many objections to get over, which may be urged from reaſon and ſcripture with reſpect to its *truth*, as well as from experience with reſpect to its *utility*. If, indeed, it be not *true*, it will hardly be expected to be *useful in the end*: but, whether true or not, its hoſtility, in many reſpects, to public peace and happineſs, particularly in a form of government like ours, is matter of ſad experience. It is no juſt reaſon for blaming thoſe who hold any particular opinions, that others, who held the ſame opinions, acted wrong; but it is a very good reaſon for keeping a jealous eye upon the opinions themſelves. It ought ever to be remembered, with reſpect to Calviniſtic opinions, though without any uncharitable ſentiments towards thoſe who may now hold them, that, ſo far as religious opinions were at all concerned, *they* were the opinions which once involved our Church and State in ruin. The ſagacious author of the 'Purſuits of Literature,' aſſerts that 'Calvin and his diſciples were never friends to Monarchy and Epiſcopacy;' and few will be ſo hardy as to deny that the hiſtory of our nation bears him out in his aſſertion." (pp. 17, 18.)

But neither the truth nor utility of Calviniſm is properly the ſubject of Mr. Overton's work. His object is to ſhew that Calviniſm is the doctrine of the Church of England. Mr. Pearſon's opinion is probably right, that ſome of our Reformers were inclined to Calviniſm, and others to what has ſince been called Arminianiſm. And hence, as he obſerves, "To the Church of England is 'ſua opinio, ſuus honor. Properly ſpeaking, ſhe is not, in her doctrines, any more than in her diſcipline, Calviniſtic, Arminian, Romiſh, or Lutheran; but, combining the perfections of all thoſe perſuaſions, and avoiding their faults and defects, ſhe ſtands as diſtinguiſhed in a religious view, as the ſtate to which ſhe is allied, does in a political one." (pp. 19, 20.) Though, therefore, it is natural enough, from the private opinions of individual reformers, to form conjectures concerning the doctrines which ſuch individuals muſt have wiſhed to eſtabliſh, yet vain muſt, evidently, be the attempt, by ſuch a mode of reaſoning, *to aſcertain*, as Mr. Overton pretends to do, the ſtandard doctrines of the Church. Theſe can no otherwiſe be aſcertained than by a fair examination and compariſon of the authorized inſtruments in which they are contained. This mode of inquiry Mr. Pearſon has purſued, as we have already ſeen, with regard to the meaning of the XIth Article; and we certainly think that he is well entitled to make the following declaration:

"I greatly deceive myſelf, if I have not incontrovertibly ſhewn that the Calviniſtic interpretation, which you have given of that article, in endeavouring to eſtabliſh on it the doctrine of juſtification and ſalvation by *faith only*, when faith is conſidered as the *condition* of either, is not the true ſenſe of it, is not the ſenſe which the words will fairly bear, nor that, conſequently, in which the Church of England does, or ever did, intend it to be underſtood." (p. 21.)

But, ſuppoſing that the private ſentiments of the Reformers were a proper criterion by which to determine the ſenſe of the articles, Mr. Overton's evidence is incompetent to ſhew what theſe ſentiments

were. On the teſtimony of perſons profeſſedly hoſtile to our religious eſtabliſhment, it is evident that little ſtreſs can be laid: and though Mr. Overton has frequently appealed to thoſe who were undoubted friends to the eſtabliſhment, he has generally miſquoted, or miſrepreſented them. This our author ſhews to be eminently the caſe with regard to Hooker, whom, on the doctrine of juſtification by faith, Mr. Overton very cooly holds up as a decided Calviniſt. Yet Hooker's ſentiments on that ſubject are evidently the ſame with thoſe which Mr. Pearſon and we maintain. Thus, in his 'Diſcourſe on Juſtification,' we find the following paſſages, which it is impoſſible to miſunderſtand: "To ſay ye cannot be ſaved by Chriſt without works, is to add things not only not excluded but commanded, as being in their place and in their kind neceſſary, and therefore ſubordinated unto Chriſt, by Chriſt himſelf, by whom the web of ſalvation is ſpun." Again, "We ourſelves do not teach Chriſt alone, excluding our own faith unto juſtification; Chriſt alone, excluding our own works unto ſanctification; Chriſt alone, excluding the one or the other, as unneceſſary unto ſalvation." The ſame judicious and ſound divine, when ſpeaking more particularly of the conditions of the *firſt* juſtification, ſays: "Although in ourſelves we be altogether ſinful and unrighteous, yet even the man which is impious in himſelf, full of iniquity, full of ſin, him being found in Chriſt *through faith*, and having his ſin remitted *through repentance*; him God upholdeth with a gracious eye, putteth away his ſin by not imputing it, &c." It was a bold attempt of Mr. Overton to repreſent the Arminian Hooker as holding the opinions of his profeſſed antagoniſt, the Calviniſtic Travers. But by what means does he accompliſh this? By mutilating, with his accuſtomed good faith, the language of Hooker, and omitting the very eſſential words, "and having his ſins remitted through repentance:", which, eſpecially when taken in connection with the other paſſages here quoted, are ſufficiently deciſive of Hooker's ſentiments. For he evidently held that of the *firſt juſtification*, the conditions are *repentance and faith*; of the *final juſtification*, or *ſalvation*, faith and *good works*.

Mr. Overton, however, with a view, as it ſhould ſeem, to diſcredit this diſtinction between a *firſt* and a *final* juſtification, has, in a note p. 181, introduced a paſſage from Hooker, as if it applied to this diſtinction, while it really applies to the Romiſh doctrine of juſtification by inherent grace, and to the practice of ſeeking to be juſtified by "Ave Marias, croſſings, Papal ſalutations, maſſes, pilgrimages, faſts, &c." But Hooker has virtually acknowledged the diſtinction of juſtification into *firſt* and *final*. For ſpeaking of the poſſibility of ſalvation to thoſe who had lived in Popiſh errors, he ſays, "Did they hold that without works we are not juſtified? Take juſtification ſo as it may alſo imply ſanctification, and St. James doth ſay as much. For, except there be an ambiguity in the ſame term (juſtification) St. Paul and St. James do contradict each the other, which cannot be. Finding, therefore, that juſtification is ſpoken of by St. Paul, without implying

implying ſanctification, when he proveth that a man is juſtified by faith without works; finding, likewiſe, that juſtification doth ſometimes imply ſanctification alſo with it, I ſuppoſe nothing to be more found than to interpret St. James ſpeaking, not in that ſenſe, but in this." This is really ſaying that St. Paul is ſpeaking of the firſt juſtification, or of entering into a ſtate of ſalvation; and that St. James is ſpeaking of the laſt juſtification, or of continuing in a ſtate of ſalvation, and being finally ſaved. Yet Mr. Overton's coadjutors, the editors of the Chriſtian Obſerver, who tell the public, "We have compared his (Mr. Overton's) authorities with the originals, and examined them with a view to eſtimate the doctrines inculcated in the context," can deliberately aſſert, with regard to the ſubject of the above-mentioned note, "Mr. Overton ſupports his ſentiments by a deciſive extract from Hooker." "With the licence," ſays our author, "which Mr. O. has uſed on this occaſion, I would undertake to make Hooker, or any other author, ſupport any ſentiment whatever." (Pp. 21—30.)

We are inclined, with Mr. Pearſon, to believe that, had the Calviniſtic miniſters of the eſtabliſhment been content to enjoy their opinions in quiet, without ſtigmatizing thoſe of their opponents as contrary both to the doctrines of the church, and to the truth of the goſpel, they had never experienced any moleſtation. But "the followers of Calvin," as he juſtly obſerves, "like their leader, have always had a ſtrong diſpoſition to intolerance, and they ſtill retain it. In the true ſpirit of Procruſtes, they would exclude every one from communion with them, whoſe opinions no not exactly coincide with their own." Nothing leſs will ſatisfy them, than a full acknowledgement that they alone are the genuine ſons of the Church of England. "*We*, then," exclaims Mr. Overton, "are the TRUE CHURCHMEN; and Mr. Daubeny and his aſſociates are DISSENTERS from the Church of England." How ſuch a claim is to be reconciled with the ſecond title of Mr. Overton's book, "An Apology" or defence, Mr. Pearſon ſays that he does not perceive. He thinks that, even in a *prudential* view, ſuch a claim was injudicious; and, undoubtedly it is calculated to provoke a ſtrict and minute inquiry into the grounds on which it reſts. The Calviniſtic interpretation of the articles, he maintains, has never received the ſanction of authority, *declared* or *implied*. Mr. O. has ſaid much about the royal declaration prefixed to the articles; but not one word about its real object, which was to make peace between the Calviniſts and Arminians at the time of its publication. He has drawn from it, however, a concluſion, which, as our author and Mr. Daubeny obſerve, is directly contrary to what he ought to have drawn. "If," ſays Mr. Pearſon, "as you ſay, and as is undoubtedly true, this declaration was obtained by the influence of Biſhop Laud and his aſſociates, as 'expreſſive of the doctrines *then* taught in the Church,' nothing is more certain than it is expreſſive of Arminianiſm, and that Arminianiſm was then taught

in the Church: for nothing is more certain than that Biſhop Laud and his aſſociates were Arminians." (p. 37.)

Mr. Pearſon adverts to the teſtimony of Moſheim, who ſays that "Laud rejected the Calviniſtic doctrine of predeſtination publicly in the year 1625, and, notwithſtanding the oppoſition and remonſtrances of Abbot, ſubſtituted the Arminian ſyſtem in its place." The hiſtorian, he obſerves, ſeems here to ſpeak of the prevalence of Arminianiſm as new. Yet nothing is more certain than that, long before this time, the great body of the Engliſh clergy were Arminians. Accordingly Moſheim himſelf has told us that the Britiſh divines were ſcarcely returned from the Synod of Dort, when the king and clergy diſcovered, in the ſtrongeſt terms, their diſlike of its proceedings. This was about the year 1618, only 56 years after the 39 Articles were finally ſettled. Even ſo early as 1603, the tendency of the Engliſh clergy to Arminianiſm was clearly diſcovered at the Hampton Court conference.

"How theſe facts," ſays our author, "are to be brought to an agreement with your aſſertion, page 83, that 'there were but *four* or *five* maintainers of the Anti-Calviniſtic doctrines, during *half a century* after the articles were ſettled, in the two Univerſities, and the whole aggregate of divines in the nation,' I do not clearly ſee. But leaving this, is it at all credible that Laud, an Arminian, and when the greateſt part of the Epiſcopal clergy were Arminians alſo, ſhould be induſtrious to obtain a *declaration*, by which a Calviniſtic interpretation of the articles was to be ſanctioned by authority." (Pp. 39, 40.)

The fact is that, as Collier informs us, "The Calvinian party complained loudly of this declaration. They gave out," ſays he, "that the deſign of it was chiefly for the ſuppreſſing orthodox books, for the diſcouraging godly miniſters from preaching the comfortable doctrines of man's election to eternal happineſs, and for promoting the growth of Arminianiſm." If, therefore, of the two, Arminianiſm and Calviniſm, the declaration was intended to countenance the one more than the other, that one was clearly underſtood at the time to be Arminianiſm.

It is known that, about the end of Elizabeth's reign, and the beginning of the reign of James I. the *puritans*, who always agreed with *Epiſcopal* Calviniſts in *doctrine*, however they might differ from them in *diſcipline*, were not ſatisfied with the articles themſelves. This appears from the hiſtory of the Lambeth Articles, and of the conference of Hampton Court. At that conference it was propoſed by the puritans that, in the XVIth Article, to the words "we may depart from grace given" ſhould be added "yet neither totally nor finally." This attempt was meant to eſtabliſh the doctrine of the *perſeverance of the ſaints*; a doctrine of which the tendency may be learned from the following anecdote, given us by Dr Hey from Neil. "When Oliver Cromwell was on his death-bed, he aſked Dr. Goodwin *whether a man could fall from grace?* to which the doctor anſwering in the negative, the protector replied, *Then I am ſafe*;

ſafe: for I am ſure I was once in a ſtate of grace." (Hey's Lectures, Vol. III. p. 447.) Another propoſal of the puritans was that the Lambeth Articles ſhould be conſidered as part of the Articles of the Church of England; and, in the conference at the Savoy, on the reſtoration, there was an evident deſire on the part of the Calviniſts of obtaining a change, if not in the Articles, at leaſt in the *liturgy* and *ſervice* of the Church. Whether Calviniſts of the preſent day, who are profeſſed members of the Church of England, would, if they had the power, effect an alteration of the Articles themſelves, Mr. Pearſon will not venture poſitively to affirm. *We* are clearly of opinion that they would. But we agree with him that, without inſulting the royal declaration, the validity and obligation of which they ſo ſtrenuouſly urge, they cannot affirm that the Articles are excluſively Calviniſtic.

As we have reaſon to believe that the Lambeth Articles, though frequently mentioned, are not generally known, we ſhall gratify many, we ſuppoſe, of our readers, by inſerting a copy of them. They may be found in Fuller's Church Hiſtory, and in Collier. They were originally in Latin; but the following tranſlation of them, which Mr. Pearſon thinks accurate, is taken from "*A Review of the Doctrines of the Reformers*, by Thomas Bowman, M. A., Vicar of Marſham, Norfolk."

"1. God from eternity hath predeſtinated certain men unto life, certain men he hath reprobated."

"2. The moving or efficient cauſe of predeſtination unto life, is not the foreſight of faith, or of perſeverance, or of good works, or of any thing that is in the perſon predeſtinated, but only the good will and pleaſure of God."

"3. There is predetermined a certain number of the predeſtinate, which can neither be augmented nor diminiſhed."

"4. Thoſe, who are not predeſtinated to ſalvation, ſhall be neceſſarily damned for their ſins."

"5. A true, living, and juſtifying faith, and the ſpirit of God juſtifying, is not extinguiſhed, falleth not away, it vaniſheth not away in the elect, either finally or totally."

"6. A man truly faithful, that is, ſuch an one, who is endued with a juſtifying faith, is certain, with the full of aſſurance of faith, of the remiſſion of his ſins, and of his everlaſting ſalvation by Chriſt."

"7. Saving grace is not given, is not granted, is not communicated to all men, by which they may be ſaved if they will."

"8. No man can come unto Chriſt unleſs it ſhall be given unto him, and unleſs the Father ſhall draw him; and all men are not drawn by the Father, that they may come to the Son."

"9. It is not in the will or power of every one to be ſaved."

No circumſtance, in Queen Elizabeth's conduct, has impreſſed us with a more favourable opinion of the ſoundneſs of her underſtanding, than her ordering, with indignation, and under pain of her high diſpleaſure, theſe abominable Articles to be inſtantly ſuppreſſed. Yet

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theſe are the Articles ſo highly valued by a certain "preſbyter of the Church of England," that nothing, he thinks, can reflect ſuch diſhonour on a biſhop of that church as the ſuppoſition that, had his lordſhip been then at Lambeth, he muſt have marked them with abhorrence *. Our author's obſervations are here ſo excellent that we muſt tranſcribe them.

"It appears to me that this expoſition of what Calviniſm really is, muſt, in the mind of every one who is able either to read the *ſcriptures*, or to diſcover any thing of the character of the Supreme Being from the contemplation of his works, be a ſufficient refutation of it, and that no arguments need be employed for that purpoſe. 'It is not, however, to be denied that, from the force of early prejudice, or ſome other cauſe, many ſenſible and well-informed perſons have been Calviniſts to the full extent of theſe articles. Mr. Bowman, who ſeems to have been a perſon of this deſcription, has given a copy of the five Arminian articles, as well as of theſe Calviniſtic ones, and thus, whether prudently or not, has held out an invitation to a compariſon of the two; nor has he, indeed, made any ſcruple of declaring to which of them he gave the preference. Were I, Sir, to repreſent you and your friends as deſirous, if not of having the Lambeth articles incorporated into the articles of the Church of England, yet of having them conſidered as a fair comment on the preſent ones, I ſhould not do ſo on a mere conjecture. It is well known that, in the reign of James I., by the management of Archbiſhop Uſher (then provoſt of Dublin College,) who was a Calviniſt, the Lambeth articles, which had been ſuppreſſed by the command of Queen Elizabeth, and rejected at the Hampton Court conference, were incorporated into the articles of the Church of Ireland. Now, in Mr. Bowman's work, of which, with reſpect to its object, and the general tenor of the arguments employed to enforce it, yours may not improperly be conſidered as a re-publication, theſe Iriſh articles are recognized as 'ſpeaking the ſenſe of the Church of England, and, in particular, as well illuſtrating and explaining our ſeventeenth article on predeſtination.' In the courſe of the ſame work, Mr. Bowman reminds us that 'an archbiſhop (Laud) was brought to the bar, condemned, and executed, among other things, for introducing Arminianiſm.' This obſervation proves, if it prove any thing, that Calviniſm prevailed among thoſe who had the management of affairs at the period of that prelate's fall; of which, indeed, no one can entertain a doubt. This circumſtance, however, will not be admitted as very favourable to the cauſe of Calviniſm, when it is conſidered that the ſame perſons ſoon afterwards brought Charles I. to the block, among other things, for not agreeing to aboliſh *Epiſcopacy* and the uſe of a *liturgy*. (Collier, Vol. II. p. 858.) It is but juſt to add, with reſpect to Archbiſhop Uſher, (what Mr. Overton takes care to conceal) that he afterwards renounced his Calviniſtic opinions. 'Sometime before his death,' says Collier, (Vol. II. p. 868.) 'he changed his opinion touching the *five points*, came over to the other ſide, and was reconciled to Biſhop Overall's ſentiment.' That this is matter of fact, appears from the ſigned teſtimonies of Dr. Bryan Walton, Mr. Peter Gunning, and Mr. Herbert Thorndike.' It is proper to add

* See ANTI-JACOBIN REVIEW, Vol. XVI. Pp. 40.

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alſo that, in 1634, the Articles of the Church of England were received as thoſe of the Church of Ireland. See Collier, Vol. II. p. 763." (Pp. 54—57.)

On the ſubject of diſcipline the remarks of this ſound and well-inſtructed churchman are moſt impreſſive and moſt important, but we are under the neceſſity of reporting them very briefly. He obſerves, that many profeſſed members of the Church ſeem hardly to conceive themſelves under any obligation to obſerve her diſcipline; and to this diſregard of order he thinks that Calviniſtic preaching, in which, generally ſpeaking, doctrine is every thing, and diſcipline nothing, has greatly contributed. Yet even *lay-men* are under a *tacit promiſe* to obey the diſcipline of the Church; at leaſt, from the poſitive injunctions of Scripture, to "obey thoſe who have the rule over us, and who watch for our ſouls," they are under a *poſitive obligation* to obey it. With regard to *clergymen*, the caſe is ſtill more evident. They have expreſsly promiſed ſuch obedience. It would, perhaps, be unjuſt to ſay, that all Calviniſts are hoſtile to our eſtabliſhed form of Church government; but that Calviniſm itſelf is ſo, the Hiſtory of England, and ſtill more that of Scotland, abundantly prove. "Had it not been for the Arminianiſm of England, there would be now, throughout the united kingdom, no other than *titular* biſhops." (p. 63.) The ſpirit of Calviniſm has always been unfriendly to the uſe of a *preſcribed form of prayer*; with which Epiſcopacy ſeems ſo intimately connected that they will generally be found to riſe and fall together. To this diſinclination to a *form of prayer*, the peculiar pretenſions of Calviniſts to *inſpiration*, and their ſo far believing in the ſenſible operations of the holy ſpirit as to think that he ſuggeſts both the matter and manner of their public prayers, naturally lead. Accordingly in the celebrated conference at the Savoy, even the Calviniſts who profeſſed themſelves friends to Epiſcopacy and a liturgy gave in the following propoſal: "That *the gift of prayer* being one ſpecial qualification for the miniſtry, they deſire the liturgy may not be ſo ſtrictly impoſed as totally to exclude the exerciſe of that faculty in any part of public worſhip: and that, in conſequence of this, it may be left to the diſcretion of the miniſter to omit part of the ſtated ſervice, as occaſion ſhall require." To this curious propoſal, which would have rendered the appointment of a liturgy nugatory, the commiſſioners for the Church, conſiſting of divines as eminent as any of whom ſhe could ever boaſt, made the following admirable reply.

"Their propoſal touching *the gift of prayer* makes the liturgy, in effect, wholly inſignificant. For what elſe can be the conſequence, if every miniſter may put in and leave out at diſcretion? As for the *gift*, or rather the *ſpirit* of prayer, it conſiſts in the inward graces of the holy ſpirit, and not in extemporary expreſſions. Such unpremeditated effuſions are only the effects of natural parts, of a voluble tongue, and of uncommon aſſurance. But, if there is any ſuch gift as is really pretended, this extraordinary qualification muſt be ſubject to the prophets, and the order of the Church. Conſidering the miſchiefs coming by impertinent, ridiculous, and ſometimes ſeditious, wicked

wicked, and blaſphemous expreſſions, under pretence of giving liberty for exerciſing *the gift of prayer*; conſidering the honour of God is ſo highly injured, and religion ſuffers ſo much in this way; it is reaſonable thoſe, who deſire ſuch an indulgence in public devotions, ſhould firſt give the Church ſecurity that no private opinions ſhould be put into their prayers; and that nothing contrary to *the faith* ſhould be uttered before God, or offered up to him in the Church. To prevent which miſchiefs, the former ages knew no better way than forbidding the uſe of any prayers in public, excepting ſuch as were preſcribed by public authority." (Collier, Vol. II. Pp. 878, 881.)

Mr. Pearſon ſays that he is much miſtaken if many Calviniſtic miniſters of the eſtabliſhment do not now wiſh for the liberty which was openly pleaded for at the Reſtoration; and, what is worſe, if ſome of them do not exerciſe it. There are, he is told, (and *we* KNOW the fact to be ſo,) Calviniſtic miniſters of the eſtabliſhment, who indulge in the uſe of extemporary prayer, in a way which is altogether inconſiſtent with obedience to the diſcipline of the Church. But, ſetting aſide the guilt of diſobedience, we are decidedly of our author's opinion that, though extemporary prayer in public may, by its novelty, and ſometimes, no doubt, by its extravagance, more gratify curioſity and pleaſe the fancy than a ſet form, it is by no means ſo well fitted to anſwer the purpoſes of devotion. To ſay the truth it is only (and even that not always) the prayer of the miniſter, and never of the congregation. But, be the reaſon of the thing as it may, it is evidently the deſign of our Church to prohibit, in public, the practice of extemporary prayer. Thoſe miniſters, therefore, of the eſtabliſhment who practice it, whether in *addition* to the Liturgy or otherwiſe, are guilty of a flagrant breach of diſcipline; and they farther give great occaſion to ſuſpect that their ſubmiſſion to the uſe of a Liturgy at all does not proceed from their conviction of its utility, but merely from its being preſcribed by an authority which they dare not entirely diſregard.

Many Calviniſts, Mr. Pearſon obſerves, profeſs a great regard for diſcipline; and he read, he ſays, with peculiar ſatisfaction, the following paſſage in Mr. Overton's work:

"The great body of theſe divines," the *evangelical*, "as ſincerely lament the *ſchism* of Dr. Haweis, as the *heterodoxy* of ſome other Doctors" But, "without inquiring," he adds, "into the particular inſtances, in which Dr. Haweis has ſhewn himſelf ſchiſmatical, I take the liberty of obſerving that there are many methods beſides that of open ſchiſm, by which the attachment of the people to the eſtabliſhed diſcipline may be weakened, and ſchiſm encouraged; and I cannot but wiſh that you had been as particular in telling us what, according to your idea, is a breach of diſcipline, as you have been in telling us what *is not*. A friend of mine once obſerved to me that 'the preaching, which is called *evangelical*, may be conſidered as a *half way houſe* between the church and the conventicle.' How far this obſervation is well-founded, I ſhall not undertake poſitively to determine; but if, in the preaching of Calviniſtic miniſters, ſo great a ſtreſs is laid on doctrines, and particularly on thoſe doctrines by which Calviniſm is diſtinguiſhed from Arminianiſm,

Arminianiſm, as to make diſcipline appear of but little comparative importance, and, (to uſe your own expreſſion) like 'the chaff to the wheat,' it is eaſy to ſee that a way is gradually opened for a ſeparation from the Church." (Pp. 71—73.)

Nothing is more common among the lower ſort of people, than for perſons to deſert their own pariſh church to attend on ſome neighbouring miniſter, whoſe preaching has got the character of being more *evangelical*. Though Mr. Pearſon does not, in general, approve of ſuch conduct, yet circumſtances, he ſays, may occur in which it would be ſtrictly defenſible. We have always regarded ſuch conduct as ſchiſmatical; and we wiſh that our learned and candid author had pointed out the particular circumſtances which, in his opinion, juſtify it: for his conceſſion, ſtanding, as it now does, without any ſpecified limitations, may eaſily, we conceive, be made a bad uſe of. The evil, however, does not terminate here. Thoſe who have been accuſtomed to Calviniſtic preaching in the Church, and who have been perſuaded to conſider ſuch preaching excluſively as *evangelical*, will rather leave the church, and join the conventicle, than be deprived of ſuch edifying fanaticiſm. Add to this that Calviniſtic miniſters are never ſlow to inſinuate, nay, are frequently careful openly to declare that their neighbouring miniſters of Anti-Calviniſtic ſentiments, are "blind guides," and "dumb dogs," who know nothing of the doctrines of the church or of the ſcripture. They thus become the direct promoters of ſchiſm, and infamouſly betray the truſt repoſed in them. What elſe is the tendency of Mr. Overton's arrogant declaration: "*We*, then, are the *true Churchmen*; and Mr. Daubeny and his aſſociates are *Diſſenters?*"

"The evil of ſchiſm," ſays this excellent Churchman, "is ſo great, and the ſin of it ſo heinous, that every thing which is likely to promote it ought to be guarded againſt with the greateſt care; and, perhaps, there never was a time, when that care was more neceſſary than at preſent, there never was a time, when the duty of Church Communion was leſs underſtood in theory, or leſs attended to in practice. Many of the common people, taking upon themſelves to judge what is true doctrine and what is not, conſider it a ſufficient excuſe for frequenting a conventicle, that 'they hear there what is good.' To break the unity of the Church, and to encourage the preaching of thoſe who, not having given any ſecurity for preaching true doctrine, *may* preach falſe, is conſidered as a very venial offence, if an offence at all. The *perſon*, from whom they hear doctrines of which they approve, and the *place* in which they hear them, is, it ſeems, a circumſtance of but little importance."

"In the worſhip of God," continues Mr. Pearſon, "I once heard a ſenſible lay-man ſay, 'place ſignifies nothing, ſo that the *heart* be right.' When this maxim is taken by itſelf, what can be more true? When it is taken in reference to *ſocial* worſhip among Chriſtians, and alleged as an excuſe for neglecting the diſcipline eſtabliſhed in the Church, what can be more falſe? If individuals are to determine what *doctrines* are to be taught, and *who* is to teach them, what *places* and *times* are to be appropriated to public worſhip, and what *rites* and *ceremonies* are to be obſerved in it, what will

will ſoon become of Chriſtianity among us? In the minds and hearts of true believers, indeed, it muſt ever reign as the guide of their lives, and the ground of their deareſt hopes; but, conſidered as *a Church*, as a body of men united in the ſame faith and worſhip, of which Chriſt is the head, and of which it can truly be ſaid that 'by joints and bands having nouriſhment adminiſtered, and knit together, it increaſeth with the increaſe of God,' we ſhall probably look for it in vain. Beſides, to return to the maxim itſelf, is it likely that the *heart* can be altogether *right*, where there is a wilful neglect of obſervances which, if not preſcribed by Chriſt himſelf, are preſcribed by thoſe who have received authority from Chriſt to direct the ſteps of that flock over which the Holy Ghoſt hath made them overſeerers?" (Pp. 76—79.)

Mr. Pearſon remarks that, from the days of the early Puritans to thoſe of Whitefield and Weſley, the principal ſchiſms which have diſtracted our Church have all originated from Calviniſm. The followers of Weſley are generally regarded as Arminians; but this, Mr. Pearſon ſays, is a fallacy. In many opinions which are peculiarly Calviniſtic, particularly on the ſubjects of *juſtification*, of the *new birth*, and of what has been called the *faith of aſſurance*, the followers of both as cordially agree as they do in hoſtility to the diſcipline of the Church. Mr. Pearſon is right, and has produced from Weſley paſſages which are well deſerving of notice. "The Methodiſts had wandered many years in the new path of *ſalvation* by *faith and works*, before God ſhewed them the old way of *ſalvation by faith only*."—"My being born of God was an *inſtantaneous* act, enabling me, from that moment, to be more than conqueror over thoſe corruptions, which before I was always a ſlave to."—"I felt faith in Chriſt, and *an aſſurance* was given me that he had taken away my ſins, even *mine*." Mr. Pearſon, therefore, juſtly concludes that, whatever the followers of Weſley may think of *ſome* of the Lambeth articles, they would freely ſubſcribe to the fifth and ſixth. We are firmly perſuaded that he is not miſtaken when he adds, "My opinion is that, in doing ſo, they would, if certain hindrances did not ſtand in the way, be joined by the far greater part, if not the whole, of thoſe who are characterized by the term *evangelical*." (P. 85.)

We cannot conclude our extracts from this valuable pamphlet without inſerting the following, which is of ſingular importance.

"It will not be foreign to this part of the ſubject to obſerve that Calviniſtic preaching encourages the error, too prevalent among the lower orders of the people, of preferring, in the public ſervice, the *Sermon* to the *Prayers*. I would not deny the uſefulneſs of preaching when judiciouſly conducted, nor refuſe to it its due degree of eſtimation; but, certainly, when the Sermon is compared with the Prayers, it is of but inferior importance. In hearing a ſermon, we may, perhaps, be inſtructed in our duty, or excited to its performance; but in joining with ſincerity in the prayers, we are actually performing a conſiderable branch of our duty. Now, it has not eſcaped the obſervations of diſcerning perſons that, in the miniſtry of many of thoſe who are called *evangelical* preachers, there is often a careleſſneſs and haſte in the reading of the Liturgy, well adapted to excite a belief that the

the Prayers are not conſidered by the reader, what in fact they are, as the moſt important part of the ſervice, but merely as a decent introduction to the Sermon which is to follow. How far the gratification of *vanity*, and the deſire of 'preaching *themſelves*, not *Chriſt Jeſus the Lord*,' may be concerned in this, or how far it may ariſe from diſaffection to the Prayers themſelves, I ſhall not preſume to determine; but I am ſure that the thing itſelf is of very pernicious tendency." (Pp. 87—89.)

Mr. Pearſon, in the courſe of his remarks, has favoured us with a copy of a moſt extraordinary letter, which, as illuſtrative of the genuine ſpirit of our Evangelical Calviniſtic Methodiſts, it would be altogether unpardonable to withhold from our readers.

"I am always ſorry to find," he ſays, addreſſing himſelf to Mr. Overton, "that we are retrograde in liberality of thinking; and you, Sir, I am aſſured, will not be proud of an ally who, in his attempt to ſhield you from my attack, has manifeſted ſentiments of which even Baxter, the believer in *witchcraft*, and the perſecutor of thoſe accuſed of it, would have been aſhamed."

The letter, which had on it the *Leiceſter* poſt mark, was occaſioned by Mr. Pearſon's Remarks on Juſtification, and was as follows:

"REV. SIR,

"Practical infidels would thank you for your publication; but the peruſal of it produced no emotions in my mind but thoſe of grief and pity: grief that Rempſtone has ſuch a blind guide, and pity for you, reflecting on the conſequence of ſuch doctrines as your's."

"May God in mercy ſhew you the way of ſalvation, for as yet you are utterly a ſtranger to it; and may you, before death, become a TRUE CHURCHMAN; for *now* I ſcruple not to ſay you are not.

I am, Sir,
Your well-wiſher, and a *friend*,
Though not a *minister*
Of the Eſtabliſhment."

Mr. Pearſon, in a poſtſcript, ſays: "It is but juſt to add that, when Mr. Overton was informed of my having received the anonymous letter of which a copy is given, p. 59, he pronounced the ſending of it to be 'a cowardly attempt;' aſſuring me that 'he entertained very different ideas of ſuch principles as mine from thoſe expreſſed in the anonymous letter,' and that he viewed that letter with as great diſapprobation as I could do." How Mr. Overton could make ſuch a declaration we are totally at a loſs to conceive. To thoſe who have read Mr. Overton's book, the ſentiments of the letter-writer, compared with his, will appear, both as to matter and expreſſion, ſufficiently mild. Is Mr. Overton practiſed in the art of TRIMMING?

While Mr. Pearſon's pamphlet was in the preſs, he ſaw the maſterly publication of Dr. Kipling. It is a ſubject of pride to the Anti-Jacobin Reviewers that Mr. Pearſon's judgment with regard to that publi-

publication coincides with their own. "His treatiſe, with reſpect to the particular point [which] he had in view, ought, in my opinion, to be conſidered as deciſive, and to ſet it at reſt for ever."

The Hiſtory of Canada from its firſt Diſcovery; comprehending an Account of the original Eſtabliſhment of the Colony of Louiſiana. By George Herriot, Eſq. Deputy Poſtmaſter-General of Britiſh America. Vol. I. 8vo. Pp. 616. 12s. Longman and Rees. 1804.

NO regular hiſtory of Canada having been publiſhed in the Engliſh language Mr. Herriot propoſed to ſupply the deſideratum. In undertaking ſuch a taſk he ought to have conſidered by whom an Engliſh hiſtory of Canada was to be read, and in what view ſuch a hiſtory could be intereſting to Engliſh readers. Canada afforded a ſubject for an exhibition of ſavage life, that might have been inſtructive to any readers; but the work before us is chiefly a detail of events that are of little importance to readers of this country. It extends only to the year 1731, when Canada continued in poſſeſſion of the French; and our author informs us is chiefly compiled from Charlevoix's Hiſtory of New France. It was natural and proper for Charlevoix writing to Frenchmen to enumerate the various conteſts between his countrymen and the Indians; but an Engliſh writer ſhould have recollected that Engliſhmen care very little about the battles which the French fought with the Iroquois, Illionois, or any other ſavages in the ſeventeenth century. To our countrymen a hiſtory of Canada only begins to be important when the country becomes a ſubject of conteſt between France and England. An introductory chapter might have ſufficed for all the ſubject of the whole volume, and twenty-eight years more, down to the glorious 1759. Then Canada becomes truly intereſting to Britons, when they can contemplate Britiſh genius, courage, and ſkill, effecting ſplendid victory; but, lengthened out to a large volume, the production is very tedious. Having made theſe obſervations on the ſubject we ſhall now proceed to the plan and execution.

Our author deems it neceſſary to inform us that America was diſcovered by Chriſtopher Columbus, and that the ſucceſs of that navigator ſtimulated adventurers from other countries to attempt diſcoveries. Without repeating ſuch well known facts, and names, we go on to the actual hiſtory. Jacques Cardier effected a ſettlement on the banks of the St. Lawrence in 1534, and by an obvious policy joined ſome tribes of the natives againſt others. In 1540, a ſtronger eſtabliſhment was made, but we ſee nothing of the operations, ſo as to form any idea of the eaſe or difficulty; and, conſequently, of the qualities that were exerted. That defect is not totally in the ſubject, witneſs Robertſon's exhibition of ſmall tribes of Indians, long before he comes to the great empires of Mexico and Peru. The new eſtabliſhment was deſtroyed by ſome cauſe which has never been known.

The

The civil wars obſtructed the attention of the French from navigation for many years. But the Burbon hero having at length triumphed over all uſurpers, tranquillity returned, and France was able to reſume maritime enterprize. Champlain, a mariner, ſettled a colony, in 1608, at Quebec; concluded alliances with ſome Indian tribes, and went to war with the Iroquois, the chief tribe in that quarter.—Theſe conteſts are narrated with minute particularity; but without inſtructiveneſs or intereſt. The contentions even of ſavages may be rendered both inſtructive and intereſting by a writer who can exhibit in a ſtriking view the qualities of head and heart which they exert: but our author's pictures are not glowing.

After the death of Henry IV. the colony was for ſeveral years neglected; but Richelieu formed a plan for giving it ſtability; and veſted the management in the hands of a company. This corporation received ſeveral letters of nobility ſigned by the king, with blanks to be filled by ſuch names, as the company ſhould think proper. This we *conjecture*, but not from the hiſtory LEARN, was the origin of the Canadian nobleſſe: an order of men which Britiſh policy has regarded in eſtabliſhing a conſtitution for Canada. A ſettlement was now formed at Montreal, in the upper part of that country.

The ſecond book conſiſts principally of wars with the Iroquois. The narrative of theſe hoſtilities continues minute but unintereſting: ſome conferences are leſs inſipid, as they diſplay Indian manners: peace was at length concluded. Eccleſiaſtics now attained a conſiderable weight in the new colony; and uſed their authority in the acquiſition of wealth and power for their own order, fully as much as in the diffuſion of religion. The Jeſuits were peculiarly active; and under their management a ſeminary was eſtabliſhed.

In the third book we find the company ſurrendering their charter; and the colony included in the juriſdiction of the Weſt India Company. The ſame book contains an account of wars and fortifications; alſo of the converſion of Indian tribes to Chriſtianity. Frontenac arrived as governor in 1672, and being intelligent and inquiſitive he was at pains to learn the ſituation of the country to the weſtward of Canada. From the converſion of Indian tribes, the intercourſe increaſed between them and the Europeans, and miſſionaries had a ſafe acceſs to the interior parts. Father Marquette, one of theſe, learned that there was a very great river that had a ſouthern courſe. This he ſuppoſed either continued, and reached the Gulph of Mexico, or changed to a weſtern, and proceeded to the Pacific Ocean. He undertook to viſit the river, (the Miſſiſſippi;) ſucceeded, and received certain information of its courſe. La Sale, a mariner, ſailed down the river to its mouth in the Gulph of Mexico.

Military affairs occupy but a ſmall part of the fourth book. A conſiderable portion is devoted to the fur trade between the Indians and French. Great diſputes aroſe between the governor and churchmen, in which the former appears blameable: various changes were effected in the courts of law.

In the fifth book the Iroquois renewed the war; and France being now (in 1689) engaged in hoſtilities with her chief European neighbours, could not ſpare a great body of troops for the protection of her colony in North America; thence the Indians were ſucceſsful. The Engliſh co-operated with them: and Canada, between the two enemies was greatly diſtreſſed. Frontenac endeavoured to incline the ſavages to peace; and, at length, ſucceeded. We are now conducted to the operations between the French and Engliſh in thoſe regions; but theſe of courſe are not new to the readers of the hiſtory of their country.

In the ſixth book we find the Iroquois again hoſtile to the French; and the narrative conſiſts of the ſame kind of deſultory operations as in the former wars.

The ſeventh opens with a negociation for peace, which is told with great prolixity of detail. While it was pending the Count de Frontenac died, (in 1698,) after having been twenty-ſix years governor of New France. He was an able, brave, diſintereſted man; but ambitious, proud, and imperious. His ſucceſſor de Callieres was more conciliatory; and his appointment facilitated the concluſion of the treaty with the Indians; the negociation terminated in a peace made at Montreal; he died in 1703. With talents, courage, and integrity, equal to his predeceſſor, de Callieres was endowed with much more moderation. The ſucceſſion war being now begun, the Iroquois were eaſily induced to renew hoſtilities in conjunction with the Engliſh; with theſe the ſeventh book is cloſed. The eighth goes on with the ſame ſubject, till the peace of Utrecht. The French now proceeded with undivided ſtrength againſt the Iroquois, whom they completely conquered; and here ends the account of Canada.

The ninth book proceeds to Louiſiana, the name given by the French to the country on the banks of the Miſſiſſippi. La Sale having, as we have ſeen, diſcovered the mouth of that river, propoſed to find it from ſea. He ſailed from France with that intent; arrived at St. Domingo; proceeded, about the gulph, and aſcended a river, but found it was not the one he wanted. Making various other attempts he failed in his enterprize.

In the tenth Mr. D'Abberville undertook this diſcovery. From St. Domingo he took a more eaſtern courſe than that in which La Sale had miſcarried, and ſoon ſucceeded in his purpoſe; and having ſailed up the river, conſtructed a fort in the country of the Natchez, the chief tribe of Louiſiana.

The eleventh, which is the laſt book, proceeds with fortifications, and other diſpoſitions for ſecuring the ſettlement. Theſe include civil regulations. Our author in this book introduces a commercial and political account of Louiſiana, and alſo a view of the manners of the Natchez, and their tranſactions with the French. They at firſt pretended great friendſhip towards the new comers, but were really meditating their deſtruction. They formed a conſpiracy for that purpoſe, and maſſacred two hundred; but they were ſtopped in their career, and entirely ſubdued.

As

As the French advanced along the banks of the Miſſiſſippi, their progreſs alarmed other India tribes; and among theſe the Chicachees, between whom and them a bloody war commenced, and here the volume cloſes.

From this analyſis our readers will be able to form a judgment of the materials of the work. The arrangement is chronological and clear: the language is eaſy and perſpicuous. The production is by no means deficient in uſeful facts; but requires to be very much curtailed to be intereſting.

The Synonymes of the Latin Language, alphabetically arranged, with Critical Diſſertations upon the force of its Prepoſitions, both in a ſimple and compounded State. By John Hill, L. L. D. Profeſſor of Humanity in the Univerſity, and Fellow of the Royal Society of Edinburgh. Quarto, Pp. 796. 1l. 11s. 6d. Longman and Rees, London; Manners and Miller, Edinburgh. 1804.

THIS is a very elaborate work, on a ſubject attended with peculiar difficulties. To apprehend, with accuracy, the nice ſhades of meaning which diſtinguiſh thoſe words denominated SYNONYMOUS is, even in the caſe of our native tongue, no eaſy taſk: to explain them intelligibly and happily to others is more difficult ſtill. To ſucceed in ſuch diſcuſſions requires not only the moſt perfect knowledge of a language, but ſuch delicacy of diſcrimination, and ſuch correctneſs of thinking, as fall to the ſhare comparatively of but few. In all theſe reſpects the SYNONYMES FRANÇOIS of the Abbe Girard is deſerving of the higheſt praiſe. It is, indeed, a work of ſingular merit, to which we know nothing, in any language, that deſerves to be compared, and which, we think, will hardly ever be excelled.

But he who undertakes to explain the ſynonymous words of a dead language has obſtacles to encounter of a moſt formidable kind.

"Quod in vernaculâ linguâ," ſays another ingenious Frenchman, M. Gardin Dumeſnil, "feliciter executus eſt Scriptor Gallicus, id in Latinâ ſi tentarem, operæ pretium eſſe me facturum exiſtimavi. Neque fefellit meum inter et illius incœptum quantum intereſſet. Singularem enim Clariſſimi viri perſpicaciam non parum adjuvit nativi ſermonis, quotidiana et commoda tractatio, vivos appellandi copia, et crebræ cum doctiſſimis et acutiſſimis viris de verborum, ſenſu diſceptationes. Mihi vero, præter quam quod ab illâ ſagacitate longe abſum, haud ita familiaris et obvia fuit in linguâ veteri verborum proprietas, et multiplex locutionum uſus. Mortuos interroganti non reſpondent manes dubitanti non licuit cum Livii et Ciceronis æqualibus confabulari. At iſta," continues the ſame learned writer, "me non deterruit operis difficultas. Spirat adhuc in egregiis antiquorum lucubrationibus ipſorum mens, quæ pene tota in legentium et aſſidue meditantium animos transfunditur. Occulta non ſemper fugiunt inveſtigantem. Similia vix fallunt ab omni parte comparantem. Neque adeo pauca ſuperſunt Latinorum ſcripta, ut non ſatis ampla ſuppetat conferendi inter ſe, et opponendi materia, neo poſſit obſcuris quidquam alicunde lucis afferri. Verum qui

plurimum in hiſce videat, cum non modo, perſpicacem, ſed etiam in antiquorum lectione ſic opportet eſſe verſatum, ut optimi cujuſque Scriptoris ingenium penitus quaſi combiberit, et ad verborum omnium vim et collocationem attenderit."

Whether even the moſt accompliſhed modern ſcholars have thus thoroughly imbibed the ſpirit of the ancient languages, may, we think, be very reaſonably doubted. The lover of claſſical learning, it is true, is, by no means, deſtitute of much valuable aſſiſtance for aſcertaining the preciſe import of terms. In the Latin language, the great Roman orator and philoſopher himſelf, than whom no man ever more thoroughly underſtood his native tongue, has left, on this ſubject, a great variety of obſervations, of which the utility cannot be too highly prized. Many maſterly notices of the ſame kind are communicated by Varro, Quinctilian, and Seneca. From Aſcopius Pedianus, Nonius Marcellus, Feſtus, Donatus, and Servius, abundant information of this nature may be derived; nor ought other names of a later date to be paſſed in ſilence. By the ardent admirer of claſſical literature thoſe of Iſidere of Seville, Scioppius, Vavaſſeur, Scaliger, Henry Stevens, Geſner, and others, will never be mentioned but with gratitude and reſpect. Such writers have been called "the pioneers of literature;" and many have affected to ſpeak of them with contempt. This deſpicable pedantry (for of pedantry there are various and even oppoſite kinds) owes no ſmall part of its reputation to the peeviſh and ſplenetic petulance of Pope, who, having failed moſt egregiouſly in attempting to ſettle the text of Shakeſpeare, (an undertaking for which he had no qualifications,) declared open war againſt all verbal critics and criticiſm. His authority was high, and, on many accounts, deſerved to be ſo. It was, therefore, eagerly laid hold of by thoſe who thought that the moſt effectual way to ſcreen their own ignorance of ancient learning was to depreciate the ſtudies of men who had laboured, with indefatigable application, and with aſtoniſhing ſucceſs, to explain the leſs obvious elegancies of the languages in which that learning is contained.

But however frequently we may be entertained by eloquent declamations on the dulneſs and dryneſs of verbal criticiſm, we may lay it down as univerſally true, that the authors of theſe declamations are either deſtitute of ſolid ſenſe and of correct taſte, or that, ſunk in habits of confirmed idleneſs, they want the courage to encounter ſuch difficulties as muſt be ſurmounted in order to acquire a competent acquaintance with the precious remains of the ancient claſſics. No maxim was ever better founded than that of Lord Coke: "Nomina ſi neſcis, perit cognitio rerum." The induſtrious ſtudent, therefore, will carefully peruſe and digeſt the information conveyed in the writings of ſuch men as we have mentioned. We think with the very ingenious Beauzée, who republiſhed, and conſiderably augmented the SYNONYMES FRANÇOIS of Girard, that a very uſeful volume might be compiled from the lucubrations of theſe eminent ſcholars, eſpecially

cially from ſuch of them as more immediately relate to the differences of ſynonymous words.

" Un pareil livre avertiroit les jeunes étudians qu'il y a dans les auteurs Latins une infinité des vues fines et delicates, dont l'ignorance doit rendre les Latiniſtes modernes fort ſuſpects, et leurs admirateurs bien circonſpects. Mais ſi les anciens avoient pris eux-mêmes le ſoin de jeter ſur toute leur langue ce coup d'œil philoſophique, qui apprécie avec juſteſſe l'énergie de chaque terme, nous verrions entre ces mots, dit M. d'Alembert, une infinité de nuances qui nous échappent dans une langue morte, et qui doivent nous faire ſentir combien le premier des humaniſtes modernes eſt éloigné de ſavoir le Latin."

No man who has any tincture of letters is ignorant how much, as well of the beauty, as of the accuracy of compoſition, depends on the proper choice of words; for nothing is more certain than that every thought has its appropriate expreſſion, which can ſeldom be changed without obvious diſadvantage. The great Roman orator, in the firſt book of his treatiſe "De Oratore," giving ſome account of his juvenile ſtudies, has a very remarkable paſſage to this purpoſe.

" In quotidianis autem exercitationibus equidem mihi adoleſcentulus proponere ſolebam illam exercitationem maxime, ut aut verſibus propoſitis quam maxime gravibus, aut oratione aliquâ lectâ ad eum finem quem memoriâ poſſem comprehendere, eam rem ipſam, quam legiſſem, *verbis aliis* quam maxime poſſem lectis, pronunciarem. Sed poſt animadverti hoc eſſe in hoc vitii, quod ea verba, quæ maxime cujuſque rei propria, quæque eſſent ornatiſſima atque optima, occupaſſet aut Ennius, ſi ad ejus verſus me exercerem, aut Gracchus, ſi ejus orationem mihi forte propoſuiſſem: ita, ſi *iisdem verbis* uterer, nihil prodeſſe; ſi *aliis*, etiam obeſſe, cum minus idoneis uti conſueſcerem."

On the principle here laid down by Cicero, that, on every ſubject, a good writer will make choice of the moſt proper terms, Mr. Beauzée has condemned the *literal interpretation*, which accompanies moſt of the Latin claſſics *in uſum Delphini*; and, although we have long been accuſtomed to regard, with a feeling ſomewhat approaching to veneration, the labours of thoſe learned Jeſuits, who have ſo well elucidated the ancient authors, yet we cannot but acknowledge that, to us, the cenſure of their ingenious countryman appears well founded.

" Si les anciens," he ſays, " pouvoient revivre, et aujourd'hui devenir juges de nos compoſitions, de quel œil verroient-ils ces prétendues interprétations Latines que l'on a jointes à leurs textes pendant le regne dernier, ſous prétexte d'en faciliter l'étude au Dauphin, et dans leſquelles on a affecté d'éviter les mots et les tours qu'ils avoient employes? Et-il poſſible qu'aucun de ceux qui s'en ſont occupés, n'ait vu que ce travail étoit plus propre à gâter le goût qu'à l'eclaîrer, et n'étoit bon qu'à rendre inſenſible ſur la propriété et l'énergie des termes, et ſur les fineſſes de la langue ?"

In a preface of ſome length, but occaſionally obſcure, Dr. Hill has favoured us with ſome general obſervations on ſynonymous terms.

"The word '*ſynonymous*,' he ſays, "is often ſuppoſed applicable to ſuch terms only as denote preciſely the ſame conception. Some words occur, in the different languages, ſo ſtrictly equivalent that their meaning is not to be diſtinguiſhed." The number of theſe, however, is, we are perſuaded, in every language, ſo ſmall as ſcarcely to deſerve attention. They are, we believe, entirely confined to the expreſſion of the moſt ſimple conceptions; nor do we ſuppoſe that, in any language, any complex terms, ſignificant of what Locke calls *mixed modes*, will be found preciſely equivalent. Our author, however, is of opinion that "the multiplicity of ſuch terms increaſes the harmony of ſpeech, and gives the poet and the orator an advantage in the practice of their reſpective arts." We are far from thinking this opinion juſt: on the contrary, we are convinced that a multiplicity of ſuch terms would be a glaring defect. The learned Profeſſor himſelf allows, that "were a redundance of this kind to pervade a language completely, the ſame people might be ſaid to ſpeak, at leaſt, two languages at once." With regard to the notion that terms perfectly equivalent contribute to harmony, and confer advantages on the orator and poet, we are inclined to conſider it as altogether chimerical. It ſeems grounded on the principle that the frequent recurrence of the ſame word ought, as much as poſſible, to be avoided. But this principle, we apprehend, is not to be admitted without certain reſtrictions.—Needleſsly, indeed, to repeat the ſame word muſt be always diſagreeable; but the repetition will never offend when the ſenſe requires it. Were this the caſe, the moſt offenſive claſs of words, in every language, would be the pronouns, which yet, we know, give offence to nobody. There is, however, of terms which are commonly ſtyled ſynonymous, a much more numerous and important claſs, concerning which our author ſpeaks more accurately.

"Such terms," he ſays, "take their character, not from the identity of the conceptions [which] they denote, but from the *analogy* [the author means *reſemblance*] by which thoſe conceptions are allied. They preſent differences which, like ſhades of the ſame colour, bear a common relation to one generic idea. When the point of general co-incidence, and the ground of particular diverſity, in terms ſo diſcriminated, are aſcertained, it is in the power of the writer to uſe them with propriety. He may then know which to adopt, and which to reject, and can reconcile embelliſhment with accuracy and preciſion: for the moſt delicate variety in thought he is furniſhed with a correſponding variety in expreſſion. He arranges terms upon preciſely the ſame principles that apply to things; ſo that the language, in which he conveys his idea, becomes a complete picture of the idea itſelf. If the vulgar had not a confuſed apprehenſion of differences which the learned only can define, they would be almoſt debarred from the uſe of ſpeech. The points, at the ſame time, that are ſpecific, and involve the definition of terms, eſcape their notice, as if they had no exiſtence." (Pref. Pp. iii. iv.)

Neglecting, then, thoſe few words in a language which may happen to be exactly equivalent to each other, we rightly conceive of ſynonymous terms when we view any ſet of them as conveying one principal

cipal idea in common; which principal idea is diverſified in each by a particular combination with one or more acceſſary ideas ſuperadded to it. In as far as the conception denoted by the terms is the ſame, they are ſynonymous; in as far as it is diverſified they are different; and they are properly explained when their agreement and differences are diſtinctly pointed out. Dr. Hill has, therefore, formed a very accurate notion of the principle which ought to direct the grammarian in unfolding the import of ſynonymous words.

"In ſtating," he ſays, "the power of the different terms brought together, he had adopted, of himſelf, the plan of Monſieur D'Alembert, and has been uniformly guided by an expreſſion of the point in which they all agree. Reverſing afterwards the ſynthetic method, by which this point was at firſt apprehended, he has tried to ſhew, by a variety of examples of claſſical authority, how each of the terms collated holds of that general definition, to which they all refer as a ſtandard." (Pref. p. xii.)

Of the various authors, who have occaſionally written on the ſynonymes of the Latin tongue, we could wiſh that the learned Profeſſor had favoured us with a ſhort account, diſtinguiſhing their reſpective merits, and informing us from which of them he derived moſt aſſiſtance in the compoſition of his laborious work. In his preface he ſpeaks of certain Dutch and German critics in general terms of reſpect; but the only names that are particularly mentioned, are thoſe of Popma, Noltenius, Schellerus, and Geſner. We conclude, of courſe, that he has not ſeen the very learned and ingenious work of Gardin Dumeſnil, of whoſe ſenſible dedication to the Univerſity of Paris we have given a ſpecimen. It was publiſhed in 1777, with the expreſs approbation of the Univerſity, and is modeſtly intituled "*Synonymes Latins, et leurs différentes ſignifications, avec des examples tirés des meilleurs auteurs; à l'imitation des Synonymes François de M. l'Abbé Girard.*" We cannot, indeed, help being of opinion that this is a much better choſen title than that which Dr. Hill has prefixed to his book. He calls it "THE Synonymes of the Latin Language;" a deſignation which rather unfortunately ſuggeſts that, in the author's eſtimation, he has exhauſted the ſubject. This, however, it ought in juſtice to be obſerved, is merely an overſight; for the learned Profeſſor was far from intending to convey to his readers any ſuch inſinuation. "Though the liſt of theſe," he ſays, meaning ſynonymous words, "which it is afterwards attempted to explain, be numerous, it is ſtill ſuſceptible of addition. If the plan adopted *is* [be] approved of, it may be purſued by others more ſucceſsfully, and to a greater extent." (Pref. p. xi.) In conformity with this idea, the title of his book ought certainly to have been ſimply "Synonymes of the Latin Language," without the article: a title which would have accurately ſignified that the work contained an explanation of any indefinite number of terms. The Profeſſor adds, indeed, "It is underſtood, however, that by far the greateſt number of Latin terms, that can be juſtly oppoſed to each other, will be found in this collection." (Ibid.) But in this he lies, we think, under a great miſtake. His volume comprehends

prehends the interpretation of not quite 1000 words, while that of the Frenchman diſcuſſes, at leaſt, four times as many: nor do very many of thoſe admitted by the latter appear to us to occupy their place in conſequence of a dubious claim. It may be added that, while the work of Dr. Hill contains nearly 800 large quarto pages, that of Dumeſnil conſiſts of no more than 522 in ſmall octavo. Of theſe two publications we are not here appreciating the reſpective merits; we are ſpeaking only of the comparative number of words which they include, and of the difference of their ſize.

When the *manner* of theſe two authors is compared, it is impoſſible to conceive a greater contraſt. It ſeems as if they had made a complete exchange of their national characters. Dr. Hill is, in general, elaborate and diffuſe; Dumeſnil always concentrated and ſimple. The former diſplays a perpetual affectation of profound remark; the latter ſeems to have had no other object but to give the exact diſtinctions of words in the plaineſt language poſſible. Hence the former continually reminds us of a French, and the latter of an Engliſh, writer. Our readers cannot fail, we think, to obſerve the very ſtriking oppoſition between their two ſtyles, in the following explanations of *Inſomnis* and *Vigil*. A fairer ſpecimen of both the works could hardly be produced.

HILL.——— "INSOMNIS, VIGIL,

agree, in denoting wakefulneſs, but differ, in reſpect to the cauſe from which it proceeds. The firſt, from 'in' and 'ſomnus,' denotes the want of ſleep, *from diſeaſe, or from fear, or any ſtrong mental emotion.* 'Et explorato, jam profectos amicos, noctem quietam, utque affirmatur, non *inſomnem* egit.' TAC. *Hiſt.* 2. 49. *Though, in the caſe of Otho, before he killed himſelf, there was a cauſe for want of ſleep, yet the cauſe, it ſhould ſeem, was too feeble, and he did enjoy it.*

Collucent ignes: noctemque cuſtodia ducit
Inſomnem ludo. VIRG. *Æn.* 9. 166.

"*Here, the guards paſs a ſleepleſs night, not from diſeaſe or fear, but from exceſſive mirth.*

——Ille *notis* [Notis] actus ad Oricum
Poſt inſana Capræ ſidera, frigidus
Noctes non ſine multis
Inſomnis lacrymis agit. HOR. *Car.* 3. 7. 5.

"*Such was the diſtreſs of Gyges, in the abſence of Aſteria, that it robbed him of his reſt.*

"From '*inſomnis*' comes 'inſomnia,' as an abſtract, which ſignifies reſtleſsneſs. 'Incitabatur *inſomnia* maxime; neque enim plus quam tribus nocturnis horis quieſcebat.'—SUET. *Cal.* 50. 'Captivos *inſomnia* cruciatos interiiſſe.'—GELL. 4. 6. *Inſomnium*, again, which appears generally in the plural number, only ſignifies the dream [ſignifies only the dream] which gives uneaſineſs during ſleep, and thereby breaks it. 'Caret ergo etiam vinolentiâ, et cruditate, et inſomniis.'—CIC. *de Sen.* 86. a.

Dii meliora ferant, nec ſint inſomnia vera. TIBULL. 3. 4. 1.

VIGIL

"VIGIL differs from 'Insomnis,' in implying, that the want of sleep proceeds from a sense of duty, leading to a disposition to watch.

Quaque *Vigil* custos, præteriturus eram. OVID. *Art. Am.* 3. 612.

————Invenies, tu tantum providus astu
Tende animum *vigilem.* STAT. *Achill.* 1. 543.

Monstrum horrendum, ingens: cui quot sunt corpore plumæ,
Tot *vigiles* oculi subter,————
Nocte volat, cœli medio terræque per umbram
Stridens, nec dulci declinat lumina somno. VIRG. *Æn.* 4. 181.

"From this inimitable and *picturesque* description of Fame, the correctness of the definitions of *Vigil*, on which term its merit rests, may be inferred. 'Nox per diversa inquies: cum barbare festis epulis, læto cantu, aut truci sonore, subjecta vallium ac resultantis saltus complerent; apud Romanos invalidi ignes, interruptæ voces, atque ipsi passim adjacerent vallo, oberrarent tentoriis, 'insomnes' magis quam *pervigiles*, ducemque terruit dira quies.)—TACIT. *Ann.* 1. 65. The Germans were 'insomnes' entirely, as they wanted sleep by a voluntary indulgence in the joys of a feast. With the Romans, however, the case was not similar. They were restless from anxiety, *though they did not observe the same regularity in their watches, for which they were in general remarkable.*" (Pp. 451,—453.)

DUMESNIL.———— "*Insomnis, Exsomnis, Vigil.*

INSOMNIS, *qui ne dort point, d'in et de* somnus. Oberrant insomnes magisquam pervigiles. Tacit. Noctem insomnem ducere. Virg. EXSOMNIS, *qui ne dort plus,* (quasi) e somno. Non secus in jugis exsomnis stupet Evias. Hor. VIGIL, *qui veille.* Vigiles oculi. Virg. Canum Vigilum excubiæ. Hor. Vigil *differe d'*insomnis, 1mo. *en ce qu'il suppose de l'attention, et une sorte d'activité, lorsqu'il est appliqué aux personnes*; 2do. *en ce qu'il s'applique aux choses qui ne sont pas naturellement susceptibles de sommeil.* Lucernæ Vigiles. Hor. Vigil ignis. Virg. *On ne pourroit pas dire* insomnes lucernæ, *ni* ignis insomnis." (Pp. 332, 333.)

We are tempted to give yet another specimen, in which the difference of manner between these learned grammarians is still more strongly marked.

HILL.———— "FIGURA, FORMA,

agree, in referring to the *manner, in which the surfaces of bodies, tangible and visible, terminate, and to the relation which their different extremities bear to each other.* FIGURA, however, relates to the arbitrary termination of surfaces, without regard to any genus to which the bodies presenting them are understood to belong. 'Forma,' again, always supposes a defined shape, by which, as a pattern, certain individuals, though deviating slightly from each other, are held together as a genus. The varieties of which *Figura* is susceptible, *from the possible combinations of bounding lines, differing in length and in curvature,* are infinite; those of 'Forma,' on the other hand, are limited by necessary approximations to a standard.

"*That the Romans understood there was intention in the agent, who imparted both qualities to matter, is evident from what Varro says of the terms.* 'Fictor, cum dicit, Fingo, *figuram* imponit; cum dicit, Informo, 'Formam.'—VARRO *de Ling. Lat. L.* 5.

"He

" He ' qui fingit,' or ' dat figuram,' then, is ſuppoſed to act from intention, and follows a pattern exiſting only in his own imagination. The rudeſt maſs, accordingly, to which *figura* is applied, is not underſtood to have taken its ſhape fortuitouſly. Its ſurface is ſuppoſed to terminate according to the will of the Creator, though it terminates in a way peculiar to itſelf.

" FORMA is a leſs general term than ' Figura.' *The latter is the inſeparable concomitant of matter,* [what would the followers of Ariſtotle ſay to this philoſophy?] which the former is not, becauſe it ſuggeſts extenſion, limited by fixed boundaries. Were there but one object in nature, it would poſſeſs ' Figura,' but not *Forma.* If we ſuppoſe no plurality of maſſes, the idea of ſtandard and copy is neceſſarily deſtroyed; and, of courſe, that attribute of divided matter, denoted by *Forma,* muſt periſh along with it.

" The definition which Cicero gives of *Forma,* in a figurative ſenſe, is juſtly applicable to it in its literal. ' *Forma* eſt notio cujus differentia ad caput generis, et quaſi fontem referri poteſt.'—CIC. *Topic.* 223. a. Again, he ſays, ' Cum quæritur quæ *forma* et quaſi naturalis nota cujuſque ſit.'—*de Orat.* 153. b.

" *Forma* is taken to denote a ſtamp, among the different impreſſions of which the ſtricteſt poſſible ſimilarity muſt exiſt. ' Omnia facta dictaque tua inter ſe congruant, et reſpondeant ſibi, ut una *forma* percuſſa ſint.—SENEC. *Ep.* 34. It is alſo made to expreſs a ſhoemaker's laſt, which may differ from others of the ſame kind, both in ſize and ſhape, but ſtill exhibits a pattern, from which there can be no deviation.

> Si ſcalpra et *formas* non ſutor, nautica vela
> Averſus mercaturis, delirus et amens
> Undique dicatur merito. HOR. *Sat.* 2. 3. 106.

" There are ſeveral paſſages in Cicero, in which ' Figura' and *Forma* are very happily oppoſed, ſo as to aid our reſearches in diſcovering the power of each. As when he ſays, ' Omnium animantium *formam* vincit hominis ' figura.'—CIC. *de Nat. Deor.* 11. a. In the interpretation of this ſentence, it is to be obſerved that the term *Formam* refers to that defined ſhape, by which every different ſpecies of animals, except man, is diſcriminated. The term ' figura' has, indeed, a reference to the ſhape of the human body; not, however, as exhibiting a ſtandard for a ſpecies, but as contradiſtinguiſhed to the bodies of all other animals, beſide man. It refers to no pattern ever exhibited, but to one that pre-exiſted in the divine mind, before man had any being; *and into this were incorporated certain mental powers, which might have been united with a mass of matter differently modelled.* Had the place of the two terms compared been reverſed, thus: ' Omnium animantium ' figuram' vincit hominum ' *forma,*' the meaning of the expreſſion would have been altered, and its general preciſion impaired. The term ' Figura' might, with ſufficient diſtinctneſs, have been applied to the *abstract shape* [pray what is that?] which marks any one particular ſpecies of animals, oppoſed to the reſt, but not to all the ſpecies except that one. In the uſe made, by Cicero, of *Forma,* it preſerves the diſtinctneſs of the claſſes, and holds forth the ſhape, which is characteriſtic of each, as the ſubject of compariſon with that of man.

" Cicero, elſewhere, has the following remarkable ſentence: ' Hoc dico, non ab hominibus *formæ* ' figuram' veniſſe ad Deos. Non, ergo, illorum humana *forma,* ſed noſtra divina dicenda eſt.'—CIC. *de Nat. Deor.* 1. 90. The *abstract shape* [again!] denoted by " Figura,' is here very clearly made to characterize

characterize the particular one adopted to mark the ſpecies, either of gods or men. The words '*formam* figuræ' would have involved an abſurdity. They would have preſented a circumſtance, as deſcriptive of a general term, by means of one more particular than itſelf." (Pp. 373—375.)

DUMESNIL.——" *Figura, Forma, Statura.*

" FIGURA, *la figure, de* fingere, Figura *diſtingue les individus, et tient plus de l'art; au lieu que* forma *a plus de raport à la nature.* FORMA *caracterise, les eſpeces, forme, conformation.* Figura totius oris et corporis. Cic. Formæ figura. Cic. *Au figure:* vocis figura. Cic. Negotii figura. Cic. *La tournure d'une affaire.* Homini, cum de Deo cogitat, forma occurrit humana. Cic. Forma eſt naturalis nota cujuſque. Cic. *Cet exemple prouve que forma eſt plutôt l'effet, de la nature,* naturalis, *naturelle, eſſentielle, et non pas accidentelle. De même:* Omnium animantium formas vincit hominis figura. Cic. STATURA, *la ſtature, la hauteur du corps, de* Statuere. Velim mihi dicas quâ facie fuerit, quâ Staturâ." (Pp. 270, 271.)

There are few, we imagine, who will not be diſpoſed to prefer, in theſe inſtances, the conciſe and clear explanation of the Frenchman to the dark and verboſe diſcuſſions of Dr. Hill. The profeſſor appears to us to be a good Latin ſcholar; and his book would have been very uſeful, if he had given us only facts; that is, if he had ſimply ſtated the original and ſecondary meanings of his terms, and proved them by examples, without troubling us with long and perplexed commentaries. Unluckily his great ambition ſeems to have been to figure as a deep philoſopher and metaphyſician. " He preſumes to aſſiſt the philoſophic inquirer upon points of deep reſearch." (Pref. p. xii.) This, however, is, as far as we are able to judge, a department in which he is not fitted to excel. " He is convinced," he ſays, " that it is impoſſible either to abridge theſe diſcuſſions, by which the force of contraſted ſynonymes is unfolded, or to render them intelligible to boys." (Pref. p. xiii.) We, on the other hand, are fully convinced that both are very poſſible. If the author had greatly abridged his diſcuſſions, which might eaſily be done, they would have been infinitely more valuable than they are. And with regard to boys, we know, from experience, that it is no peculiarly difficult taſk to make even very young ones comprehend, with ſufficient accuracy, the difference between ſynonymous terms. Such knowledge, we are ready, indeed, to allow, will not often be communicated to them by the diſquiſitions of Dr. Hill: for the learned profeſſor is frequently ſo profound as to puzzle the perceptive faculties both of men and of boys. What, for inſtance, can be gathered from the following definition: " ÆQUALIS, PAR, SIMILIS, agree, in denoting certain diſtinct relations, by which ſeparate ſubſtances may be allied." (P. 45.) Does the reader now know *in what* theſe words agree? But our author's ſpeculations with regard to them are throughout extremely curious. We ſhall copy a part of them; and others, we truſt, will find them more ſatisfactory than we have done.

Æqualis denotes, that the ſame quantity reſides in the wholes, or in certain

tain parts, of two or more subjects." This is surely a very singular display of metaphysical powers! How could it escape the ingenious professor that he here asserts a physical impossibility? For, without all doubt, it is physically impossible that *the same* quantity should reside in the wholes, or in the parts, of *different subjects*. But by *same* in this place, he really means *equal*. His proposition is, therefore, a perfect example of those which are called, by logicians, IDENTICAL, and signifies only that "equality denotes equality." He goes on, however, to give us more information. "*By quantity is understood whatever can be measured, and its equality is ascertained by the absolute agreement between the subjects measured, and one standard to which they are all applied.*" All this, unquestionably, is perfectly true; but how it contributes to explain *æqualis*, or indeed to give us any one idea which we had not before, we cannot conceive. If, after perusing the nice distinctions which we are going to subjoin, our readers should still be at a loss to apprehend the precise and full import of the Latin term PAR, their misfortune will, certainly, not be owing to want of pains, at least, on the part of the Professor.

"PAR differs from 'Æqualis' in denoting the proportion of quantity, in two subjects, and in supposing that that in each is measured, either by a common standard, or by one peculiar to each. When each quantity is measured by its own standard, the proportion between the two is regularly stated, and more distinctly preserved. When the standard of both again is common, the relation of proportion approaches to that of equality, and is apt to be confounded with it. Thus, they who are said to be 'pares ætate,' may have been born about, or even in the same year, *so that what is past in the life of each bears the same proportion to the ordinary life of man*; but unless the events of their birth had been simultaneous [that is, reader, unless they had both been *born at the same instant of time*,] a mathematical, which is the only real equality, could not have existed in respect to their age. The latter is ascertained by the number of years, and their divisions, that have expired since the birth; the former, [what does this word refer to?] by the proportion borne by that interval to the usual extent of life. '*Par* est quod in omnes 'æquale' est.' CIC. *de Juven.* 68. This definition is strictly logical, and announces that the equality of the relation between each of the subjects and its standard, forms that of parity, or defined proportion, among the whole. 'Verbum Latinum *par* Græco et idem valens.' CIC. *de fin.* b. If the word *par* denoted absolute equality, the last member of this sentence would form a complete tautology, and have no meaning. *Par* denotes *the relation borne by each word in the two languages to the respective vocabulary of which it was a part*, and 'idem valens,' that the quantity of conception, transmitted by each, was not an approximation to equality, but precisely the same." (P. 46.)

In this, as in many other instances, we think that Mr. Professor Hill, has darkened instead of illustrating his subject. Every thing, indeed, most reprehensible in his book, arises from his rage for philosophizing. This is the fatal rock on which he splits: for whenever he aims at more than ordinary acuteness, he is apt to trifle, or to become inconsistent, loose, and obscure. "In the degrees of folly, denoted

denoted by *Stultus*, there was *a variety proportioned to the general inattention of the perſon to whom it is applicable, or his particular inattention in a ſingle act.*"

Stultior Stulto fuiſti, qui iis tabellis crederes. PLAUT. *Curc.* 4. 3. 19.

"*The exiſtence of folly in the conduct of an agent appears in the poſitive Stulto, and an increaſed degree of it in the comparative Stultior.*' (P. 719.) Is it poſſible that Dr. Hill could ſuppoſe that he was inſtructing us in the ſcience of grammar when he was making ſuch impertinent and trivial remarks? "When a ſurgeon was ſaid 'ſecare venam,' he, by means of his lancet, only ſeparated the part which he touched, *without directly impairing the quantity of matter in the body of his patient, as if he had cut off a limb.*" (P. 684.) What important philoſophy! But the learned author has forgotten to tell us, what is of equal importance, that the deſign of a ſurgeon, in opening a vein, is always to impair, indirectly at leaſt, the quantity of matter in the body of his patient. For with all due deference to the better judgment of our accurate Profeſſor, and even of the reſpectable Royal College of Surgeons, ſuch, we apprehend, muſt be the effect when a ſurgeon takes from the body of his patient ſome ounces of blood.

A number of Dr. Hill's definitions convey no preciſe ideas at all. Of this we have already produced one inſtance in the caſe of *æqualis, ſimilis*, and *par*. It is proper, however, to give a few more. "*Curvare, flectere, plicare*, agree in denoting the act of altering the form of ſome ſubſtance, but differ, in reſpect either to the force requiſite for that purpoſe, or to the natural elaſticity of the ſubſtance, by which it recovers its original ſhape." (P. 258.) The circumſtances in which theſe verbs are ſaid to differ have evidently nothing to do with the meaning of the verbs themſelves; and the circumſtance in which they are ſaid to agree forms no diſtinctive characteriſtic. It is juſt as applicable to *addere, demere, complanare, cremare*, and numberleſs other verbs, as to theſe. For they all "denote the act of altering the form of ſome ſubſtance." "*Sinus, Gremium*, agree in denoting a ſpace formed by a certain poſition of the body, but differ, in reſpect to the manner in which that ſpace is formed." (P. 702.) From this formal ſtatement what information is gained? We will venture to ſay, that he who, before having read it, was ignorant of the meaning of theſe two words, will be equally ignorant ſtill. The truth of the matter is, that the words of a language are almoſt always better explained by ſimply giving us the equivalent terms, than by the moſt laboured attempts at general definition. Such attempts, indeed, give an author the appearance of learning and acuteneſs; but they frequently end in talking much and ſaying nothing. This was properly ſeen by Girard and Dumeſnil, who ſeldom engage in thoſe ſtrong diſcuſſions in which Dr. Hill ſeems to think that his greateſt merit conſiſts. *Sinus* and *Gremium* are, accordingly, by Dumeſnil, without any affectation of ſuperior penetration, thus ſimply diſtinguiſhed. "SINUS, *la ſein, la partie qui eſt au-deſſus de la poitrine, entre les deux*

deux bras. GREMIUM, *le giron, la partie qui eſt au-deſſous de la poitrine.*" (Pp. 472, 473.) Many ſimilar examples might readily be produced where the Frenchman's ſimplicity has fully ſucceeded, while Dr. Hill's refinement has completely failed. Dr Hill, himſelf, though from his general obſervation on *Sinus* and *Gremium* we gather nothing, when he comes to explain the words particularly is ſufficiently intelligible: "SINUS," he ſays, "properly ſignifies the boſom, and is defined by Valla, 'pars illa, quæ eſt intra pectoris brachiorumque complexum.' GREMIUM differs from 'Sinus,' in denoting the lap, or *the angle formed by the clothes covering the knees of a perſon ſitting, and the trunk of the body.*" Even in this definition of *Gremium*, there is a manifeſt affectation of ſaying ſomething out of the common way; it gives us, however, a definite idea, on which we can lay hold.

Dr. Hill not unfrequently plunges in ſubtleties which Œdipus himſelf would find it hard to unravel. As a proof of this we may quote a part of his explanation of *Continuo* and *Continenter*. They "agree," he ſays, "in denoting the poſſibility that certain events may take place between two ſpecific periods, *which really do not:* But CONTINUO ſuppoſes the ſhortneſs of the interval the cauſe why no event takes place, and, from the unbroken connection, the mind infers the rapid ſucceſſion of one thing, not co-exiſtent with another. Its oppoſition to what was ſaid of 'Continuo,' CONTINENTER ſuppoſes, that between the periods ſpecified or implied, ſome event *has actually taken place*, but that there has been no change of event. That which had begun at the former is underſtood to have continued uninterruptedly, till it ended at the latter." (Pp. 228, 229.)

We ſhall not uſe ourſelves to allow ſuch harſh language as to call this ſolemn and pompous nonſenſe; but no ſpeculation, we think, can be conceived leſs entitled to be ſtyled either valuable or accurate. Not to mention the palpable contradiction contained in the words which we have printed in Italics, what, we aſk, was the idea reſpecting "the poſſibility that certain events may take place, &c." to do here? Simply nothing at all; for the words themſelves imply no ſuch idea. *Continuo* merely ſignifies that one thing ſucceeds *immediately* to another: *Continenter* that ſomething continues *for ſome time.* This is really all that was neceſſary to be ſaid, and all that is ſuggeſted by Dr. Hill's examples: "ignis in aquam conjectus *continuo* extinguitur, biduum *continenter* lapidibus pluit." But ſuch a ſimple expoſition would have no air of profound metaphyſical diſcrimination. The uſe of *continuo* to ſignify, in an argument, the immediate connection of the premiſes and concluſion; a uſe which Dr. Hill (p. 229.) conſiders as "ſeemingly anomalous," is perfectly regular, and requires no elucidation.

In the explanation of ſo plain a word as *Duo*, who would expect ſuch laboured wiſdom as this? "*It denotes that number which is formed by adding unity to itſelf, and which is more than one and leſs than three. It is the firſt ſymbol which marks quantity as divided,*

and

and not as one continuous mass; and the plurality which it announces as commencing may be continued without end." (P. 301.) But, in his distinction of *Crassus* and *Densus*, our learned author's philosophy is yet more profound. "They agree," he says, "in denoting thickness, but differ, as to the manner in which this is effected. The former refers to the grossness of single masses, and regards *that dimension of solids, which is called the third, as coming after their length and breadth. Densus* (it ought to have been *the latter*, to correspond to *the former*) again, refers to the thickness, which arises from the vicinity of particles in fluids, or of the component particles of solids, which, taken together, form one whole." (P. 237.) We have farther to observe, with regard to these words, that they are not rightly brought together as synonymes. Dumesnil's idea was much more correct, who contrasts, with the former term, *pinguis, opimus*, and *obesus;* with the latter, *confertus, differtus, refertus, spissus*, and *plenus.*

"DECOLOR and DISCOLOR," says Dr. Hill, "agree, in denoting a deviation from some standard colour, but differ, according to the extent of this deviation." (P. 276.) This is a curious instance of failure in precision from the very affectation of being precise. That is *decolor* which has lost its colour, or whose original colour has faded. The original colour may, in this case, indeed, be called the standard; but *discolor* has no reference to a standard colour. It refers, as Dr. Hill himself observes, "to colours that are completely distinct." "*Deesse* and *Deficere*," the learned Doctor informs us, "agree, in denoting the absence of some desirable object; *but the former supposes only the possibility of its past or its future existence, while the latter supposes its certain existence at a past time, and its possible existence at a future one.*" (P. 279.) We are much mistaken, if the following explanation, in which there is, certainly, no straining after metaphysical nicety, do not prove more gratifying to every reader of taste. "*Deesse se dit de ce qu'on n'a point;* DEFICERE, *de ce qu'on n'a plus.* Deficere *suppose qu'on avoit auparavant une chose, et qu'elle est venue à manquer; au lieu que deesse exprime seulement l'absence, le besoin d'une chose.*" With regard, however, to the regimen of *deficere*, Dumesnil, which is not often the case, is evidently wrong. "On ne dit," he says, "*id mihi deficit;* on met toujours l'accusatif." But the dative is equally proper. "Quum jam amplius horis vi. continenter pugnaretur, ac non solum vires, sed etiam tela, *nostris deficerent.* &c." Cæs. De Bel. Gal. III. 5.

In explaining the distinctions between *Esse, Existere*, and *Fieri*, Dr. Hill writes thus: "The approximations that take place between *Esse* and such verbs as those now opposed to it, are so exceedingly close, that they have escaped the eye of some grammarians. These have unguardedly called all such, substantive verbs. *Esse* in Latin, at the same time, Ειναι in Greek, 'Etre' in French, and 'to be' in English, though they admit approximations in the respective languages, yet have nothing like to themselves. The four would form a group,

group, each one of which is, with mathematical precision, equal to each of the reſt. To ſuppoſe that, *in theſe languages*, there can exiſt a claſs of verbs to which the term 'ſubſtantive' is applicable, implies a looſeneſs of conception, of which grammarians ſhould be aſhamed." (Pp. 322, 323.) The grammarian, however, who expreſſes himſelf in this manner has no great right, we think, to complain of "looſeneſs of conception" in others. Inſtead of "in theſe languages," accuracy of thought would have led our author to ſubſtitute "in any language;" for he is not arguing from the genius of the Latin, Greek, French, or Engliſh, as oppoſed to other languages, but from the nature of things, which remains the ſame, whatever language be ſpoken.

Dr. Hill's inconſiſtency is ſometimes ſo glaring that it quite confounds us. "*Ferus*," he ſays, "ALWAYS implies that the animal, marked by it, enjoys his liberty uncontrouled, and ſhews a diſpoſition *to prey upon others*." (P. 369.) Yet, in the very next ſentence, we are told that this diſpoſition is NOT THE UNIVERSAL CONCOMITANT of the quality expreſſed by *Ferus*, as ſome animals, even in their wild ſtate, are timid and harmleſs, and, being tamed, only become more familiar with man, whom they naturally diſtruſt." In our author's article on *jucundus*, *gratus*, *gratioſus*, *Amænus*, we find theſe remarks:

"Cicero, wiſhing to receive, from his friend Atticus, information upon a ſubject that was intereſting, though not agreeable, unfolds the difference between 'jucundus' and *gratus* thus: 'Hæc res quemadmodum ceciderit, et tota res quo loco ſit, velim ad me ſcribas. Nam iſta veritas, etiamſi 'jucunda' non eſt, mihi tamen *grata* eſt.' *Ep. ad. Att.* 52. The political events, that were here to be the ſubject of intelligence, are ſaid to be *the contrary* of what is denoted by 'jucundus;' but the act of giving the intelligence was intreated by means of *gratus*, as agreeable, and as deſerving the grateful acknowledgements of Cicero to his friend." (P. 476.)

Who would expect a ſentence immediately to follow, which flatly contradicts the quotation from Cicero? Yet ſo it is: "It is to be obſerved," ſays our author, "that nothing can be ſaid to be *gratum* that is not in a certain degree 'jucundum.' Some of his obſervations on *gratioſus* appear not to be much more exact. The "agreeableneſs," we are told, "of the man who is *gratioſus is not*, like that implied in 'jucundus,' *the phyſical effect of amiable qualities* operating upon the obſerver, but the conſequence of addreſs ſkilfully exerted, either by the agent himſelf, or by another in his behalf." (P. 477.) The following aſſertion is immediately added: "It is, in fact, *the perſonal qualities that deſerve favour*, that render a man *gratioſus*, whether reported by thoſe to whom they are known, or exhibited by himſelf." If, in this place, the writer's conceptions were clear, he has been very unſucceſsful in expreſſing them intelligibly.

But ſtriking as theſe inconſiſtencies may ſeem, they are nothing to the

the following, which are really so groſs that it would not, we think, be very eaſy to match them. "*In early times*, it (the villa) was the *conſtant abode* of the 'villicus' ONLY, who had the management of the farm upon which it ſtood. 'Villicus appellatus a *villa*, quod ab eo in eam convehantur fructus, et evehantur cum veneunt.' VARR. *R. R.* 1. 2. 14. The proprietor of the farm, or one capable of conducting the buſineſs of it, appears ALSO to have, *in ancient times, reſided* CONSTANTLY *in the villa.*" (P. 763.) We are told that *negare*, "in its primitive ſenſe, denotes nothing more than the negation of a propoſition, which, conſiſtently with truth cannot be affirmed. By means of it, the ſpeaker denies the exiſtence of a ſuppoſed fact, *the contrary of which muſt neceſſarily exiſt*, and *he* gives that information to the hearer, which is, in *his* apprehenſion, conſiſtent with truth, and muſt be agreeable to *him*, unleſs *he* wiſhes to be deceived." (P. 536.) To paſs over the bad writing of this laſt ſentence, diſplayed in the confuſed application of the pronouns to different perſons, the philoſophy of it is falſe, for nothing can be more falſe than that "the contrary of what is denied muſt neceſſarily exiſt." Accordingly the author, if we underſtand him, completely contradicts the aſſertion in the very next page. "*Negare*," he ſays, "reaches only to the expreſſion, not to the juſtice or the injuſtice, with which the thing is uttered." We believe that he here employs the words *juſtice* and *injuſtice* for *truth* and *falſehood;* but the fact is accurately as he has ſtated it. Laſtly, on this head; "*Magnitudo* and *Majeſtas* agree," we are informed, "in denoting greatneſs; but the one has a ſtronger reference to this greatneſs, *as abſolute*; and the other to it as *comparative.*" (P. 500.) This, we think, is correct. Yet in the very next article, which treats of *magnus*, *ingens*, *amplus*, and *procerus*, we meet with this very unexpected information: "The *notion of abſolute magnitude*, it muſt be obſerved, *is inconceivable*," (p. 502.) "*utrum horum*," ſay we.

In this article our ingenious author has ſome remarks on *ingens*, which deſerve to be attended to. "INGENS," he ſays, "differs from 'magnus,' in denoting greatneſs, that is preternatural, and is unexampled in the claſs of objects to which that ſpecified belongs." (P. 502.) The firſt part of this aſſertion is, we conceive, correct; with reſpect to the ſecond part, it is obviouſly falſe. The learned profeſſor, however, is clear that "the ſuperiority of that denominated *ingens* is ſo decided, as to eclipſe the reſt that participate in its nature. He even goes ſo far as to ſay the eſſence of *hugeneſs* depends on there being *nothing in nature* in which the quality that it is made to denominate is to be found in a ſuperior degree." (P. 503.) He accordingly contends that it is abſurd to give *ingens* either a comparative or ſuperlative degree; and that, "when Virgil ſtyles Æneas 'fama *ingens* a *ingentior* armis,' his doing ſo muſt be conſidered as a poetical licence, ſuch as that of Milton, ſpeaking of the Leviathan, '*Hugeſt* of living creatures, &c." We cannot, however, on the preſent occaſion, compliment Dr. Hill on the accuracy of his conceptions; nor, as

we willing to allow that Virgil and Milton were men likely to be led, by poetical licence, into manifeſt abſurdity. The truth is, that Dr. Hill has entirely miſtaken the meaning of *ingens*. It ſignifies, indeed, that the object exceeds the common ſtandard of its ſpecies; but, not at all, that there is "nothing in nature in which the quality that it is made to denominate is to be found in a ſuperior degree." *A* may exceed the common ſtature of men; yet *B* may exceed it in a greater degree; and *C* moſt of all. *A* is, therefore, *ingens; B ingentior*, and *C ingentiſſimus*. The learned Profeſſor appears alſo to have miſunderſtood the expreſſion of Virgil: for the poet does not ſay that Æneas was *ingentior*, compared with any other man, but only that he was greater in arms than in fame. But had Virgil meant to ſtate a compariſon between Œneas and Turnus, he might have ſaid, with ſtrict philoſophical truth, that the latter was *ingens*, though the former was *ingentior, armis*. They were both ſuperior to common warriors; but the former was more ſo than the latter.

From a paſſage in the learned profeſſor's preface we are led to conclude that he views his analyſis of the Latin prepoſitions with great complacency. "*Along*," he ſays, "with the ſynonymes of the Latin language, an attempt has been made to explain its PREPOSITIONS, in the order in which they occur in the arrangements. If theſe, the moſt ſubtle of the parts of ſpeech, require deep attention in a ſimple ſtate, much more do they require it when compounded. In this laſt capacity, they modify the term, to which they are prefixed, with all the variety of power belonging to each of them when apart. Their primary relations, holding as to matter in ſpace, muſt be made by analogy to explain relations, from which the idea of ſpace is excluded. Without analyzing prepoſitions, ſynonymes can never be underſtood; as the force of the contraſted term often reſts upon that, given or witheld by what is made to coaleſce with it." (Pref. p. xiii.) To this important part, therefore, of the profeſſor's ſubject we ſhall, in our next number, pay due attention.

(To be continued.)

Account of the Life of James Beattie, late Profeſſor of Moral Philoſophy at Aberdeen. One vol. 12mo. By Alexander Bower. 230 pages. Price 5s. Baldwins. 1804.

THE life of a literary man, requires for its uſeful elucidation, the pen of a writer well verſed in the ſpecies of literature, for which the ſubject was known. Hence Dugald Stewart was ſo peculiarly qualified for being the biographer of Reid, as we before remarked in reviewing that article. Mr. Bower appears to have received a claſſical education; and to have made good progreſs in other branches of knowledge; but we do not find that extent and depth of metaphyſical, moral, or theological ſcience, which are neceſſary to trace the genius of Beattie through its efforts in ſupport of truth, virtue, and religion.

To

To form a juſt eſtimate of the works of Beattie, it is neceſſary to review what Hume had done; what had been done in oppoſition to him, by Reid, and others: what remained for Beattie to perform, what he did perform; and how. This exhibition is not attempted by Mr. Bower; nevertheleſs, though by no means a maſterly production, this is a plain and uſeful ſtatement of facts worthy of record.

James Beattie was born in November 1735, at Laurence-kirk, in the county of Kincardine. His father was a farmer, of conſiderable abilities, with ſome talent for poetry. Dying when James was only ſeven years old, he left his family in narrow circumſtances. His eldeſt ſon, however, David, only eighteen years of age, acted as a father to the family; and through his kindneſs to James was that youth able to receive a claſſical education; ſo that the world is indebted to David Beattie, the farmer, for all the pleaſure and inſtruction which it has derived from James Beattie, the poet and philoſopher. James was bred at the village ſchool, and under Mr. James Milne, a very capital teacher, and made very rapid progreſs; and beſides his claſſical attainments, exhibited promiſing ſpecimens of a poetic genius. His generous brother, though he could ill afford it, reſolved to ſend James to the Univerſity. To Aberdeen he repaired at fourteen years of age, and ſoon diſtinguiſhed himſelf as the beſt ſcholar of his claſs. His character roſe as he advanced in years; and when in 1753, he took his degree, he was diſtinguiſhed beyond any of his contemporaries, for literary attainments; he, however, had made little progreſs in mathematics, and through life never deeply entered into that ſcience. In this part of the narrative our author gives an accurate account of the plan of academical ſtudy at Aberdeen. He alſo mentions the different profeſſors of that time, with a particularity of detail, that may be intereſting at Aberdeen, where they may have obtained a traditionary celebrity; but is not intereſting to the public, to which many of their names are unknown.

Having left college, Mr. Beattie, to lighten his brother's burthen, undertook the charge of the village ſchool at Fordoun; and while he moſt faithfully and ably performed his duty as a preceptor, he found time to advance rapidly in his literary courſe. In this part of the narrative our author introduces the ſtate of parochial ſchools in Scotland at that period, and their effect in facilitating the acquiſition of learning at a ſmall expence. At this time Beattie frequently contributed to the Scotch Magazine, a publication of high eſtimation. He now formed acquaintance with various gentlemen then his ſuperiors, but now forgotten, while he is and always will be remembered. From Fordoun Beattie was promoted to be maſter of the Grammar School at Aberdeen. There he had the command of the college library, and every means of extending his literary attainments, and alſo of cultivating intimacy with lettered men. He often had publiſhed detached poems: in 1761, he publiſhed an octavo volume of poetry. About this time he was made Profeſſor of Moral Philoſophy. In 1764 he wrote his Eſſay on laughter and ludicrous compoſition.

Within a few years about this period were compoſed all his principal works, though not publiſhed till ſome time afterwards. In 1766, he married Miſs Dun, daughter of Dr. Dun, his predeceſſor in the ſchool of Aberdeen. Our author gives a very ſhort account of Beattie's Eſſay on Truth. He now was very high in literary reputation. In 1768, he publiſhed his Minſtrel, which our author praiſes more highly than it is *now* praiſed by the world.

December 12, 1770, he was made Doctor of Laws. In 1771, he viſited the Metropolis, was introduced to Lord Mansfield, and other eminent men; and at their head to Dr. Johnſon. In 1773 he again viſited London, was introduced to the Sovereign, and very graciouſly received. In 1777 he publiſhed his Eſſay on Memory and Imagination. Some years after, he occaſionally contributed to the *Mirror*, a periodical paper publiſhed at Edinburgh. In 1783 he publiſhed his Eſſay on the Theory of Language; and ſoon after turned his attention to the evidences of the Chriſtian Religion. In 1784 he ſhewed the firſt ſketch of this work to Dr. Porteus, then Biſhop of Cheſter; but did not publiſh it till 1790. Soon after he publiſhed his Elements of Moral Science. About this time he loſt his eldeſt ſon, a youth of high promiſe; and ſome years after, his ſecond ſon, who was ſtill abler than his brother. Theſe calamities embittered the laſt years of Dr. Beattie; and his health, never good, was thereby impaired. He now entirely ſequeſtered himſelf from ſociety; for three years he conſtantly kept the houſe, and during a great part of that time was confined to his bed: on the 18th of Auguſt he breathed his laſt.

The biographer, in attempting a character of his hero, rather enumerates conſtituents, than preſents a view, or exhibits an eſtimate. Thoſe who were unacquainted with Dr. Beattie's works, may learn from Mr. Bower, how many books he wrote, and what were his favourite ſtudies; but from Mr. Bower cannot learn WHAT DR. BEATTIE WAS. We wiſh Mr. Dugald Stewart would undertake the intellectual picture of Dr. Beattie; although, we apprehend, he will not rate that author ſo very highly as Mr. Bower rates him. Beattie was a popular writer, with lively, though diffuſe eloquence, but too looſe and declamatory for philoſophical writing; in logical accuracy, and metaphyſical depth, he is far inferior to Reid; in ſound, vigorous, and profound reflexion, in comprehenſiveneſs of underſtanding, extent of views, and grandeur of ſentiment, he is very far inferior to Ferguſſon. His biographer, therefore, is injudicious in comparing him to thoſe eminent ſages.

On the whole, this ſpecimen of biography is a work of very ſecondary merit, nevertheleſs it is an uſeful publication as a record of facts worthy of being known.

Medical Sketches of the Expedition to Egypt. By James M'Gregor, Esq. 1 vol. Pp. 240. 8vo. 7s. 1804.

OF travels in Egypt, of journals, and of accounts of the Expedition to that country, the public has had a ſufficiency both from French and from Engliſh writers. From the Medicin en chef of the French Army, we have likewiſe had a very copious hiſtory of the health of the French army in Egypt, and of the prevailing diſeaſes of that country. From other individuals of that army, the public has likewiſe had ſeparate treatiſes on the Plague, the Opthalmia, the Dyſentery, and of other diſeaſes, as they made their appearance in the French army in Egypt. If we except two ſhort treatiſes, the one on opthalmia, and the other on diarrhœa, given by the ſurgeons as they appeared in ſingle regiments of the Britiſh army in Egypt, the public has as yet ſeen nothing from any Engliſhman on the diſeaſes of Egypt. In the non-appearance of any ſuch account, we are aſſured the public will participate in the diſappointment which we have experienced. With their army to Egypt the Britiſh nation ſent a very numerous medical ſtaff, and of that ſtaff, we muſt think, that ſeveral were qualified to give the medical hiſtory of our memorable expedition: and to give ſatisfactory accounts of the plague and the other diſeaſes which proved ſo fatal to our brave countrymen there.

In the earlier ages, we have from the ancients, very diſtinct accounts of the diſeaſes, of the ſoil, and of the climate of Egypt. In a philoſophical as well as in a phyſical view, after ſuch a lapſe of years, after ſo many ſingular revolutions as this renowned country has undergone, it would be a ſubject worthy of enquiry, what changes have been effected in the phyſical conſtitution of the country, what in its diſeaſes. As nations change from a rude to a civilized ſtate, doubtleſs their diſeaſes are both increaſed and conſiderably changed. The diſeaſes of man are both increaſed in number, and different in kind in civiliaed ſociety, from what they were while he was in the hunter or ſhepherd ſtate.

We ſtill hope for the medical hiſtory of our Egyptian army, and ſhall expect a finiſhed account when it does appear. In the mean time, we are here preſented with a medical hiſtory of the army, which, under General Baird, came from India to co-operate with the Britiſh army in Egypt. This account is by the author Mr. M'Gregor, who had the ſuperintendance of the medical department of the Indian army modeſtly termed Sketches. In a Preface, he tells us, that he laboured under many diſadvantages, and profeſſes to give only ſketches or memoirs, which, he ſays, he hopes will be uſeful to the general hiſtorian of the diſeaſes of Egypt and of the Britiſh army.

He pays a very liberal but juſt tribute to the medical affairs of the Indian army, who as he ſays, "had the poſt of honour in Egypt," for, to their regret, the army arrived too late to ſhare "in any dangers excepting ſuch as aroſe from the diſeaſes of the country."

The author divides his book into three parts. 1. The Medical

Journal of the Expedition; 2. The Cauſes of the Diſeaſes; and 3. The Hiſtory of the Diſeaſes.

The firſt part is rendered needleſsly tedious, by a minute account of the weather; all this ought to have been condenſed into a table. It appears, that the Indian army conſiſting of about 8000 men from different parts of India, landed at Koſſier on the Weſtern coaſt of the Red Sea; and in traverſing the deſart, that they nearly followed Mr. Bruce's rout. From Ghenné in Upper Egypt, the army was tranſported in boats to Cairo, Roſetta, and Alexandria. It was at Roſetta that the plague firſt broke out: of its appearance, and hiſtory thereafter, we have a minute and ſufficiently ſatisfactory account.

In his ſecond diviſion or part, Mr. M'Gregor is not at all clear on the cauſes of the ſickneſs which prevailed in the army: this part is by no means ſatisfactory. From every deſcription of Egypt which we have ſeen, we would be led to expect a fever there which would remit or intermit. He wiſhes with theſe to connect the plague, particularly in its cauſes, and in ſome of its ſymptoms. We do not well underſtand what he would be at, nor does he himſelf appear at all clear in his ideas on this ſubject; at any rate, if he has diſtinct ideas on it, he has been ſingularly unſucceſsful in his expreſſion of them. That this diſeaſe is imported into Egypt, and that it is communicated by contagion, he ſeems to have formed a decided opinion; but ſtill he wiſhes to think it the ſame as the remittant fever, and the fever which he deſcribes as prevailing over India, and which he acknowledges is never contagious.

The ſtate of health in which the Indian army continued for half a year on ſhip-board is very properly held up to public attention, and the cauſes aſſigned are well worthy the particular conſideration of the planners of our expeditions, and of our Boards at home.

The principal part of the laſt diviſion is occupied with the plague, opthalmia, and dyſentery. The firſt of theſe diſeaſes will moſt intereſt the majority of readers. As beſt illuſtrating the ſymptoms, the caſes of ſix of the ſurgeons are deſcribed, who wrote accurately every thing which they felt. We ſhall extract one of theſe, which we think will particularly intereſt; it is that of Dr. Whyte, of whom the public has heard ſo much.

"Dr. Whyte entered the peſt-houſe at El Hammed on the evening of the 2nd of January, 1802. In a letter of that date he writes to me, 'I juſt now inoculated myſelf, by friction, with bubonic matter on the left thigh.' On the 3d, he ſays, 'I have this morning inoculated myſelf, by inciſion, on the right fore-arm.' Mr. Rice, then doing duty at the peſt-houſe at El Hammed, gives the whole of the caſe. In a letter of the 3d of January, he writes to me, 'Dr. Whyte came here laſt night; ſoon after he came in, he rubbed ſome matter from the bubo of a woman on the inſide of his thighs. The next morning, he inoculated himſelf in the wriſt with a lancet, with matter taken from the running bubo of a Sepoy, he appears now very

very well.' In ſubſequent letters, Mr. Rice ſays, 'that Dr. Whyte continued in good health on the 5th, and all day on the 6th, till the evening, when he was attacked with rigors and other febrile ſymptoms. He ſaid himſelf, that it was the attack of an intermittant; and it bore a great reſemblance to it. After ſweating profuſely, he was better in the morning of the 7th, but in the afternoon the ſhivering returned; and, after it had continued thirty minutes, a ſevere hot ſtage came on, then a profuſe ſweating followed; but with it, much affection of the head, tremor of the limbs, particularly of the upper extremities, tongue black and dry, ſkin hot, pulſe full, hard, and irregular, thirſt great, proſtration of ſtrength, and anxiety. His head was the only place that he complained of, and it ſeemed to be the principal ſeat of his diſeaſe; he ſtill perſiſted that the diſeaſe was not the plague; he would not allow his groin or arm pits to be examined, and he refuſed all medical aſſiſtance. He died very delirious on the afternoon of the 9th."

This caſe is of ſingular value, as being perhaps the only one in record which commences from the period of inoculation, or from the firſt expoſure to the peſtilential contagion. Its value, however, is much leſſoned from the deſultory way in which it is given. Being in poſſeſſion of Dr. Whyte's letters on his own caſe, and the ſubſequent correſpondence of Mr. Rice, the author ought to have given ſome ſatisfactory information; we believe it would have formed not the leaſt valuable information of his volume.

Had Mr. M's. reading been more extenſive, he would not have regarded as new or extraordinary this diſeaſe aſſuming a remittant form, nor thought the application of mercury *a diſcovery*. In the treatment the author relies moſt on this mineral, and what he calls *the new remedies*; particularly the nitric acid, a remedy to which he appears partial in a variety of diſeaſes. Mr. M. is newly arrived from India; we fancy that a reſidence in this country, and an intercourſe with his profeſſional brethren, will convince him, that, like ſome of the phyſicians here, he, in his zeal, has expected and promiſed too much from the "new remedies." In the account given of the opthalmia of Egypt we have little here that other accounts did not give us. By deciſive teſtimony he confirms the ſtatements of Meſſrs. Power and Edmonſtone of the diſeaſe being communicated by contagion. In the cauſes, ſymptoms, and cure, we obſerve only a repetition of former accounts. Some uſeful hints for prevention are offered. Mr. M'Gregor's extenſive acquaintance in the four quarters of the world has enabled him to offer ſome good general remarks on fever. He finds a great reſemblance between fever, as he has ſeen it in the Eaſt and in the Weſt Indies; and he is inclined to think that the fever ſeen in different quarters between the tropics is eſſentially the ſame. From the ſtatements of his correſpondents we have accounts of fevers on the Malabar and Coromandel coaſt, in Calcutta, Bombay, Ceylon, Batavia, and China. The few general remarks on meſſatiles we conſider of value. In dyſentery Mr. M's. experience appears to have been

ample; but all the world has long known, that in cases of any standing the mercurial remedies were the most efficacious.

The volume concludes with some remarks on the Guinea worm and on tetanus; in both diseases, Mr. M's. extensive experience has afforded him opportunity of differing from writers in general. From evidence, that certainly is not slight, he conjectures, that the Guinea worm is communicated by contagion, somewhat in the manner that the itch is; and he has found the treatment by the hot bath the most successful in tetanus, both in the West Indies and in the East.

In a note to this volume, an allusion is made to a circumstance, which will interest any reader, medical, as well as others. Mr. M. informs us OF HIS HAVING FREQUENTLY SEEN AND CONVERSED WITH A FRENCH APOTHECARY WHOM BUONAPARTE ORDERED TO POISON THE WOUNDED SICK AT ACRE; AND THAT HE HAD OFTEN HEARD HIM MENTION THE SUBJECT. This is mentioned by Mr. M. as a business well and generally known in the Indian army, and we have heard that the Pharmacian in Chief is a man of probity—pity he should not be more so than the Emperor of the Gauls. We expect to hear no farther cavilling at Sir Robert Wilson's account; a statement which is now confirmed by Dr. Waitman and every other traveller who has been in that country, though petulantly objected to by these British friends of the Corsican usurper.

POLITICS.

No Gun-Boats, or no Peace! A Letter from Me to Myself. By the Rev. Joshua Larwood. 8vo. Pp. 40. 1s. Stockdale, 1804.

THE destruction of Buonaparté's flotilla, either by "*battle* or by *compact*," is a point more strongly insisted on in this pamphlet, than we have before seen it in any other work. "While this flotilla exists," observes the author, "there is no safety from invasion, no security from alarm, no shelter from expense;" and we perfectly agree with him, that it "must be blown from the bosom of the ocean by British cannonade, or blasted in its own ports from the face of creation by the omnipotence of *Convention*."

"In former treaties of peace," says Mr. Larwood, "it has been usual to establish on each side of the disarming powers, reciprocal and respectable Commissioners to superintend and effectuate the mutual disarmament. Heretofore such commissions were limited to dismantling *ships of the line*; but, with the enemy's ships of the line, the danger does not *now* rest: a *gun-boat*, as an unit of an *armada* of gun-boats, is an object of more insufferable offence, than La Ville de Paris of three decks; an assassin dwarf, destined and dispositioned for midnight mischief and murder, is more perilous to the safety and sanctity of repose, than the huge noon-of-day giant, caparisoned for undissembled field of battle contest. Let England unpoignard her [the French] dwarf-assassins, and she is confident against the giants of the world in arms!"

Our author is of opinion, that "were our enterprizing forces in the West

West Indies to continue their valorous and victorious career, and be as completely and ultimately successful as their gallant brethren in the East; were they to annex all the territories of France and the Batavian states to our country by conquest, it" would be "better, far better, that Britain should return them all at a peace without an equivalent, or the shadow of a shade of an equivalent, without even the redemption of any thing lost in the course and casualties of war;" it would be better "to give all, relinquish all, recover nothing, than suffer their gun-boats to remain in even an unrudered, unmasted, unordinanced, existence."—Scuttling, swamping, even *burning* will not do, "unless by burning is meant to be implied the drawing them up high and dry upon the beach and reducing them to ashes."

Mr. Larwood, from the various grounds of argument which he adduces, advances a strong declaration, that "the English minister, (be he who he may for the moment,) who shall dare to acquiesce in the enemy's propositions for peace, without the previous stipulation of *delenda est flotilla*,, is the decided and destructive foe to his country, and ought to *lose his head!*"—"It might here," says he, "be observed by any person more sceptical than patriotic, '*suppose the enemy will not accede to your demand.*'—The answer is short, but necessary; '*then we will not make peace!*"

In addition to the strength of argument, and the clearness of demonstration, which our author exhibits, his talent for humour entitles him to considerable praise. Having observed, that "the ancient government of France uniformly indulged the fond wish for the invasion and ruin of our islands;" and that "the present government means to carry into fatal effect what its predecessors only viewed in distant perspective," he says:

"The *flotilla of Boulogne* is the grand, and, indeed, the sole axis on which this mighty project revolves; what a more limited power impelled them [the ancient government of France] to cherish, in the secret recess of bosom contemplation, extended conquest: *What Monsieur l'Eveque d'Autun* only contemplated in England and in peace, as a remote probability, the uncassocked prelate, in his now re-laymaned ministerial capacity, and by virtue of his and his master's Boulogne flotilla, considers as a *done thing:* What *Monsieur l'Eveque d'Autun* only dreamed about as a desirable and distant accomplishment, *le Citoyen Taleyrand Perigord*, Sans Culottes, Secretary of State, jacobin, republican, and definitively, monarchical Cameleon, *now* views as *la gageure gagnée*, not as a visionary problematical adventure, but as an indisputable and inevitable conquest. Of this precious event, although the Proteus continues to dream in his Anti-Anglian slumbers, he, nevertheless, in his pillow-lucubrations, cherishes the vast and delightful idea, while feasting his celebrated optics upon the sleeping charms of *la Citoyenne Taleyrand;* and, as la Citoyenne has sacriligiously plundered the Church of its valuable treasure, in the person of her now irreverend spouse, and has caressed him to the surrender of his celibacy for the hymeneal chain, so would the benedict priest glory to cajole, or to conquer us *shopkeepers* into the barter of our liberties for Buonaparte's bloody blessings, and the sacrifice of our constitution for the fetters of France."

A calm and dispassionate Address to Sir Francis Burdett, Bart. pointing out to him the Causes of his defeat at the late Election of a Member to represent the County of Middlesex. By an Independent Freeholder. 8vo. Pr. 30. 1s. Rivingtons. 1804.

THIS address, which is justly denominated "calm and dispassionate," will,

will, we ſuſpect, produce but little effect on the mind of the demagogue to whom it is addreſſed. It exhibits a brief view of his public conduct, which is truly conſidered as the cauſe of his diſappointment; and pays a tribute of applauſe to the *private* conduct of the Baronet, which, if one-half that we have heard be true, is certainly not very well deſerved. That, however, is a ſubject which it is foreign from our purpoſe to diſcuſs. Sir Francis is here charged with having become an advocate for the French revolution, "*a member of the Corresponding Society*," the aſſociate of traitors, and the friend of the criminal and the diſaffected.

On the buſineſs of the meeting, Mr. Sheridan's conduct is contraſted with the Baronet's, and an eulogy is pronounced on the former, which we are very far indeed from believing to be juſt. Mr. Sheridan, we conſider as a political mountebank, fond of flattery, and eager to catch popularity with *any bait*. And to this diſpoſition we incline to impute thoſe effuſions of loyalty which have occaſionally eſcaped him, and which become him almoſt as well as profeſſions of piety from the Rev. John Horne Tooke, Eſq. or declarations of attachment to the conſtitution by Sir Francis Burdett, Bart. and the gang at his heels, on the Huſtings at Brentford, and at the orgies at the Crown and Anchor. Mr. Cobbett, we have ever thought, rendered a public ſervice, by placing the *Protean* principles of Mr. Sheridan in a proper point of view; and in a diſcuſſion on the Middleſex election, which will be found at the end of our preſent Number, we ſhall exhibit one additional trait, which will give the finiſhing ſtroke to his portrait, and remove all doubts from the public mind, as to the degree of credit to which any profeſſions of his are entitled.

In this tract are ſome charges of a ſerious nature, which any other man than Sir Francis Burdett would feel himſelf called upon to *anſwer*; but Sir Francis will call them calumnies, and prudently conſider them as beneath his notice. It is certainly the eaſieſt way of anſwering what cannot be confuted.

A full account of the Proceedings at the Middlesex Election, including the Speeches at the close of each day's poll. To which is added copies of the different Electioneering Squibs, Songs, Speeches, &c. issued by several Partisans for Sir Francis Burdett and Mr. Mainwaring junior, at the Middlesex Election, 1804. 8vo. Pp. 32. 6d. Springsfurth. 1804.

SIXPENNYWORTH of ſeditious traſh, and low ſcurrility, gleaned from the St. Giles's Committee, in the intereſt of the jacobin candidate, with a portrait prefixed, which might ſerve as well for Jack Shepherd, Jonathan Wild, or Sixteen-String Jack, as for Sir Francis Burdett.

POETRY.

Terrible Tractoration!! A Poetical Petition against Galvanising Trumpery, and the Perkinistic Institution. In Four Cantos. Most respectfully addressed to the Royal College of Physicians. By Chriſtopher Cauſtic, M. D. L. L. D. A. S. S. Fellow of the Royal College of Phyſicians, Aberdeen; and Honorary Member of no leſs than Nineteen very learned Societies. Second Edition, with great Additions: Small 8vo. 4s. 6d. Pp. 186. Hurſt.

FOR a general character of this ingenious and truly humorous poem, we muſt refer our readers to Vol. xiv. p. 416, of our *Review*. The preſent edition

edition is not merely a reprint of the former, but contains more than double its quantity of matter; and, to its increaſed bulk, its value bears a due proportion.

The following ludicrous animadverſion on the goſſamery theories of the philoſophiſtic Darwin, now forming a part of the third canto, are entitled to much praiſe; and, though the extract is ſomewhat longer than we could wiſh, we are confident that our readers will derive much gratification from peruſing it.

" Folks ought to die juſt when God pleaſes;
But moſt of all the dirty poor,
Who make, quoth Darwin, good manure *.

" That when the Ruſſians logger-headed,
Were killed by Frenchmen, ever dreaded,
Darwin rejoic'd, the filthy creatures
Would ſerve for ſtock to make muſquitoes †.

" And

" * Who make, quoth Darwin, good manure.

" Beſides the advantage of ſhewing how reverently this great philoſopher and philanthropiſt could ſpeak of religion, I am ſure I ſhall render an eſſential ſervice to agriculturiſts, by adducing the following quotation. I bring it forward the more readily, as I find the Board of Agriculture have been ſo negligent of the intereſt of that noble art, as not yet to have recommended the univerſal adoption of this meaſure.

'There ſhould be no burial-places in churches, or church-yards, *where the monuments of departed ſinners ſhoulder God's altar*, and pollute his holy places with dead men's bones. But proper burial-places ſhould be conſecrated out of towns, and divided into two compartments, the earth from one of which, ſaturated with animal decompoſition, ſhould be taken away once in ten or twenty years, *for the purpoſes of agriculture*, and ſand or clay, or leſs fertile ſoil, brought into its place.' *Darwin's Phytologia, p.* 242.

" † Would ſerve for ſtock to make muſquitoes.

" Among other ſpeculations alſo in the cauſe of humanity, bequeathed us by *this friend of man*, are the following, which will ſerve to prove a great conſolation to thoſe who have fooliſhly ſuppoſed that the blood-ſhed and devaſtation, produced by war, were circumſtances which ought to be lamented.

" Theſe remarks are publiſhed by Dr. Darwin, as written under his own obſervations in the manuſcript of his book, by a '*philoſophical* friend,' whom he left in his library. It is ſuppoſed, however, that the Doctor wrote them himſelf. At leaſt, the ſentiments have his ſanction. 'It conſoles me to find, as I contemplate the whole of organized nature, that it is not in the power of any one perſonage, whether ſtateſman or hero, to produce by his ill-employed activity, ſo much miſery as might have been ſuppoſed. Thus if a Ruſſian army, in theſe inſane times, after having endured a laborious march of many hundred miles, is deſtroyed by a French army in defence of their republic, what has happened? Forty thouſand human creatures, dragged from their houſes and connexions, ceaſe to exiſt, and have *manured* the *earth*; but the quantity of organized matter, of which they were compoſed,

" And alſo urges, with propriety,
That war's no evil in ſociety;
But has a charming operation,
To check exceſs of population.

" Superfluous myriads, from the earth,'
Are ſwept by peſtilence and dearth;*
Which drive his philoſophic plan on,
As well as blunderbuſs, or cannon.

" That

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poſed, preſently revives in the forms of millions of microſcopic animals, vegetables, and inſects, and afterwards of quadrupeds and men, *the ſum of whose happiness is, perhaps, greater than that of the harrassed soldiers by whose destruction they have gained their existence.* Is not this a conſoling idea to a mind of univerſal ſympathy? I fear you will think me a miſanthrope, but I aſſure you a contrary ſenſation dwells in my boſom; and though I commiſerate the evils of all organized beings, 'Homo, ſum, humani nihil a me alienum puto." *Phytologia, p.* 558.

" * Are ſwept by peſtilence and dearth.

" Laſt words of Dr. Darwin.

" I take no ſmall credit to myſelf, for being one of the firſt to bring into notice the lateſt and moſt ſublime of this ſublime philoſopher's ſublime ſpeculations. The fountain from which this radiant ſtream of illumination flows is denominated among booksellers, 'THE TEMPLE OF NATURE.'

" To paint all the writer's conceptions of the manſion of that old lady, and her own moſt ſingular qualifications, would be a taſk even beyond the abilities of a Cauſtic. Mr. Fuſeli, however, has *painted his conceptions* on the occaſion which, in one of his deſigns, appear, ſo far as I can comprehend him, to be ſimply theſe. In his frontiſpiece to the work, he repreſents one beautiful lady pointing at, or rather fumbling about, (ſomewhat indecently I muſt confeſs), a *middle* or *third* breaſt of another beautiful lady, whom I ſuppoſe to be Dame Nature,

" Than which there's nothing can be apter
To fill philoſophers with rapture.

" (Your Worſhip will excuſe my burſting into poetry, for the idea ſets all my inſides into ſuch a della cruscan-like ferment, that I ſhould certainly have ſplit open, had it not thus overflowed). This *third* breaſt I take to be the painter's emblem of the diſcoveries of Dr. Darwin—implying that their exiſtence is as evident, as that a woman has three breaſts. But, not to digreſs, the Doctor aſcertains that

" Human progenies if unreſtrain'd,
By climate friended, and by food ſuſtain'd,
O'er ſeas and ſoils prolific hordes would ſpread,
E'er long, and deluge their terraqueous bed;
But war and peſtilence, diſeaſe and dearth
Sweep the ſuperfluous myriads from the earth.

TEMPLE OF NATURE. CANTO IV.

" Some

" That, in this world's great slaughter-house,
Not only sheep, and calves, and cows,
But 'man erect, with thought elate,'
Must 'duck' to death his stubborn pate.*

" That in said butcher's shop, the weakest
Should always be 'killed off' the quickest,
Because Dame Nature gave the strongest
The *right* and *power* to live the longest.

" That since 'to die is but to sleep,'†
And poor diseas'd are scabby sheep,
That none need care a single button
If we should make them all dead mutton.

" That death is but a trivial thing,
Because a toadstool, or a king,

" Some *un*philosophical theorists have foolishly supposed that this sweeping plan of Dr. Darwin, which that philosopher appears to have introduced, lest 'prolic hordes' should 'deluge their terraqueous beds,' might as well be deferred till a few of the '*superfluous*' acres on the earth's surface were reduced to a state of cultivation. I should advise to employ these supernumeraries in navigating polar ices within the tropics, as recommended by the Doctor in the '*Botanic Garden*,' were I not apprehensive lest I should thereby, in some measure, destroy the operation of Saint Pierre's Tides.

" * Must 'duck' to death his stubborn pate.

" More last words of Dr. Darwin.

'The brow of man erect, with thought elate,
Ducks to the mandate of resistless fate.'

Temple of Nature. Canto IV.

" I have exhibited this couplet at all the assemblages of my poetising brethren in Grub-street and St. Giles's, not omitting the inhabitants of the 'Wit's Corner' at the Chapter Coffee-house, the elevated tenants of the Cyder Cellar in Maiden-lane, and Col. Hanger's 'Knights of the Round Table,' all of whom agree in acknowledging the elegance and correctness of the metaphor, and that its beauties are so transcendantly exquisite, and beyond the ken of mortal eye, as to be perfectly incomprehensible."

" † That since 'to die is but to sleep.'

'Long o'er the wrecks of lovely life they weep;
Then pleas'd reflect, to die is but to sleep.'

Temple of Nature. Canto II.

" I suspect that my intimate friend and correspondent Bonaparte [Buonaparté] is a full convert to Dr. Darwin's doctrine of death and its consequences. For, when he declared to Lord Whitworth his determination to invade England, although there were an hundred chances to one in *favour* of his going to the bottom, he was undoubtedly calculating on a comfortable nap after the fatigues of government."

Will

Will, after death, be ſure to riſe
In bats and bed-bugs, fleas and flies.*

"Beſides, they'll make, when kill'd in fight,
Vaſt 'monuments of paſt delight;'†
And that to *think* of is more pleaſant,
Than ſuch delight *enjoy'd* at preſent."

A Collection of Pſalms and Hymns, extracted, revised, and published; by the Rev. W. B. Williams, B. A. Miniſter of Homerton Chapel, Middleſex; and Chaplain to the Marquis of Downſhire. 18mo. Pp. 200. Williams. 1804.

WE ought to apologize to our *poetical* readers for claſſing this wretched farrago of enthuſiaſtical cant and methodiſtical preſumption under the head, *Poetry*; for not one feature of Poetry is to be diſcerned in nine-tenths of the *Pſalms* and *Hymns* here preſented to the public. It is a melancholy ſubject for reflection to all ſerious and ſober Chriſtians, that the weak minds of the lower claſſes of people ſhould be filled with ſuch miſerable ſtuff as is contained in this volume, calculated certainly to inſpire them with the moſt dangerous preſumption, hoſtile to the meek and humble ſpirit of Chriſtian-

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"* In bats and bed-bugs, fleas and flies.
'Thus when a monarch or a muſhroom dies,
Awhile extinct the organic matter lies;
But as a few ſhort hours or years revolve,
Alchemic powers the changing maſs diſſolve;
Born to new life unnumber'd inſects pant, &c."
Temple of Nature, Canto IV.

"It has been a matter of curious enquiry among ſome of my correſponding garretteers, whether this philoſopher himſelf, in the latter ſtages of his exiſtence, enjoyed much conſolation from reflecting that the 'organic matter' which entered into his own compoſition, was about to be employed for the important purpoſe of giving 'new life' to 'unnumbered inſects.'

† "Vaſt 'monuments of paſt delight.'
'Thus the tall mountains, that emboſs the land,
Huge iſles of rocks, and continents of ſand;
Whoſe dim extent eludes the inquiring ſight,
ARE MIGHTY MONUMENTS OF PAST DELIGHT.'

"The 'monuments of paſt delight,' Darwin ſays,
'Roſe from the wreck of animal or beaſt.'

"Thus taught by this wondrous ſage, I truſt the friends to humanity will ſuppoſe it beſt to let the poor, infirm, and decrepid, die off as faſt as poſſible to 'manure the earth,' that the quantity of organized matter of which they are compoſed, may revive in the forms of millions of microſcopic animals, vegetables, and inſects, make 'monuments of paſt delight,' &c. Therefore it is to be hoped, that the promoters of the Perkinean Inſtitution will prove as deſpicable in reſpect to numbers, as they are deficient in underſtanding, eſpecially in comprehending the great and glorious truths of modern philoſophy."

ity;

ity; and with a deſtructive confidence, ariſing from an *alledged certainty* of ſalvation, on the firſt moment of *Belief*. It is really ſhocking to ſee the venerable Biſhop Horne preſſed into ſuch company as Meſſrs. Williams, Toplady, Newton, Haweis, &c. &c. The 29th Hymn, addreſſed to *The Trinity*, is a parody of *God save the King!* We ſhall exhibit two or three ſpecimens of this notable production, which will ſuffice to convince our readers of the juſtice of our animadverſions.

HYMN 1. *(Toplady.)*

" A debtor to mercy alone
Of covenant mercy I ſing;
Nor fear with thy righteouſneſs on,
My perſon and offerings to bring:
The terrors of Law and of God
With me can have nothing to do,
My Saviour's obedience and blood
Hide all my tranſgreſſions from view.

" The work which his goodneſs began,
The arm of his ſtrength will complete;
His promiſe is Yea and Amen,
And never was forfeited yet.
Things future nor things that are now,
Not all things below nor above
Can make him his purpoſe forego,
Or ſever my ſoul from his love.

" My name from the palms of his hands
Eternity will not eraſe;
Impreſs'd on his heart it remains
In marks of indelible grace:

Yes, I to the end ſhall endure,
As ſure as the earneſt is given,
More happy, but *not more ſecure*,
The glorify'd ſpirits in heaven!!!"

" HYMN 25.—*(Hart.)*

" An Invitation to Sinners to *confide!*

" Let not conſcience make you linger,
Nor of *fitneſs* fondly dream;
All the fitneſs he requireth,
Is to feel your need of him:
This he gives you;
'Tis his Spirit's riſing beam.

" Come, ye weary, heavy laden,
Loſt and ruin'd by the fall!
If you tarry till you're better,
You will never come at all:
Not the righteous
Sinners Jeſus come to call."

Much in the ſame ſtrain of *comfort* and *confidence* is

" HYMN

"HYMN 57.

"Hither ye poor, ye rich, ye blind,
A ſin-diſord'r'd trembling throng;
To you the goſpel calls, to you
Meſſiah's bleſſings all belong.

"Reaſon's and virtue's boaſting ſons,
Derive no bleſſings from his tree;
For ſinners only Jeſus dy'd—
Then ſure I hear he died for me.

"'Twas with our griefs Meſſiah groan'd,
'Twas with our guilt his ſoul was try'd!
Our puniſhment he took, he bore,
And ſinners liv'd when Jeſus dy'd."

"HYMN 136.

"Truly bleſſed is this ſtation,
Low and full before his croſs;
When I ſee his great ſalvation,
All things elſe I count but droſs.
Here it is I find my heav'n,
While upon the Lamb I gaze,
Love I much, I've much forgiv'n;
I'm a miracle of grace!"

"HYMN 140.

"My ſoul attempt no more to draw,
Thy life and comfort from the law:
Fly to the hope the goſpel gives;
The man who truſts the promiſe lives."

"HYMN 142.

"*The moment* a ſinner believes,
And truſts in his crucify'd God,
His pardon *at once* he receives,
Redemption in full thro' his blood."

Ohe jam ſatis eſt! No wonder that ſuch *comfortable* doctrine as this makes numerous converts to ſchiſm! But it is a wonder that any man, who has a right to prefix the epithet *reverend* to his name, ſhould have the folly or the aſſurance to prefix his name to ſuch a farrago as that before us!

The Britiſh Volunteer, or Loyal Songſter. Being a collection of entirely new Songs, for all patriotic Companies; including thoſe on the Subject ſung at the different places of public Amuſement. Several written purpoſely for this Work, and adapted to familiar Tunes. To which is added a Selection of ſuitable Toaſts and Sentiments. 12mo. PP. 38. 6d. Neil, Sommer's Town.

MANY of theſe ſongs are not leſs diſtinguiſhed by poetical talent than by patriotic ſentiment; and ſuch attempts to cheriſh and to rouſe the national ſpirit, at a criſis which calls for the fulleſt diſplay of it, are highly praiſe-worthy.

NOVELS

NOVELS AND TALES.

Heliodora, or the Grecian Minstrel. Translated from the German of Baron Göethe. 3 vols. 12mo. Pp. 636. Dutton. 1804.

WE opened these volumes with no small degree of curiosity, from a recollection of one of the first productions of the author, *The Sorrows of Werter*, and from a knowledge of his subsequent life and writings; fully expecting to find them deeply tainted with that gross immorality and contempt of religion which so strongly mark the conduct and the writings of that school to which BARON GOETHE belongs. We were, however, agreeably disappointed; since, with very few exceptions, we found *Heliodora* to be an harmless, and an interesting tale; the incidents in which, though sometimes highly improbable, are well managed, and not unnatural. The characters are pourtrayed with a masterly hand; and, which is of more consequence, the moral is unexceptionable—vice meeting with its due punishment, and virtue with her proper reward. A great deal indeed is said about *fate* and *nature*; but nothing of nature's God. Speaking of the "Jerusalem delivered" of Tasso, the Baron has the presumption to represent it as a poem, which, with the exception of "a few beautiful episodes," is of "no value on the whole." This dogmatical sentence is, of itself, sufficiently strange, but the reason on which it appears to be founded is still stranger. "The *Christian Mythology* seemed to her cold and dead, and the object for which its heroes employed their valour entirely *founded on opinion*. Hence a war of opinions she considered as unworthy of the exertion of the poetic muse. But when she took up Homer, and mingled in his living world of gods and men, where the hearts and the passions of the heroes are on fire, how cold and lifeless appeared those knights of the holy sepulchre!" *Christianity* may, perhaps *now* be deemed a *fable* by *Goethe*, and his associate *Wieland*, who has publicly renounced its tenets, and impiously blasphemed its divine author; but the time will come when these vain philosophists, and their wretched votaries, bursting as they are with the vanity of human reason, will be compelled to acknowledge its reality, when too late to avert the punishments which it denounces on obstinate unbelievers.

The translation is well executed, with the exception of some few expressions, which are not *English*.

The Life of Napoleon, as it should be handed down to Posterity. By J. M—D. 12mo. Pp. 150. Parsons and Son. 1804.

WE have strong objections to any book in which *fiction* is blended with *fact*, since it tends to mislead young minds which are incapable of separating the one from the other. We have another objection too, to a fictitious life of the hero of this little volume. For, however ingenious a writer may be, however inventive his faculties, however fertile his imagination, we defy him to fabricate such a series of complicated horrors, crimes, and enormities, as the faithful page of history presents, in recording the *real* life and actions of Napoleone Buonaparté. The volume before us contains nothing that is improbable; but it falls very far short of the truth;—it is well written; the moral is good; and the principles and sentiments, in general, unexceptionable. We say, in *general*, because we must except the reflections at the beginning of the 6th chapter of the first book, which betray gross ignorance

norance of the ſubject, and ſhew that the author has been weak enough to adopt the falſe aſſertions of the Jacobins, French and Engliſh, who, and who *alone*, had the folly, or rather the effrontery, to aſcribe the enormities which marked the origin and progreſs of the French Revolution, to the oppoſition which it experienced from the beſt and wiſeſt men in Europe.

Auguſtus and Mary; or the Maid of Buttermere, a domeſtic Tale. By William Mudford. 1 vol. 12mo. Pp. 188. Jones. 1804.

THIS tale is founded on a well-known, but very melancholy incident. The characters of the father and mother are well drawn. Mary is a very intereſting picture; the object and tendency of the whole is to inculcate virtue, and to caution ſimplicity againſt deception. The main tale we believe cloſely adheres to the original facts, therefore, any analyſis of it would be ſuperfluous. The under tale of Louiſa Faulkner and William Stitchum ſeems to be foiſted in without any connection with the fate of the heroine, and anſwers no other purpoſe than to ſwell the book. The author alſo tries ſatire, which being beyond his reach, he ſubſtitutes abuſe. Mr. William Gifford is not an object to be hurt by the attacks of ſuch a puny aſſailant.

Sherwood Foreſt; or Northern Adventures, a Novel. By Mrs. Villa-Real Gooch. 3 vols. 12mo. Pp. 720. Highley. 1804.

IF the authoreſs of this production writes for amuſement, we adviſe her to take to ſome paſtime that may not be ſo public; if ſhe write from neceſſity we are truly ſorry for her, ſince the proceeds of ſuch a work muſt afford a very ſcanty ſupply. Whatever may be her purpoſe in giving theſe effuſions to the world, our duty is the ſame—to eſtimate the performance by its intrinſic merit.

In a preface, our noveliſt introduces ſeveral very great names, and, at their head, Homer, to prove that "the fire of genius is ſeldom *lit* but at the lamp of adverſity." This ſentiment ſhe expands in a fine-ſounding period full of long words, and epithets, and rhetorical figures. "Poverty in this, as it is called, enlightened age, treads upon the heels of genius, and *anticipates every progreſſive ſtep by rude aſſailment, and by the ſcorpion ſting of acute recollection.*"

To attempt an analyſis of this work would be taking up ſpace and time which we can beſtow to much more advantage on publications of importance. We muſt allow, however, that the paſſages before us are *harmleſs*. The ſtory is the old ſtory that has been ſo often repeated; the whole eſſence of which is compreſſed in the two firſt verſes of *an old ſong*.

"There *once* did live a lady fair,
And ſhe was in love with a gentleman."

In Sherwood Foreſt there are half a dozen of ladies fair; and they are all in love. Their loves are ſo intermixed and complex, that we could hardly diſcover, *who and who are together*. Their various adventures convey to the reader the following information,—that, if agreeable young men, and agreeable young women often meet together, it is probable love may ariſe. Indeed the authoreſs makes good a poſition that *there is in the ſexes a tendency to mutual affection*! This is the *novelty*, and the whole novelty which her ingenuity has diſcovered, and her ability exhibited; and deſerves equal praiſe with

with the reſearch of a ſchoolmaſter recorded in Gil Blas: the ſaid preceptor informed the world, that in Athens *children cried when they were whipt.*

The Duchess of La Valliere, an historical Romance. By Madam de Genlis. Translated from the French. 2 vols. 12mo. Pp. 480. Murray. 1804.

THIS is a work much ſuperior in ability, and literary merit, to the preceding article; nevertheleſs there is a mixture of objectionable with laudable ſentiments and repreſentations, which renders it at leaſt of a very doubtful tendency.

The hiſtory of Mademoiſelle de la Valliere is well known to that claſs of readers, who have a pleaſure in ſtudying the intrigues and gallantries of courts, more than the politics of nations. The real amount of her ſtory is, ſhe was a lovely woman of noble birth, attracted the love of Louis XIV. was many years his miſtreſs; but being deſerted for another, became penitent, and ſpent the remainder of her days in a cloiſter. She never took any ſhare in public affairs, therefore, her life is not, like that of Madame de Maintenon, of any political importance; nor indeed of more biographical importance, than the life of any other concubine who lives in a ſtate of adultery. Attached as we are to kings and princes, WE DO NOT CONCEIVE THAT THE EMBRACES OF ROYALTY CONSECRATE PROSTITUTION; OR THAT AN ADULTRESS IS ONE WHIT LESS AN ADULTRESS BECAUSE HER PARAMOUR IS A PRINCE. Soften her ſituation by as many mild names as you will, the Ducheſs of La Valliere was a harlot; and therefore unworthy the countenance of every virtuous woman. This kept miſtreſs had no doubt many to pay her court, ſince in all ages there will be ſycophants who will bow to vice when it is connected with greatneſs; but the dignity of virtue and genuine religion will avoid the pollution of ſuch aſſociates.

The romance before us repreſents Mademoiſelle de la Valliere as a young lady of great beauty and accompliſhments; and alſo of very amiable diſpoſitions: with that extreme ſenſibility of heart, which unleſs accompanied with firmneſs of principle and conduct, often betrays a woman to ruin. Having loſt her parents at ſeventeen years of age, ſhe was appointed Maid of Honor to Henrietta of England, wife of the Duke of Orleans, only brother to his Moſt Chriſtian Majeſty. One of the handſomeſt and moſt engaging men at the court of Verſailles was the king, about twenty two years of age, and lately married to the Infanta of Spain. Mademoiſelle frequently ſaw this prince; and before ſhe was known to him, *her ſensible heart* was captivated by his charms, although *he was married.* At length he diſcovered her paſſion; and after ſuch a diſcovery ſeduction naturally followed. Though ſhe yielded to her lover, ſhe ſtill retained ſo much of virtuous ſentiment as to feel great compunction for her fall. This part of the work ſeems very well intended to exhibit the ſufferings which ariſe to the votaries of pleaſurable vice, whoſe principles are not entirely corrupted, nor their feelings become callous. In this view the object of the work is meritotious. But, on the other hand, a conſiderable part of the lady's uneaſineſs ariſes more from doubts concerning her lover's conſtancy, than remorſe for her own conduct. Beſides, we muſt give very little credit to the *conscience of a lady who continues in the commission of adultery.* The fact was, ſhe did not actually repent until forſaken by her royal lover. Seceſſion from the world, when ſhe was deprived of that vicious intercourſe in which ſhe had ſo long indulged, can hardly be

regarded as an act of virtue and piety. It was certainly much better to retire to the monaſtery of the Carmelites, than to follow the uſual mode of kept miſtreſſes, who, on loſing one gallant, try to find another; but her motive was evidently not remorſe for her own conduct, for ſhe was manifeſtly diſpoſed to continue concubine to the king, as long as he was diſpoſed to retain her in that capacity. She left the world in diſguſt, becauſe a favourite man had left her for another. This is the motive and amount of her penitence as ſet forth in the novel. Her ſentiments and conduct are preſented as laudable on very falſe grounds.—The tendency of the work is to ſoften our abhorrence of vice, by accompanying that vice with many amiable and ſome reſpectable qualities. The Ducheſs de la Valliere might be mild, benevolent, compaſſionate, charitable—but ſhe was an habitual adultreſs. And an habitual adultreſs ought never to be held up to eſteem and veneration.

Such a picture cannot be beneficial to young females, who are a claſs of readers very likely to peruſe ſuch a romance. The intention of the writer may be good; but we cannot think the tendency good; and therefore do not recommend the performance to our readers.

MISCELLANIES.

Inſtructions for Yeomanry and Volunteer Cavalry. By Colonel Herries, of the Light Horſe Volunteers of London and Weſtminſter. Part I. Second Edition. 8vo. Pp. 256. Egerton. 1804.

"THE following Treatiſe," ſays Colonel Herries, in his *Introduction*, "is founded upon, and in all material reſpects conformable to, *His Majeſty's Regulations for the Cavalry*; a book which every officer ought carefully to ſtudy, and to which frequent reference muſt be made for explanations and details not immediately neceſſary in the preſent work, which only comprehends what appears to be moſt eſſential to the Volunteer Cavalry, for whoſe uſe alone it is deſigned."

Since the recommencement of hoſtilities, ſo many, and ſo various, have been the publications which have iſſued from the preſs, profeſſing to inſtruct our Volunteers in the different branches of military diſcipline, that we have been wearied almoſt to fatiety with peruſing them. So little, however, of real merit, has appeared on the ſubject, that we were peculiarly pleaſed on witneſſing the annunciation of a work from the pen of Colonel Herries, a gentleman of much experience and aſſiduity, and of courſe well qualified for the talk which he had undertaken.

We ſhall preſent our readers with a brief analyſis of the contents of the volume before us; previouſly to which, however, we ſhall take the liberty of quoting the opinion of its author, on what has been the ſubject of much diſcuſſion, both in and out of Parliament.

"In order to employ this ſpecies of force," [the Yeoman and Volunteer Cavalry], obſerves Colonel Herries, "with the greateſt effect, and to derive from it that important aſſiſtance which it may reaſonably be expected to afford, as well in the encounter of a foreign invader, as in the preſervation of internal tranquillity, it would probably not be brigaded with regulars, or employed to act *in the line*, except on particular occaſions. Conſidering the character and compoſition of the Volunteer Cavalry, it ſeems that

that its peculiar province would be the buſineſs of light troops acting in ſeperate detachments; a ſervice which offers full ſcope to the courage, activity, and intelligence of every individual, and which of courſe preſents the beſt field for the diſplay of thoſe advantages which Gentlemen and Yeomen muſt neceſſarily poſſeſs over *privates* of every other deſcription; to whom they muſt, generally ſpeaking, always remain inferior in the ordinary duties of the *common ſoldier*."

The firſt Chapter of this Treatiſe relates to horſes, and the moſt approved methods of training them for military ſervice. The ſecond preſents a full and perſpicuous explanation of military terms. The third conſiſts of inſtructions preparatory to the drill, illuſtrative of the firſt principles of military tactics. The fourth Chapter is appropriated to riding, with much uſeful information relative to the choice and management of horſe-furniture and accoutrements. The fifth contains inſtructions for the drill, in five claſſes. The ſixth ſuppoſes a troop and ſquadron formed, and going through their different evolutions on the parade.

To remedy the inconvenience ariſing from there being a variety of inſtructors, who teach according to their different modes, and the different degrees of knowledge which they poſſeſs, "it has been the firſt object of the preſent work," ſays our author, "to lay down ſuch a ſyſtem of drilling, as will not only aſſiſt and accelerate the progreſs of the private, (who in theſe corps is capable of uniting theory with practice, and can improve himſelf by reading as well as by exerciſe), but will enable the officer of any Volunteer Corps to ſuperintend the conduct of his drill-ſerjeant, and to determine immediately, whether he is inſtructing the men in conformity to the eſtabliſhed regulation, and whether he employs the proper word of command for every charge which it is intended to effect."

We underſtand from our author, that it was his intention to place, under the head of *General Obſervations*, the ſubſtance of what is contained in the beſt authorities, relative to the movements of a ſquadron of light cavalry; and the reſerve for the *Second Part* of his treatiſe, the manœuvres of a regiment, the duties of volunteer cavalry in garriſon and in the field, &c. &c.; but the duty which he owes to the corps which he has the honour to command, particularly at this moment, has prevented him from finiſhing the work.

We cannot but regret that a Treatiſe ſo valuable ſhould remain unfiniſhed. As far, however, as the preſent volume goes, it may be conſidered complete, and we will venture to aſſert, that, by an attentive peruſal thereof, a perſon may acquire more theoretical knowledge—and of that deſcription of theoretical knowledge which may eaſily be reduced to practice—in one day, than by the verbal inſtructions of a drill-ſerjeant for a month.

After what we have ſaid, we can only expreſs our hope, that when the "piping times of peace" ſhall return—ſhould the *deſtinies* of the new *Emperor* of the French REPUBLIC permit ſuch a period to arrive—our author will not neglect the completion of the taſk which he originally contemplated.

A Conciſe Introduction to the Latin Language, compiled from ancient and modern Writers of approved authority. For the uſe of the Middle Forms in Grammar Schools. By the Rev. George Whittaker, A. M. 12mo. C. Law, Longman and Rees, London; B. C. Collins, Salisbury; T. and G. Burdon, Winchester; T. Skelton, Southampton.

THIS work is founded on the baſis of Lilly's grammer, but contains many very judicious alterations and improvements, among which the moſt deſerving of notice are, the addition of Greek nouns to the ſubſtantives, and a new arrangement of the pronouns; the verbs alſo are much better explained to the Engliſh pupil than in any Latin grammar we have yet ſeen, and the ſyntax, though ſhorter than that of Lilly, and leſs encumbered with examples, and conſequently leſs burthenſome to the memory, contains all that is ſufficient for the learner at the age for which it is intended; and, indeed, when it is once maſtered by the boy, the man will have little more to acquire to become an accurate grammarian.

We are ſurpriſed that no teacher of Latin grammar, who ſtudies the memory of his pupils, has diſcarded the vocative caſe: it ſhould be mentioned only as an anomaly in the ſingular number of the ſecond declention in thoſe nouns which end in *us*. The following rule in ſyntax is alſo very inaccurately expreſſed in Lilly, "Eſt pro habeo regit dativum;" but it is ſtill more ſo by Mr. Whittaker, who ſubſtitutes *sum* for *est*; for in this caſe the verb ſubſtantive is uſed impersonally, and conſequently has neither firſt nor ſecond perſon; but the more accurate mode of expreſſion would be *est* followed by a dative caſe has the meaning of *habeo*; for when it thus acquires the meaning of *habeo*, it retains its primitive government of the nominative caſe, as in the example here given to illuſtrate the rule:

Est mihi namque domi *pater* eſt *injusta noverca.*

We heartily recommend this grammar to the attention of all ſchoolmaſters who wiſh to abridge the labour of their pupils, without in the leaſt diminiſhing the fruit of that labour; and we think it need only be known to be adopted in all ſchools where Lilly's grammar is now taught.

REVIEWERS REVIEWED.

Outlines of a Philoſophy of the History of Man, translated from the German of JOHN GODFREY HERDER, *Superintendant of the Clergy of the Duchy of Weimar.* By T. Churchill. The ſecond edition, in 2 vols. 8vo. Johnſon. 1804.

THE Monthly Reviewers begin their account of this work with acknowledging that *their* readers are entitled to ſome apology, or ſome reaſon, for the late appearance of the article. The apology which they make, if apology it can be called, is far from ſatisfactory. As our delay has been ſtill longer than their's, an apology would certainly be due from us, were not we perſuaded that *our* readers have had *plus quam satis* of the unmeaning ravings of Herder. The truth is, that we had no intention of blotting our pages with any thing more of this infidel divine after the view which we gave of his *oriental dialogues*; but our intention was completely changed by the character given of him in the Review, to which we

we have referred *. Herder has now paid the debt of nature, and "gone to his own place;" and, though we do not acknowledge, in its full extent, the truth of the maxim, *Nil niſi bonum de mortuis*, we ſhould yet be ſorry to leave on the minds of our readers an unfavourable impreſſion of the memory of a man "of great information, liberal views, and ſingular impartiality, with as few prejudices and as little vice as ever belong to a human being!"

We ſat down, therefore, to peruſe with attention theſe outlines of *philoſophical hiſtory*, or *hiſtorical philoſophy*, (for neither the author nor his tranſlator ſeems perfectly decided which of theſe titles would beſt ſuit the work); and the firſt thing that attracted our attention was the tranſlator's modeſty and ſingular regard for truth. The tranſlator of the *oriental dialogues* very ſoon diſguſts his reader with Gaelic fictions relating to *Oſſian* and *Job*, and with his preſumption in claiming a right to change the arrangement which had been formed by his author; but very different is the language and conduct of Mr. Churchill.

"Every one," ſays he, "who is acquainted with HERDER, muſt be aware of the difficulty, if not *impoſſibility*, of transferring his ſpirit, his 'words that burn,' into another language. To have undertaken a taſk ſo arduous, may be deemed preſumption in me; and *none* can be *more ſenſible* than *myſelf*, that, in the execution of it, I am far, very far, from having done *what I wiſhed*, and what it would have been the height of my ambition to have accompliſhed."

That no one can be *more* ſenſible than Mr. Churchill, that he is far from having done *what he wiſhed* is a truth incontrovertible, becauſe no one, but himſelf, can poſſibly know *what* he *wiſhed* to accompliſh; but his anxiety to prevent his readers from falling into a miſtake on *this* point is a pledge that he deſigns not wilfully to deceive them; whilſt his own modeſt reſpect for the tranſcendent abilities of his author affords good ſecurity for his faithfully endeavouring to perform the *impoſſible* taſk which he has undertaken. But, bleſs us! what geniuſes are the Germans! Homer has hitherto been deemed to have as much ſpirit, and as many "words that burn" as moſt authors. Yet Pope has, in many inſtances, though certainly not in all, transferred his ſpirit and his burning completely into the Engliſh language; but a greater than Pope would fail in attempting to do the ſame thing for Herder. Should any one inquire into the propriety of expreſſing philoſophical diſquiſition in "burning words," Mr. Churchill, we doubt not, is able to ſatisfy him, though we are not; for to us preciſion and perſpicuity have always appeared to conſtitute the whole excellence of a philoſophical ſtyle. Perhaps the *burning* has, on this occaſion, been preferred to the *cool* and *ſimple* ſtyle, to render the book worthy of being dedicated to GOD, which it is in the following ſingular paragraph:

"Thus, Great Being, Inviſible Supreme Diſpoſer of our race, I lay at thy feet the moſt imperfect work that mortal ever wrote, in which he has ventured to trace and follow thy ſteps. Its leaves may decay, and its characters vaniſh; forms after forms, too, in which I have diſcerned traces of thee, and endeavoured to exhibit them to my brethren, may moulder into duſt; but thy purpoſes will remain, and thou wilt gradually unfold them to thy

* Monthly Review, Auguſt 1803.

creatures, and exhibit them in nobler forms. Happy, if then these leaves shall be swallowed up in the stream of oblivion, and in their stead clearer ideas arise in the mind of man.

"HERDER."

Thus does the author conclude his *preface*, after which the reader will not be surprized at finding him "begin his Philosophy of the History of Man from *heaven*." The work is divided into twenty books, and each book subdivided into a greater or smaller number of chapters. To each chapter is prefixed a *title* or *contents*; but the *books* have not separately that honour. This we think a defect, and, to shew our regard for the memory of Herder, we shall, in part at least, supply the defect by entitling the first book,

CELESTIAL NEWS, or the GAZETTE of COSMOGONY.

This book is divided into seven chapters, of which the first informs us that the earth is a *star among stars*; that it possesses *faculties* similar to those of an artist; that the law of gravitation is *eternal*; that, as "the planets revolve round one common centre, in spaces proportionate to their magnitudes and densities," Jupiter and Saturn are bodies many millions of times *denser* than *Mercury!* that our sun and planets, with a whole galaxy of suns and planets, revolve round the *Dog-star*; and that the human soul is not merely immortal, but absolutely *eternal*, as God is eternal! This last piece of information must be confessed to be rather stale, having been often repeated by the philosophers of antient Greece; but of the preceding articles the greater part have surely the charm of novelty.

In the second chapter the author expresses a *modest* regret that he cannot travel to the moon, Venus, and Jupiter, and survey the manners and customs of their inhabitants; thinks it highly probable that, in some future period of his existence, he shall wander from planet to planet; and wishes that he could, at present, ride through the whole regions of heaven on the *hair of a comet!* In this chapter, such is the *burning* of his *words*, that we are sometimes tempted to suspect that it has consumed his meaning. Thus, when he says that "in us the relation of matter to mind is probably proportionate to the length of our days and nights;" and that "the celerity of our thoughts is, probably, as the revolutions of our planet round itself, and round the sun, to those of either star," his meaning has either evaporated in smoke, or lies buried in ashes. The same thing may be said of the sentence, in which it is affirmed, that "*spirit* and *morals* are physical, and obey, only in a superior degree, the same laws (with matter), all of which ultimately depend on the solar system."

It is observed, in the third chapter, that the earth has undergone many revolutions, of which some were *accidental* and some *necessary*. Of the *accidental* revolutions no theory is to be looked for; "but of the essential and primitive revolutions of our earth," says the author, "I could wish the theory might be discovered before I die; and I even hope it will." This hope was built on the analysis by which "the *electric* matter, and in some measure the *magnetic* have been resolved," or, as the translator expresses it, "reduced to their *simple principles!*" but, alas! *rational* and *well grounded* as such a hope must have appeared, it has been frustrated. Herder is dead, and the expected theory is not yet discovered! An approach, however was made towards the discovery by himself. "Before our air, our water, our earth could be produced, various reciprocally, dissolving, and precipitating *stamina* were necessary." Though we are not told *totidem verbis* what these

stamina

ſtamina were, the information is collected with *certainty*, from the following aſſertion, "At ſtated periods, air, fire, water, the earth, aroſe from theſe *ſpiritual* and *material ſtamina*." Nature was under the neceſſity of producing her leaſt perfect creatures firſt. Air, water, and light were firſt formed; then vegetables; then the inferior animals; and laſt of all man, when the earth had advanced towards maturity. Now, alas! the poor earth has become *old*; and when ſhe ſhall be completely ſuperannuated, "the eternal laws of wiſdom and order" require that "the ſun ſhall attract into his fiery boſom, thoſe powers which ſhe can no longer renovate and uphold; and this the ſun may do (without any violation of juſtice), after having ſo long warmed us with his paternal care, foſtered all living beings, and linked them to his cheering village with golden bands"

In the fourth chapter the author deſcends a little from his aërial flight, and communicates information relating chiefly to this earth. He firſt preſents inſtruction to the geometricians: and as what he ſays of the *ſphere* ſeems to be new, we recommend it to the conſideration of the Univerſity of Cambridge, which, great as our reſpect is for that learned and ſcientific body, we more than ſuſpect to be little converſant with ſuch ſpeculations as thoſe which employ the minds of the philoſophers at Weimar. "The ſphere is the moſt perfect figure; containing the *greateſt ſurface* with the *leaſt mass*; it is, *therefore*, the figure of the earth." The author declares, if the tranſlation be correct, that "his book will be ſacred to him, as long as he beholds the circumambient heaven above him, and this all-including ſelf-encircling earth beneath his feet."—"Every thing on the circumference of this earth is a *wheel*, as appears from the ſhades of the earth in the moon." Had mankind ſeriouſly conſidered the *ſpherical* figures of the earth, they never could have been ſo *abſurd* as to murder one another for errors in philoſophy or religion; but it would appear that, in the author's opinion, ſuch murders might have been perpetrated without abſurdity, on a *critical* or *cylindrical* earth. He ſeems to doubt whether the diviſion of the globe into *climates* be not a Ptolemean *prejudice*, but is very certain that, "while the ball revolves, HEADS" (*human* heads doubtleſs) "revolve on it as *climates*; MANNERS and RELIGIONS, or diſpoſitions and *garments*!"

Boys at ſchool, at leaſt Engliſh boys, when firſt taught the diurnal rotation of the earth, find ſome difficulty in conceiving what keeps themſelves and others from falling headlong into the immenſe void; but our author, who hopes that theſe *outlines of the philoſophy of hiſtory* may become a ſchool-book, has kindly furniſhed them with a ſolution of the difficulty. "Nature," ſays he, "has faſtened *a gentle weight to our feet* to give us uniformity and *ſtability*: in the material world it is called GRAVITY; in the immaterial, INDOLENCE!"

We are next favoured with the reaſon (and a very delicate reaſon it is) why a man loves his *country* and his *wife*. It is "not becauſe they are the beſt in the world, but becauſe they are abſolutely *his own*, and becauſe he loves *himſelf*, and his own *labours in them*!" "The central point of the earth is every where!"—"Man is the LORD and SERVANT of Nature; her moſt BELOVED CHILD, and at the ſame time perhaps her moſt rigidly SUBJUGATED SLAVE!"—"The meaſure of our faculties, the revolutions of our different ages, the changes of our occupations, phenomena, and thoughts, the nullity or duration of our reſolves and acts! all theſe, we ſhall find, are ultimately connected with the ſimple law of the viciſſitudes of days and ſeaſons." Still more extraordinary than all this, we are told, that if man lived

longer

longer than he does, his "empire on earth would not be so extensive!" Through the whole of this chapter, as in in some parts of the preceding, the author's meaning, if not *burnt* up, is dreadfully scorched.

The fifth chapter begins with informing us that we are composed of *ether*, and *therefore* "incapable of breathing *pure air*;" and that "the air, *in all likelihood*, was the magazine which contained the powers and materials which formed the earth." Then follows an attempt to compound into one system the old and new chemistry, by affirming, that among the powers which act through the medium of the air, are found both *phlogiston* and *oxygen*. After which we are told that "the air is the *matter* of terrestrial creatures, as well as of the *earth* itself;" and, rising with his subject, the author boldly pronounces "the air the CREATOR *of this globe!*" Then follows the fable of Prometheus, which he seems to give as true history. Of the air, which is indeed the *organ* of the Deity, "all the qualities and phenomena are said to be constituted by immaterial powers, which operate in the atmosphere!"

To prevent a mistake, into which it seems men of genius on the continent are liable to fall, the author assures his reader that "the earth is not ALONE in the UNIVERSE!" that "other celestial beings operate upon its atmosphere; and that the sun, that globe of *eternal* fire, governs it with his beams" The moon, however, acts a very important part. She "hangs even within the earth's atmosphere," which we suppose to have been the *fact* which excited the author's modest and rational wish to travel to her; but though he means not to have had that wish literally gratified, he obtained what was surely a better thing—"the power of almost working miracles."—"In the wide labyrinth of contending powers, has the human understanding found a clew, and almost performed miracles; guided principally by the irregular MOON FORTUNATELY placed so near us!"

> "Sick was the sun, the owl forsook his bow'r,
> The moon-struck prophet felt the madding hour,"

and attempted to revive the study of *astrology*. "Were all these observations, and their results, ever applied to our aërial ark, as they have already been to the ebb and flow of our ocean, I am of opinion," says the author, "*astrology* would appear anew among our sciences in the most respectable and useful form." In the mean time, till that grand revolution in science shall take place, he contents himself with applying his discoveries to the improvement of metaphysics and politics.

"Be this (the revival of astrology) as it may, we *are*, and we *grow*, we *wander*, and we *toil*, under or in a sea of *celestial powers*, part of which we have observed, and of part of which we have formed conjectures. Since air and weather have so much power over us, and the whole earth; in all likelihood it was here an *electric spark* that shot more pure into *this human being*; there a portion of *inflammable matter* (Q. Hydrogen Gas) more forcibly compressed into that; here a *mass of mere* COLDNESS *and* SERENITY; there a *soft, mollifying, diffusive essence*; that determined and produced the greatest epoch and revolutions of human kind!!!"

The information which is first given in the sixth chapter will ceriainly surprize those plain people who have been accustomed to consider mountains as mere excrescences on the surface of the earth. This is so far from being in reality the case, that from "a simple inspection of a *map* of the world it is apparent that chains of mountains constitute the *skeleton on which the land was formed*, just as muscular flesh was formed on the ribs and other bones,

bones, which conſtitute the ſkeleton of the human body!" "Thus America, even according to its figure, is a ſtripe of earth appended to its mountains!" So are Aſia, Africa, and Europe. "Thus the production of the firſt mountains determined how the earth ſhould exiſt as dry land. They ſeem, as it were, the antient nuclei, or buttreſſes of the earth, on which the air and water only depoſited their burdens, till at length a place for vegetable organization was laid down, and ſpread out." Yet the author is doubtful whether theſe mountains of ſo much importance in cosmogony be any thing more than "HARNISHERS;" though he has not told us where the horſes that wore them, exiſted before the formation of the earth; which is probably one of the queſtions which remain to be ſolved, and of which he muſt wiſhed to ſee a ſolution!

He finds that Aſia was firſt inhabited, *becauſe* "it poſſeſſed [poſſeſſes] the higheſt and broadeſt chains of mountains, and on the ridge a plain, which the ſea *never reached*." From Aſia he traces mankind through the other quarters of the globe, and finds the moſt ancient inhabitants of every country on the mountains. "As the mountains diſtribute *water* to the earth, ſo alſo diſtribute they *people*;" and it is to be ſuppoſed for the ſame reaſon, otherwiſe the ſimile would be impertinent. "One height produced nations of hunters, thus cheriſhing and rendering *necessary* a ſavage ſtate: another more extended and wild, afforded a field to the ſhepherd, and aſſociated with him inoffenſive animals: a third made agriculture eaſy and neceſſary; while a fourth led to *fiſhing*, to *navigation*, and to trade." We cannot but regret that our author has not told us in what region of the earth it is that men catch fiſh and navigate ſhips on the tops of high mountains; for, to our ſhame be it ſaid, we never heard of it before, though we have long known that "the ſtructure of our earth, in its natural variety and diverſity, rendered all theſe diſtinguiſhing periods and ſtates of men unavoidable." We have, indeed, been accuſtomed to look for the origin of *fiſhing* and *navigation* among the inhabitants of the ſea-ſhore; but to the ſea, navigable rivers, and great lakes, this pious prelate attributes other effects—even a variety of governments, cuſtoms, and religions among men.

"The inhabitants of America," he ſays, "dwelt too much ſeparated from one another by lakes and rivers, abrupt heights and precipices, for the culture of one region, or *the old word** of the tradition of their fathers, to eſtabliſh and extend itſelf as in the wide ſpread Aſia!" We are next informed why there is no *terra auſtralis* or ſouthern continent: it is, becauſe "in that deep ſea there is no primitive mountain high enough to *create* an extenſive firm bed!" We thought the *air* had been the creator; but why is there no high primitive mountain in the deep ſouth ſea? Philoſophiſm ſhould leave nothing unſolved. The aërial inſects will not here anſwer the purpoſe; for though theſe ſubordinate creatures "do what they can, and produce, perhaps, in ſome thouſands of years the little iſles, which appear as points in the ocean;" yet it ſeems their power, and indeed "the powers of this whole ſouthern region extend no farther." Is New Holland only a *point* in the Ocean?

In the ſeventh and laſt chapter of this firſt book, we have ſome reflections

* We ſhall not ſay what is meant by this *old word*; but ſuch of our readers as have looked into the *oriental dialogues*, or even peruſed with attention our Review of that work, can be in no doubt about it.

on

on the cauſe of the ſource of the higheſt chains of mountains in the old and new worlds, which are ſo tame that they might have been written by a *Britiſh* philoſopher. We are aſſured, however, that they will appear from the ſequel to be of great importance in the philoſophical hiſtory of man, when it will be ſeen that the author recovers his fire. The only burning paſſage in the preſent chapter is that in which it is affirmed, not merely that the higheſt mountains and deepeſt caverns are *actually* found in South America, but that in South America "ſtood ſide by ſide the giant and the dwarf, the wildeſt heights with the profoundeſt depths, of which any country on earth is CAPABLE!"

The ſecond book of this great work might be properly enough entitled,

PHISIOLOGICAL NEWS.

It is divided into four chapters, giving a *philoſophical* account of the proceſſes of *generation* and corruption; but, though this account is abundantly new and ſtrange, ſeveral reaſons conſpire to prevent us from analyzing it ſo minutely as we have analyzed the author's *Cosmogony*. 1. It is not very intelligible, "the burning of the words' having too often confumed the meaning; 2. The chemiſtry of *generation* would hardly be reliſhed by ſuch of our *female* readers as have not been illuminized; and 3. The analyſis of the firſt book, which treats of Coſmogony, is alone ſufficient to ſhew

> "How charming is divine poiloſophy!
> Not harſh and crabbed, as dull fools ſuppoſe,
> But muſical as is Apollo's lute!"

We muſt not, however, paſs over this ſecond book without favouring our readers with a few ſpecimens; and we ſhall begin with the proceſs by which our earth was fitted to become, what it is the object of the firſt chapter to prove it now is—*a grand manufactory, for the organization of very different beings.*

"As ſoon as granite, the nucleus, of our earth exiſted, there was alſo *light*, which in the thick vapours of our chaos, acted, perhaps as *fire* (what accurate chemiſtry?) There was a *more dense* and *powerful air*, than that we now enjoy; a more *compound* and *ponderous water* to operate upon it." (What third ingredient had made up the maſs of that ponderous water?) "*Penetrating acid diſſolved it*," (Q. the air or the water?), "and transformed it into STONES of other kinds! Perhaps the immenſe *ſands* of our earth are but the *aſhes* of this mouldered ſubſtance. The inflammable matter of the air probably converted *ſilex* into *calcareous earth*, and in this the firſt living creatures of the ſea, *ſhell-fiſh*, were formed; for throughout all nature the materials appear before the organized animated ſtructure. A ſtill more powerful and *pure* action of *fire* and of *cold* was requiſite to cryſtallization, which inclines not to the ſhelly form, exhibited by lime in its fractures, but to geometrical angles. Theſe too vary according to the component parts of each individual, till they approach the ſemi-metals, metals, and ultimately the *germes of plants!*" (p. 46.)

This is certainly precious philoſophy, as is likewiſe the *novel* information, that "had petroleum and ſulphur been ſpread over the ſurface of the globe in ſuch quantity as we now perceive ſand, clay, and fertile mould, the creatures that dwelt on it muſt have been different from what they now are!" "That nutritious plants are compoſed of milder ſalts, and oils, gradually prepared from *looſe ſand*, *tenacious clay*, and *moſſy peat*;" that the air "in the realms

realms of Pluto" (the burning phraſe for gold-mines) " is unwholeſome to man, becauſe he CANNOT EAT GOLD!" and that " the littleneſs of man in the domains of nature, may be inferred from the *thin ſtratum* of fruitful mould, which alone is properly his territory."

In the ſecond chapter, where *the vegetable kingdom of our earth is conſidered with reſpect to the hiſtory of man*, we are told, that " man and animals are produced from *ſeed*, which, like the germ of a future tree, requires a matrix." But we muſt not purſue this ſubject; and ſhall only add, that men and trees, when they die, " reſign the little *phlogiſton* which they contain to the *ſoul of nature!*" We know not whether the reader, after this, will be ſurpriſed to learn, that " in the eye of a ſuperior Being, man's actions upon earth may appear juſt as important, certainly at leaſt as determinate and circumſcribed, as the actions and enterpriſes of a *tree!*" Of the truth of this aſſertion, we confeſs that we are not without our doubts. To the *air*, our author's creator of worlds, a *tree* and a *philoſophical hiſtorian* are indeed of the ſame importance; but we have a ſtrong ſuſpicion, that " the PRINCE of the *power* of the air" is much more intereſted in the enterpriſes of the *philoſopher* than in thoſe of the *tree*.

We paſs over the author's lamentation on the *humiliating manner* in which children are *begotten*; and regret, in our turn, the occaſional defects of his memory. In the former book he traced the human race from one heir who had their reſidence in Aſia. Here he obſerves, much more philoſophically, that " all plants grow wild in ſome part or other of the world. Thoſe, which we cultivate with art, ſpring from the free lap of nature, and arrive at much greater perfection in their proper climes. With animals, and with men it is the ſame: for every race of men, in its proper region, is organized in the manner moſt natural to it. Every ſoil, every ſort of mountains, as well as a like degree of heat and cold, nouriſhes its own plants." Therefore, as men and animals are *plants*, there muſt have been differently organized races of men placed originally in different regions.

We were at ſome loſs to conceive what could have given ſo *rational* and *ſober* a writer ſuch a favourable opinion of the ſcience of *aſtrology*; but the grounds of that opinion are here developed, and ſhewn to be *truly ſolid*.—" The plants of the Cape, in our hot-houſes, bloſſom in *winter*, as then arrives the *ſummer of their native country*. The marvel of Peru bloſſoms at *night*, probably becauſe it is then *day* in America *, whence it originally came!!" Now theſe ſympathies can reſult only from the ſecret influence of the *ſtars*, or at leaſt of the *ſun*, one ſtar, on the plants; and in the discovery of this influence conſiſts the ſcience which our author wiſhes to reſtore to its priſtine rank.

Next follows a ſentimental addreſs to the plants—" ſalutary children of the earth!" After which we are told that man is a BEAST, holding the middle rank between the carniverous and graminivorous animals. This ſubject is

* The author attributes this reaſon for the nocturnal bloſſoming of the marvel to *Linneus*. We ſhould have the very ſame opinion of it that we have, had its author been Newton, or even Solomon; but we confeſs, that from the manner in which he refers to the tranſactions of the Swediſh academy, which we have not at hand, we have ſtrong ſuſpicions that Linneus has made no ſuch aſſertion.

continued

continued in the third chapter, which treats of *the animal kingdom in relation to the history of man.*

"I must here observe, once for all," says the author, "that man acquired chiefly from BEASTS themselves, that *information*, which enabled him gradually to obtain his dominion over them. *These* were the living sparks of the DIVINE UNDERSTANDING, (Q. Were the beasts or the information derived from these sparks?) the rays of which, as they related to food, habits of life, clothing, address, arts, or instincts, he *condensed* within himself from a greater or smaller circle." (p. 63.)

It has often been remarked, that the animals peculiar to the new world, have neither the strength nor fierceness of those of the old; and various reasons have been assigned for these differences, of which we believe, that, till the appearance of the work before us, not one was deemed satisfactory by sober inquirers. Our author, however, solves the difficulty with his usual confidence and usual success.

The American animals "disengaged themselves with difficulty *from the warm slime*," in which they originally grew, some leaving behind them "their *teeth*; others, a *foot* or a *claw*, and others again *the tail*; and hence it is that most are deficient in size, courage, or swiftness!!" An account of the origin of animals very similar to this had indeed occurred to certain philosophers of antiquity, who taught that mother Earth first brought forth vast numbers of *legs*, and *arms*, and *heads*, &c. which approaching each other, arranging themselves properly, and being cemented together, *started up at once full grown men and women.* But the philosophers of antiquity knew nothing of "the electric stream," which their modern disciples have discovered to be an essential ingredient in the composition of animals; and our author assures us, that "the electric stream being evidently *wanting* in *America*," this defect in the animals originally mutilated by the tenacity of the slime of that continent, is the cause of their inferiority to the animals of Asia, Africa, and Europe!

In the fourth chapter, of which it is the professed object to prove, "that man is a creature of a middle kind among terrestrial animals," we meet with two very unexpected pieces of information. The first is, that "in the eye of the eternal Being, who views all things in one connected whole, perhaps the *form* of the *icy particle*, as it is generated, and the *flake of snow* which grows from it, may have an analogous resemblance to the formation of the *embryo in the female womb!*" and the second, that "no sooner does the bird approach the earth in a hideous equivocal genus, as in the *bat* and *vampire*, but (then) it resembles the human skeleton!" These are two of the author's proofs that man is a creature of a middle kind; and we are persuaded that the reader will agree with us in thinking, that they are of themselves a sufficient reason for the exclamation—"Rejoice in thy situation, O man! and study thyself, thou noble middle creature," in all that lives around thee," but more especially in bats and vampires!!

The third book is, like the second, *physiological*; but it contains rather PHYSIOLOGICAL HYPOTHESIS than *physiological news.* In six chapters the author considers the *structure of plants and animals*; compares *the various powers that operate in animals*; gives what he calls *examples of the physiological structure of some animals*; treats of *instincts*, which he attributes, not only to *animals*, but also to *vegetables*, and even to a STONE *falling by the force of gravity*; considers the advancement of the creature from mere vegetable life, to what he calls

calls *a combination* of *ſeveral ideas, and to a particular freer uſe of the ſenſes and limbs*; and conſiders the *organic difference between men and beaſts.*

In this book every thing is attributed to what is termed ORGANIC POWER; but of *orgnaic power* itſelf, the reader will look in vain for an explanation or definition. It ſeems, however, to be the author's meaning, that all the difference between men and beaſts, and even between men and vegetables, results from the ſtructure of their ſeveral parts, and their combination of thoſe parts into one whole; and that the ſeveral *ſenſes*, inſtead of being the *inſtruments* of mind by which it exerts its various propenſities, are the *baſes* of thoſe propenſities themſelves. We ſhall not, however, be poſitive that this is preciſely the author's meaning; for the ſtyle of this book is ſo totally unlike every thing that we have ſeen expreſſive of ſcience, the writings of Kant and his followers alone excepted, that when with no ſmall difficulty we had collected, as we thought, ſome ſenſe from "the burning words," we found, on cloſer inſpection, that we had got hold only of a *cinder*. It is proper, however, that the reader form his own judgment; and this he may ſee from the following paſſage, the moſt luminous and comprehenſive that occurs during the diſquiſition:—

"Nature beſtowed on her living children what ſhe had beſt to beſtow, *an organic ſimilitude of her own creative power, animating warmth.* From inanimate vegetable life the creature produces, by means of certain organs, *living ſtimuli*; and from the ſum of theſe, refined by more exquiſite *ducts*, the medium of *perception.* The *reſult* of ſtimuli is IMPULSE: the reſult of perception is *thought*; an *eternal progreſs of the creative organization* imparted to *every living being.* With its *organic warmth*, not as perceptible externally to our rude inſtruments, the perfection of the ſpecies increaſes; and, perhaps too, its capacity for a more delicate ſenſe of well-being, in the all-pervading ſtream of which the all-warming, all-quickening, all-enjoying mother feels her own exiſtence." (p. 81.)

The ſubject is continued in the fourth book, in which the intellectual and moral ſuperiority of man is attributed wholly to his *erect form*, with the *ſuperior ſize*, and greater *elaboration of his brain.* What is meant by *elaboration of brains* we have no means of diſcovering; and a reader, not accuſtomed to our author's mode of writing, might be tempted to charge him with contradiction or inconſiſtency, when he contends that men are ſuperior to *apes*, and yet affirms, that the *brains* of *ſome apes* equal in ſize and elaboration thoſe of man. The contradiction, however, will be ſeen to vaniſh, when it is known that the CAPACITY OF SPEECH is the SOURCE OF REASON! "It was in being *organized* with a capacity for ſpeech, that man received the breath of the divinity, the ſeed of reaſon and *eternal perfection*, an echo of that creative voice to rule the earth, in a word, *the divine art of ideas*, the mother of all arts." "But the man-like ape is viſibly and forcibly deprived" of ſpeech by the pouches nature has placed at the ſides of the windpipe.

"Why has the father of human ſpeech done this? Why would he not permit the all-imitative ape to imitate preciſely this criterion of human kind, inexorably cloſing the way to it by peculiar obſtacles? Viſit an hoſpital of lunatics, and attend to their diſcourſe; liſten to the jabbering of monſters and idiots, and you need not be told the cauſe. How painful to us is the utterance of theſe! How do we lament to hear the gift of language ſo profaned by thoſe! and how much more would it be profaned in the mouth of the groſs, laſcivious, brutal ape, could he imitate human words, with the half-human underſtanding, which I have no doubt he poſſeſſes!" (Pp. 156, 157.)

Had our author been a British philosopher we should not have hesitated to pronounce that here he reasons in a circle; for if the *dumb* ape possesses *half human understanding*, and if the *capacity of reason* be the *source of reason*, the *speaking* ape, so far from profaning language by his grossness and lasciviousness, might have figured among the philosophers and poets patronized at the court of Weimar by the Duchess Dowager, and might, in time, have even succeeded Herder as superintendant of the clergy! We dare not, however, urge this objection against our author, who being deeply read in the logic of KANT, possesses the happy talent of reconciling what, to our unphilosophical heads, has the appearance of a contradiction.

In this book and in the next, which might well be entitled METAPHYSICAL *News*, will be found some arguments for the immortality of the human soul, which have been often urged with great force; but which are here so completely enveloped in the *sublime* language of KANT, that it requires the utmost effort of meaner minds to accompany our author through the detail of them. As stated by WOLLASTON and others, the reasoning built on man's susceptibility of perpetual improvement, in contradistinction to the capacities of the inferior animals, which, as *genera* and *species*, have not advanced one step since the beginning of the world, is perfectly intelligible; and so would it be, as stated by our author, had he not deprived man of an individual and permanent principle of consciousness. Man's powers are, in his system, all organical; and no power in nature can *exist* without an organ. He expressly declares that he agrees with "Priestley and others who have objected to the spiritualists, that no such thing as pure spirit is known in the universe; and that we by no means see far enough into the nature of matter, to deny it the faculty of thinking, or other spiritual qualities." Yet he repeatedly affirms that he is no materialist; and stigmatizes the opinions of that sect with the appellation of *mists* which, before the torch of truth which he holds up to the world, must vanish for ever!

According to him the *organ of God*, which he describes sometimes as *electric matter*, sometimes as *air*, sometimes as *ether*, sometimes as the *plastic nature* of CUDWORTH; but which seems on the whole to be the ANIMA MUNDI of the *ancient stoics*, animates every organized system on earth, from the crystal in the mire to a NEWTON or a SOLOMON. This plastic substance forms the organs of each individual being which it animates, according to certain laws; and combining itself variously with these organs, furnishes men, for example, with a set of *organic powers*, producing *consciousness*, *reason*, *sensation*, and *volition*, &c. When the organs are worn out, there is an end of the *man*, but not of the *powers* by which he was animated. These pass into another state, and animate *more perfect organs*; for power cannot be annihilated, and all powers are in a state of progression. This idea of progression he carries so far as sometimes to suppose that the system of powers, which act in the organs of man, had formerly animated inferior animals, and even vegetables.

"Be it, that we know nothing of our real or pure spirit, we desire not to know it as such. Be it, that it is originally the same with all the powers of matter, of irritability, of motion, of life, and merely acts in a higher sphere, in a more *elaborate and subtile organization*, has one single power of motion and irritability been seen to perish? Are these inferior powers one and the same with their organs? Can he, who introduced an innumerable multitude of *these* into my body, and ordained each its form; who set my soul over them, appointed the seat of her operations, and gave her in the nerves, bands by which

all

all theſe powers are linked together, want a medium in the great chain of nature to tranſport her out of it? And can he fail to do this, when he has ſo wonderfully introduced her into this organic ſenſe, evidently to form her to a ſuperior deſtination? (p. 201.)

Should the reader not clearly perceive the author's object through the ſmoke rai'ed by theſe burning words, let him peruſe with attention the following extracts:

"When the door of creation was ſhut, the forms of organization already choſen remained as appointed ways and gates, by which the *inferior powers* might in future *raiſe* and *improve* themſelves within the limits of nature. New forms ariſe no more: but our powers are continually verging in their progreſs *through thoſe that exiſt*, and what is termed organization is properly nothing more than *their conductor to a higher ſtate.*" (p. 203.)

"The animal ſtands above the plant, and ſubſiſts on its juices. The ſingle elephant is the grave of millions of plants; but he is a living, operative grave; he *animalizes* them into parts of himſelf: the *inferior powers* aſcend to the more *ſubtile form of vitality.* It is the ſame with all carniverous beaſts. Nature has made the tranſition ſhort, as if ſhe feared a lingering death above all things. The greateſt murderer among all animals is man, the creature that poſſeſſes the fineſt organs. He can *aſſimilate to his nature almoſt every thing* unleſs it ſink too far beneath him in *living organization.* (p. 204.)

"Strip off the outer integument, and there is no ſuch thing as death in the creation: every demolition is but a paſſage to a higher ſphere of life; and the wiſe Father of all has made this as early, quick, and various, as was conſiſtent with the maintenance of the ſpecies, and the happineſs of the creature that was to enjoy its integument, and improve it as far as poſſible. By a thouſand various modes of ending life, he has prevented tedious deaths, and promoted the germe of blooming powers to ſuperior organs. (p. 204.)

"Thus, the ſcale of improvement aſcends through the inferior ranks of nature; and ſhall it ſtand ſtill or retrograde in the nobleſt and moſt powerful? The animal requires for its nutriment only *vegetable powers*, with which it enlivens parts of a vegetable nature." Then, after obſerving that animals prey upon each other's *powers* which are all *ſpiritual*, he adds—"Now, ſince theſe cannot exiſt without *organic grounds*, we are led to conſider the human ſpecies, if we may be allowed a conjecture on this obſcurity of the ſtorehouſe of creation, as the great confluence of *inferior organic powers*, which were to unite in it for the formation of man!" (p. 207.)

"Every thing in nature is connected; one ſtate puſhes forward and prepares another. If then man be the laſt and higheſt link, cloſing the chain of terreſtrial organization, he muſt begin the chain of a higher order of creatures, as its loweſt link, and is probably, therefore, the middle ring between two adjoining ſyſtems of the creation. He cannot paſs into any other organization upon earth, WITHOUT TURNING BACKWARDS, AND WANDERING IN A CIRCLE: that he ſhould ſtand ſtill is impoſſible, ſince no living power in the dominions of the moſt active goodneſs is at reſt: thus there muſt be a ſtep before him, cloſe to him, yet as exalted above him, as he is pre-eminent over the brute, to whom he is at the ſame time nearly allied. This view of things, which is ſupported by ALL THE LAWS OF NATURE, (What a prodigy muſt our author have been?) alone gives us the key to the wonderful phenomenon of man, and at the ſame time to the only *philoſophy of his hiſtory.*" (p. 225.)

The Monthly Reviewers admit that theſe ſpeculations on coſmogony, geology,

logy, and phyſiology, are miſplaced in a work of which the profeſſed object is an examination of the grounds and principles of *civil* hiſtory; but with theſe gentlemen's permiſſion, we beg leave to affirm, that this is not the whole of Herder's object, which comprehends, as well the *natural* as the *civil* hiſtory of man. The ſpeculations, however, are certainly miſplaced, and would have been ſo in any work; for they are a farrago of impious abſurdities, for which we are aware of no proper place. But the Reviewers have no unfavourable opinion of the ſpeculations themſelves, and only regret that they are out of place.

"The coſmogony of Herder," ſay they, "is built on a competent knowledge of *facts* developed by preceding writers;" and it muſt be confeſſed, that he himſelf refers to BOYLE, BOERHAAVE, HALES, S. GRAVESENDE, FRANKLIN, PRIESTLEY, BLACK, CRAWFORD, &c. for many diſcoveries made on heat and cold, on electricity, and on air; but who, that has ever looked into the works of theſe eminent philoſophers, can need to be told that, as their diſcovered facts bear not the ſlighteſt reſemblance to his, they can afford no ſupport to his airy theories. BLACK, we may venture to ſay, would have thought of his theories with contempt, and BOYLE with abhorrence. "But the author," continues the Reviewer, "ſhews a vividneſs of imagination and ingenuity, which is requiſite in a conſtructor of theories." If by ingenuity and vividneſs of imagination, be meant *verboſity*, *ambiguity*, and an *intricate* arrangement of words and ſentences, Herder certainly diſplays theſe qualities in a ſuperlative degree; and there can be no doubt but ſuch qualities are requiſite in a conſtructor of theories, which being, for the moſt part, *nonſenſical fictions*, would have no charms if expoſed to view in their own hideous nakedneſs.

"Some theologians," ſays the Reviewer, "may probably accuſe the author of being unfriendly to theiſm, becauſe he aſcribes more effect to phyſical agency than divines have uſually allotted." "He does not directly ſo ſtate it, but it would SEEM that he conſidered vegetables, animals, and even men, in their firſt formation, as reſulting from natural proceſſes, as effects ariſing out of the courſe of nature at a particular criſis: but he may ſay that this is by no means excluding a creator from the univerſe; for who endued nature with theſe ſublime generative powers, and who fixed the epoch at which they were to operate?"

True, he may ſay all this; but who will believe him, after he has taught us that his *organic powers* are ETERNAL; that they are "INDWELLING ORGANIC OMNIPOTENCE;" and that "in the kingdom of ſupreme wiſdom and goodneſs every thing is connected, and power acts on power in ONE ETERNAL CHAIN?" Herder's ſyſtem, as far as it is intelligible, is nothing elſe than the antient PANTHEISM; and we ſhould as ſoon ſay "it would SEEM that the monthly Reviewers mete with the ſame meaſure to Chriſtians and infidels," as that "it would SEEM that the late ſuperintendant of the clergy of Weimar believed in God as the MORAL Governor of the univerſe!"

"The notions of an immortal ſoul," ſays the Reviewer, "and of an endleſs happy exiſtence, have often called forth fine and animating declamation; and that which we have peruſed *in theſe pages* has not often been excelled." Indeed! Our readers have got a large ſpecimen of this declamation, which was not vouchſafed to the readers of the Monthly Review, the limits of that publication having "obliged the Reviewer to *reſiſt all inclination* to extract *any ſpecimen* of it;" and if it animate *them*, we ſhall certainly be ſurprized. Why ſo, may the Reviewer aſk?

"The

"The author's hypotheſis may be ſaid to be free from ſome of the objections to which ſpiritualiſm is liable; and to avoid the languor and frigidity attaching to the ſyſtem of modern materialiſm, which repreſents the mind as in a ſtate of annihilation for an undefined period, namely, that which intervenes between death and the general reſurrection: but it may be aſked, why, when the matter of the organs crumbles, ſhould not the powers diſſipate; why ſhould not the *coherence* of the latter ceaſe, when that of the former terminates; why, when the body periſhes, ſhould not the powers merge in the vaſt reſervoir from which they were taken; or, in the language of ancient philoſophy, why does not the ſoul unite with that univerſal ſpirit, the *anima mundi*, of which it originally formed a part? We cannot, therefore, diſcover that this ſyſtem is on the whole more ſatisfactory than thoſe which it would ſuperſede?"

Pray, Sir, is it *equally* ſatisfactory with the ſyſtem of the GOSPEL which is certainly one of thoſe that it would utterly ſuperſede? The origin of death, and the doctrine of redemption, as taught in the Old and New Teſtaments are altogether irreconcileable with the dreams of Herder; and yet it might here become a Chriſtian critic to compare the theory of a Lutheran *biſhop* with theſe two fundamental articles of the Chriſtian faith, as well as with the opinions of CLARKE and PRIESTLEY.

But we will go a ſtep farther, and affirm, that it is much *leſs* ſatisfactory than either of thoſe opinions. With reſpect to the opinion of Clarke compared with that of Herder, there can be no controverſy among thinking men; and even the doctrine of Prieſtley, when taken entire, is infinitely more comfortable than the ravings of this oracle of Weimar, of whoſe friendſhip ſome of our Preſbyterian divines have been wont to boaſt of as of their greateſt honor! Prieſtley ſuppoſes that the original ſtamina of each man, though material, remains unchanged, without being aſſimilated with the matter either of other animals or of vegetables; and that when new matter ſhall be added to theſe ſtamina, and properly organized at the laſt day, the man will riſe the ſame perſon that he was in this world, with bodily organs, of which the matter was perpetually changing. If this doctrine could be believed, there would be in it nothing uncomfortable; for theſe metaphyſical nurſlings know, or ought to know, that time unperceived is of no duration; and that though a million of years ſhould intervene between death and the reſurrection, the mind when it ſhall wake (for it is not annihilated) will appear to itſelf to have *ſlept* but one inſtant. Upon this hypotheſis then, which aſſuredly is not ours, a future ſtate of *retribution* may be confidently expected by him who believes in the reſurrection of the body, and man muſt ſtill conſider himſelf as under the moral government of God; but on the hypotheſis of Herder, there is *no* moral government of God, and a future ſtate of *retribution* is utterly impoſſible. Since power acts on power in one *eternal chain*, the powers which at preſent animate us, when they paſs into *new organs* and another ſtate, will have as little remembrance of what they did or ſuffered in *human* organs, as they now have of what they did or ſuffered in the organs of *plants* and *oxen*. The Reviewer ſays, that in this part of the work "he meets with practical inferences, and eloquent apoſtrophes." The eloquence is not very brilliant, but the practical inference is moſt obvious; for he, who cordially embraces this theory of immortality, muſt perceive that he is under no moral reſtraint whatever.

Much, however, as we abhor ſuch impious abſurdities, we are ſtrongly inclined to hope with the tranſlator, that no *Engliſhman* will attentively read

this part of theſe *outlines of the philoſophy of history*, "without being able to ſay, that he is a happier and a better man." Much of human goodneſs, and almoſt the whole of human happineſs, conſiſt in being content with the ſtate in which Providence has placed each individual; and he, who reflects that the author of this nonſenſe was ſuperintendant of the clergy of a Proteſtant ſtate, eſteemed and careſſed at the court of his Sovereign, muſt have a head and heart ſingularly formed, if he feel not a glow of gratitude more than uſually warm to that Providence which hath placed him in the Britiſh empire, and in the boſom of the Church of England.

(To be continued.)

TO THE EDITOR.

SIR,

YOU have lately opened ſtrong, well appointed, and well ſerved batteries againſt a fortreſs that Jacobiniſm has recently conſtructed, and given to it the name of the Edinburgh Review. The directors of that work by no means acknowledge that it is devoted to the ſervice of Jacobiniſm: no, that would not *at preſent* anſwer the purpoſe; they muſt not, if they would be read, ſpeak in the open ſtyle of their friend Paine, or the Analytical Review. The democratic and diſſenting tribe now make high pretenſions to loyalty, and under that maſk can more ſecurely attack its real friends and ſupporters. From the profeſſions of the Edinburgh Reviewers, and alſo from my thorough knowledge, that all the able literary men of the Scottiſh metropolis are warm friends to the King and Conſtitution, I entertained hopes it might add to the number of valuable works. But in the very firſt number I obſerved many ſtrong objections, which I ſhall not particularize, as the work is in your much abler hands. Indeed had I read no other part of the Edinburgh Review than the article in number three on the account of the Egyptian expedition, I ſhould have been perfectly ſatisfied concerning its ſpirit and wiſhes. The great object of the criticiſm is to ſupport Reynier's account, which, with ſuch groſs and impudent falſhood, denies all military merit to the troops of his Britannic Majeſty. *I could not, and never can think, that the Edinburgh Reviewers, tarniſhing to the utmoſt of their power the atchievements of Britiſh heroiſm, are really the votaries of loyalty and patriotism.* They are not ſatisfied with reviling the ſoldiers who were employed in that expedition, but the calumny extended, and ſtill extends to all Britiſh ſoldiers. The reviewer, in the face of our victories, and the complete atchievement of our purpoſe, aſſumes that we did not effect our object, and in his candour pretends to apologize for the failure. "The Engliſh expedition (he ſays) was oppoſed to their *immortals*, to troops covered with trophies and ſcars, who in every new climate had breathed the ſame courage—who had triumphed alike over the tactics of Europe, and the furious crowds of the Eaſt. We were upon an element not natural to us; unſkilful, becauſe we were without experience; and unexperienced, becauſe we had no opportunity of improvement. The whole bent of our genius, our reſources, and our pride, is turned to another ſpecies of glory. In that war we were, and in every war we are, not ſoldiers but diſembarked mariners, dragged out of our ſhips to effect a particular object; *doubtful creatures, hardly ſure of our feet, and expoſed to all the inconvenience of amphibious awkwardneſs.*" Such is the language that this Edinburgh Review *dares* to uſe reſpecting the heroes that fought under

Abercrombie

Abercrombie and the whole Britiſh army. To adduce inſtances to prove that Britiſh ſoldiers are not ſuch doubtful, helpleſs, and awkward creatures as this *ſlanderer* repreſents them, would be merely to repeat the moſt ſtriking and ſplendid facts that are recorded in military hiſtory. Will our gallant army ſuffer ſuch calumny? Will the friends of the Britiſh army ſuffer their valiant defenders to be ſo ignominiouſly branded? The reviewing calumniator well deſerves that *every officer in the ſervice ſhould join in reprobating a production which has traduced the whole military body.* I ſhould not, indeed, have been ſurprized *if a motion had been made in the various regiments that none belonging to them ſhould countenance the* EDINBURGH REVIEW *WHICH DEFAMES THE ARMY. Other loyal and patriotic Britons would readily join in proſcribing the Edinburgh Review as a vehicle of ſuch falſe and malignant abuſe againſt the troops of their country*; and if theſe critics had the ſcope of their criticiſm properly expoſed, I have that opinion of the diſcrimination, principles, and ſentiments of the bulk of our countrymen, that I am convinced the Edinburgh Review would ſoon follow the fate of the Analytical, and other productions which were adverſe to their country; and, I truſt, that as one of the firſt glories of the Anti-Jacobin Review was to ſilence the Analytical, it will be equally ſucceſsful in ſilencing the Edinburgh, which croaks the ſame tune, though in a different key. No part of his Majeſty's ſubjects can be more loyal and patriotic than the great majority of the city of Edinburgh, and none, if the caſe were properly impreſſed upon them, would more readily join in diſcountenancing ſuch calumny than the moſt reſpectable citizens and bodies of this metropolis. Theſe all admire your Anti-Jacobin—I truſt from it they will receive a full expoſure of a publication which will certainly ceaſe to be current as ſoon as its ſcope and tendency are pointed out.

As *the object of the Edinburgh Review is the depreciation of whatever tends to elevate, or to ſupport our country*, a natural and obvious branch of their plan is, to vilify every writer who ſupports conſtitutional loyalty, patriotiſm, and order. The mode of execution it varies, but moſt frequently aſſumes the appearance of friendly coincidence. The kind of warfare, however, that it employs againſt the friends of their king and country, in reviewing their works, I ſhall, for the preſent, content myſelf with illuſtrating in one inſtance—The review of a poem entitled, "The Defence of Order."

In the firſt paragraph, the critic expreſſes his ſatisfaction with the political principles of the poem. This ſurprized me exceedingly, for the evident ſpite and malignity which runs through the whole of his ironical attempt, gives him all the appearance of one who is ſore beſet in an argument on politics, and who takes refuge in miſtatement, miſquotation, and falſhood. I cannot help thinking, therefore, that there may be ſome *ſmall* difference in political opinion between the poem and the critic; but admitting that there is none, and that the paſſions of the latter have been irritated only by the lame execution of the former, and by his terror, leſt ſome unworthy foot ſhould treſpaſs on that Parnaſſus, of which he has named himſelf the guardian, let us try to weigh the merit of his animadverſion. His next paragraph implies that the language of the poem is ungrammatical; but, in his heat and agitation, he forgets to cite any examples, which certainly does not add to the credibility of ſuch an aſſertion. He ſubjoins a liſt of obſcure paſſages; and although theſe chiefly conſiſt of detached parts of a train of thought, which, like half ſentences, might be made to appear abundantly nonſenſical, I own I felt no ſuch labour as the critic

ſeems to have ſuffered, in catching the author's meaning. Of the paſſages quoted as ludicrous, but at which I never thought of laughing, till directed by the critic to do ſo, I found only one materially objectionable. Unfortunately, however, for the candour and the credit of this Review, it does not exiſt in the poem, and yet my edition is the ſame with that which is ſpecified as under examination. But this is not only the *pious fraud* into which the indignation of the critic has betrayed him. He ſays Lord Nelſon is compared to a ſmall croſs. This is falſe. He ſays Lieutenant Price is compared to a bomb. This is falſe. He ſays (if any meaning can be extracted from the obſcurity of his wit,) that the conduct of Lord Duncan, at Camperdown, is compared with that of Leonidas at Thermopylæ. This too is falſe. With equal contempt of truth, he ſays, that the perſon to whom the poem is dedicated, is repreſented as relieving the *poor of the parish*, inſtead of the *people of a country*, thus unfairly trying to reduce a very ſplendid to a very ordinary act of munificence. He ſays, further, that the author thinks himſelf dealing out immortality; an inference which his ſingular logic probably drew from the following lines,

> " Yet far from him the raſh abortive aim,
> In *dying* verſe to embalm a deathleſs name:
> His to ſolicit, not confer reward,
> Since here the muſe may exalt the bard;
> And he, by chuſing an immortal theme,
> His periſhable ſtrain awhile redeem."

Thus, in ſeven pages, we have ſix deliberate falſhoods; and are theſe the critics to whom the public truſt for a faithful account of new productions? The Reviewer next complains that the author has praiſed obſcure characters, becauſe living in his own neighbourhood (Perthſhire). How the captor of Malta, and the victor of Camperdown, are to be included in the claſs of *obscure men*, it is for the ſagacity of the critic to explain. If, in a poem of two thouſand lines, and compoſed, as it muſt have been, during the ſhort period of our fugitive peace, there be no worſe rhymes than thoſe which the critic has quoted as the worſt, it is certainly giving it no ſmall praiſe. An Edinburgh Reviewer, I think, ought to know that "claim" forms a perfect rhyme with "Graham," unleſs he chuſes to aſſert that a *Scotch* name ſhould not be pronounced as it is in *Scotland*. On the whole, it appears, that *though entertaining the same political sentiments with the author*, he was as willing to do the poem all the miſchief in his power, as if this had not been the caſe; but, finding a fair examination of it not favourable to his views, he was driven to miſrepreſentation, and to that ſpecies of irony which is a teſtimony of diſpoſition, not of talents; which is too eaſy for genius, and too mean for generoſity to employ; but into which human weakneſs, particularly when ſeconded by concealment, is too apt to fall. I have heard this poem praiſed by men as good, and almoſt as wiſe as the critic himſelf, but the greateſt compliment it has yet received, is the anger of the Edinburgh Reviewers.

Such diſingenuous and fraudulent artifices muſt proceed from a deſign of miſrepreſenting; and, as the attempted ſtrictures, ſerious and jocular, are levelled, without exception, againſt paſſages conducive to the juſt praiſes of the conſtitution, and the chief champions of the country, we may very fairly conclude that it is this tendency which makes them reprobate it by the Edinburgh Review. If the critic merely wiſhed to cenſure literary faults,

faults, he would not have foiſted, in expreſſions forged by himſelf, to ſerve as a ground of cenſure againſt the author. He would not have ſneered at Lord Duncan, nor at the nobleman who, by his liberal and judicious importation of corn, ſaved not a ſingle pariſh, but a very populous country from a famine. Such men as Lord Duncan, and the other eminent perſon in queſtion, deſerve and enjoy the praiſes of every well affected man acquainted with their conduct. But the hero of Camperdown, and every other perſon eminent for efforts beneficial to their country, may naturally expect the malignant hatred of the Edinburgh Reviewers, who have, with ſuch groſs and impudent falſhood, calumniated the Britiſh army. Theſe, however, are ſubjects on which I merely touch; the complete expoſure of ſuch diſloyal, unpatriotic, and diſaffected malignity, I, and many others, anxiouſly expect from the Anti-Jacobin Reviewers.

I am, Sir,
With great reſpect,
Your moſt obedient,
And very humble ſervant,
J. B.

Kinloch, Perthshire.
Nov. 19, 1803.

MISCELLANEOUS.

Correſpondence between Lords Redeſdale and Fingal, with Reflections on the Principles, Views, and Conduct of the Irish Papiſts, and ſome ſtrong and important Facts in Illuſtration thereof.

(*Continued from P.* 316.)

ADVERTISEMENT FROM THE AUTHOR.

I HOPE the Public will excuſe my touching again on ſome topics which I diſcuſſed in my laſt, as, on reflection, I am of opinion, that I did not expatiate on them with that energy and copiouſneſs which their importance required.

The great outcry raiſed againſt Lord Redeſdale, for having ſtated, in letters to an individual, ſome ſeditious truths, which ſhould be made known to every loyal ſubject of the empire at this critical period, and the concealment of which, by any member of the government, muſt be deemed criminal, proves an alarming influence in the popiſh faction, and an apathy ariſing from a depravation of moral and political principle, in the Proteſtant body, which ſhould awaken the vigilance, and animate the exertions, *of every friend to the Conſtitution*, in its defence.

The reader may form ſome idea of the great confidence which the Iriſh Papiſts have in the ſtrength of their cauſe, and that it muſt ultimately prevail, when I aſſure him, that they had the correſpondence of thoſe noble Lords printed in all the Engliſh and Iriſh newſpapers, by which they have been the heralds of their own diſgrace; and that ſoon after its publication they were heard to boaſt, in the ſtreets of Dublin, in the moſt open and unequivocal manner, that they would occaſion the recal of Lord Redeſdale, which would be a great triumph to their party.

I ſhall now ſhew the reader that Engliſh and Iriſh ſtateſmen were not afraid, at former periods, of ſpeaking their ſentiments freely of Popery, againſt

againſt that inveterate enemy of genuine liberty, and pure religion, and that they were praiſed, and not cenſured, for having done ſo.

William Cecil, Lord Burleigh, one of the wiſeſt ſtateſmen that ever preſided over the affairs of Great Britain, told Queen Elizabeth, ſoon after her acceſſion, "that the ſecurity of her government depended entirely on the affections of her Proteſtant ſubjects, and that the Catholics were her mortal enemies, and believed either that ſhe had uſurped the crown, or was lawfully depoſed by the Pope's bull of excommunication*."

The great Lord Somers, Chancellor of England, ſaid, "thoſe who adhere to the Court of Rome are Papiſts, enemies and traitors to the realm of England, and utterly unfit for any truſt in any Proteſtant country."

Lord Cheſterfield ſaid, in his ſpeech to the Iriſh parliament, on the opening of the ſeſſion of 1745, "The meaſures that have been hitherto taken, to prevent the growth of Popery, have, I hope, had ſome, and will ſtill have greater effect; however, I leave it to your conſideration, whether nothing further can be done, either by new laws, or by the more effectual execution of thoſe in being, to ſecure this nation againſt the great number of Papiſts, *whoſe ſpeculative errors would only deſerve pity, if their pernicious influence upon civil ſociety did not both require and authorize reſtraint.*"

Succeeding viceroys have abſurdly concealed the real ſtate of Ireland from the Britiſh cabinet; and led, partly by ill-grounded timidity, and partly by a love of popularity, † they have gradually yielded to the wiſhes of the Romaniſts, generally accompanied with inſults and menaces to the government, by which they have ſhaken the pillars of the conſtitution, and made Ireland the moſt lawleſs and turbulent country in Europe.

Lord Clare, the predeceſſor of Lord Redeſdale, declared in the Iriſh Houſe of Lords, in the year 1792, that if the Roman Catholics were indulged in their extravagant notions of emancipation, England would be compelled to win Ireland again with the ſword; and the repeal of the penal laws, inſtead of conciliating them, has encouraged their diſaffection ſo much, as to produce the rebellion of 1798, which fulfilled his prediction.

The Right Hon William Pitt, who has not been ſurpaſſed by any preceding miniſter in abilities and patriotiſm, expreſſed himſelf with can-

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* Hume, chap. 41, p. 248.

† Spenſer, in his excellent treatiſe on Ireland, where he had been ſecretary to Lord Grey, in Elizabeth's reign, laments this in the following words: "And if I ſhould ſay, there is ſome blame thereof in the principal governors, I think I might alſo ſhew ſome reaſonable proof of my ſpeech. As for example, ſome of them, ſeeing the end of their government to draw nigh, and ſome miſchiefs and troblous practices growing up, which afterwards may work trouble to the next and ſucceeding governor, will not attempt the redreſs or cutting off thereof, for fear they ſhould leave the realm unquiet at the end of their government. And therefore they will not ſeek at all to repreſs the evil, but will, either by granting protection for a time, or holding ſome imparlance with a rebel, or by other like device, only ſmother and keep down the flame of the miſchief, ſo as it may not break out in their time of government."

How truly deſcriptive of the Iriſh government for fifty years paſt!

dour

dour and manly boldneſs on this ſubject, in the Britiſh Senate; and why ſhould the Chancellor of Ireland be cenſured for doing ſo in a private correſpondence?

When Mr. Fox moved for a repeal of the corporation and teſt acts, on the 2d of March, 1790, Mr Pitt ſaid, after explaining the difference between toleration and perſecution, "that the neceſſity of a certain, permanent, and ſpecific church eſtabliſhment rendered it eſſential that toleration ſhould not go to equality, which would endanger the eſtabliſhment, and thence no longer be toleration. The extent of the Right Hon Gentleman's principles, he ſaid, went to the admittance of every claſs of diſſenters to a full and complete equality, and even to the admittance of thoſe who might conſcientiouſly think it their duty to ſubvert the eſtabliſhed church; and not only to the admittance of Roman Catholics, but Papiſts, properly ſo called; (and he obſerved there was no material difference between the two) the latter acknowledging the ſupremacy of a foreign, though an eccleſiaſtical prince, who, according to the Right Hon. Gentleman, with *all the odious, deteſtable, and dangerous opinions that belonged to his church*, ought not to be kept out of the moſt important and official ſituations, before the commiſſion of ſome overt act againſt the conſtitution, manifeſted by force of arms in the open field, by which the policy of prevention might be done away, and a dangerous door opened to the abſolute ruin of the conſtitution. The point at iſſue was, whether the Houſe ſhould or ſhould not at once relinquish thoſe acts which had, by the wiſdom of our anceſtors, ſerved as a bulwark to the church, the conſtitution of which was ſo connected and interwoven with the intereſts and preſervation of the conſtitution of the ſtate, that the former could not be endangered, without hazarding the ſafety of the latter."

As this great ſtateſman muſt be thoroughly convinced, that the opinions which he delivered at that time were well founded, and as ſubſequent events have proved that the principles of papiſts are *as hoſtile to our conſtitution as ever, it is hoped and expected, that he will ſtand forward in its defence*, ſhould Popery ever be brought forward by a Jacobin faction.

I have ever admired and reſpected him, and have given a moſt efficient ſupport to his adminiſtration; let me aſſure him, then, that he has more to dread from *Popiſh Ireland*, than from Jacobin and infidel France.

Let him recollect, that the repeal of the penal laws, inſtead of conciliating, has increaſed the diſaffection of the Iriſh Papiſts, and that they manifeſt their decided hoſtility to the Proteſtant ſtate as ſtrongly as they did in the 16th and 17th centuries, *when they enjoyed the full benefit of the conſtitution*. That for this reaſon the laws can not be executed but with the aid of the military. Let him recollect that the debt of Ireland, at Lady-day 1793, was but 2,344,324l. 7s. 8d. and that it is now increaſed to the enormous amount of fifty-two millions; which has ariſen from the neceſſity of maintaining an immenſe ſtanding army, for the ſuppreſſion of *Popiſh treaſon*. All theſe evils will increaſe with the growth of Popery; and human wiſdom can not remedy them in any other way than by replanting the Proteſtant religion in Ireland, and by extending its bleſſings to every part of it.

The Earl of Clare gave the following opinions, in the Iriſh Houſe of Lords, the 13th of March, 1793, on that fatal bill which granted the elective franchiſe, and many other privileges, to the Iriſh Roman Catholics,

lics. and by which they were put in a much better ſituation than the Engliſh.

" The bill now upon the table has been backed by authority, and is now by authority preſented to us, as a demand of right, by a great majority of the people, who aſſert that your church eſtabliſhment is a prophane uſurpation upon a foreign prince, and claim to be admitted to a full participation of the political powers of the ſtate; by which alone your church eſtabliſhment can be ſupported. If the parliament of Ireland is to liſten to the claims of the Popiſh ſubjects of this country, to be admitted to political power on the ground of right, I deſire to know where we are to make a ſtand? Religion is the great bond of ſociety, and therefore in every civilized country there muſt be a religion connected with the ſtate, and maintained by it againſt all attacks and encroachments, and, therefore, I deny the right of any man who diſſents from the religion connected with the ſtate, to demand admiſſion into the ſtate, upon which alone the eſtabliſhed religion can reſt for ſupport. If the principle is once yielded, in my opinion, it goes exactly to the ſubverſion of all civilized government. Should the parliament of Ireland once admit the claims of Iriſh Papiſts to political power, on the ground of right, I deſire to know where we are to draw the line? If Papiſts have a right to vote for repreſentatives, in a Proteſtant parliament, they have a right to ſit in parliament; they have a right to fill every office in the ſtate; they have a right to pay tithes excluſively to their own clergy; they have a right to reſtore the ancient pomp and ſplendor of their religion; they have a right to be governed excluſively by the laws of their own church; they have a right to ſeat their biſhops in this houſe; they have a right to ſeat a Popiſh prince on the throne; they have a right to ſubvert the eſtabliſhed government; and to make this a Popiſh country, which I have little doubt is their ultimate object; and therefore, if I were to look only to the manner in which this bill has been brought forward, in my judgment we are about to eſtabliſh a fatal precedent in aſſenting to it."

" But if the manner in which it has been brought forward ſtood clear of all exception, ſee whether the principle of the bill can be juſtified by ſound policy. The great argument in ſupport of it has been, that we ought to unite men of all religious perſuaſions in ſentiment, and in ſupport of the preſent conſtitution; if this could be effected, I am free to acknowledge it would be a momentous object; but ſo long as man continues to be a creature of paſſion and intereſt, I ſhall never have any faith in the efficacy of a government founded upon principles of ſentiment and fraternity; and therefore, deſpairing altogether to ſee a renewal of the golden age, I incline ſtrongly, in framing laws for the government of man, to reject ſpeculation, and to abide by experience; and upon this particular ſubject, if I am to look to experience, the annals of Europe do not furniſh an example of Proteſtants and Papiſts agreeing in the exerciſe of political power in the ſame ſtate. This has not been peculiar to Ireland, if we look to England during the whole of the laſt century, if we look to France during five ſucceſſive reigns, if we look to any other nation in Europe, where the reformed religion has found its way, the progreſs of diſcord has been uniformly the ſame. The conteſt has originated in religious perſecution, has proceeded to civil war and maſſacre, and has ended only in the extermination of one or other of the contending ſects. It is impoſſible that mere difference of opinion, upon ſpeculative points of faith,

faith; could have produced effects ſo fatal to the peace of ſociety; and therefore, if we are to trace the evil to its ſource, it will be found to ſpring from the active, enterprizing, and intolerant ſpirit of the Court of Rome, and from the canons and conſtitutions of the Romiſh church, which, under the ſpecious pretext of religious ordinances, are palpably framed for the attainment of unlimited ſecular power to the Pope and his votaries."

"I meddle not with the religious ſpeculative opinion of any Roman Catholic. If he chuſes to ſubſcribe to articles of faith which my reaſon and underſtanding reject, that is his buſineſs, not mine. But I object to all intercourſe and communication with the Court of Rome; I object to the canons and conſtitutions of the Romiſh church, and to the pernicious influence which they have had, and which they always will have, upon the government of every Proteſtant ſtate, which is not fully and effectually guarded againſt it."

"The cheat, by which the Court of Rome heretofore impoſed upon the ignorance and credulity of Ireland, is a claim of univerſal and unlimited ſpiritual power in every Chriſtian ſtate, derived to the Pope, by divine commiſſion, and paramount therefore to all civil inſtitutions: a power delegated by our Saviour to St. Peter, whom they call Prince of Apoſtles, and by him tranſmitted, in regular ſucceſſion, to every man who has been elected by the college of cardinals to the Papal Chair; and under colour of this monſtrous impoſition, which, one would ſuppoſe, needs ſtatement only for detection, has the Court of Rome, for centuries, embroiled in civil diſſentions every nation of Europe, which has embraced the reformed religion, and to which her pernicious influence has extended. The corner ſtone of her policy has been to promulgate articles of religious faith, which neceſſarily gave to the Pope a very great degree of ſecular power in every ſtate, acknowledging his ſpiritual ſupremacy; and having laid this foundation, the laws of their church proceed to denounce as heretics, and ſchiſmatics, every ſect of Chriſtians who preſume to diſſent from any one article of religious faith promulgated by the holy fathers.

"I have already ſtated, that the domeſtic tranquillity of this country, during the preſent century, was in a great degree to be attributed to the old Popery laws, which had diſabled the native Iriſh from embarraſſing the Britiſh government, or renewing hoſtilities againſt the Engliſh ſettlers. But there was one other cauſe, to which it muſt alſo be attributed, and to which we muſt always look for maintaining peace and good order in this country. From the revolution down to the year 1782, the ſyſtem adopted by that body of the people, in whom the power and property of the nation had centered, was to cement the connection which had ſo long ſubſiſted between Great Britain and Ireland to their mutual advantage, and to cultivate the confidence and affection of the Britiſh nation; but in the year 1782, a new ſcene was opened in Ireland."

He then ſtates the progreſs and effects of repealing the penal laws, which has been productive of ſo many calamities. "The avowed object, at this day, of Iriſh reformers and Catholic emancipators, is ſeparation from Great Britain; and if they ſhall ſucceed in their hopeful projects, ſeparation or war muſt be the inevitable iſſue."

"I do not know how this proceeding may ſtrike other men, but the avowed exiſtence of a foreign juriſdiction, in the heart of this country, governed by the laws of a foreign prince, evidently framed for the ſubverſion

ſion of all Proteſtant ſtates, is to me a ground of the moſt ſerious alarm; and the wildneſs with which we are now proceeding, in the modern philoſophical ſyſtem of Catholic emancipation, has very much encreaſed my apprehenſions of the danger ariſing from it: if this bill ſhall receive the royal aſſent, I muſt from that moment conſider the Popiſh religion as virtually eſtabliſhed by law in Ireland."

"The number of Popiſh prieſts maintained in this country certainly exceeds two thouſand; I have heard them calculated at two thouſand five hundred; and it ſeems well worthy of conſideration, that this great body of eccleſiaſtics, exerciſing unbounded authority over their flocks, acknowledging an eccleſiaſtical power in a foreign prince, and recognizing, in their fulleſt extent, the laws of a foreign ſtate, is to be eſtabliſhed by law, and let looſe upon this country, totally free from all eccleſiaſtical controul, and diſclaiming the authority of the temporal tribunals upon any ſubject, involving in it the intereſts of their religion. If any man doubts that the Popiſh clergy deny the authority of the temporal courts, to this extent, let me refer him to the recent conduct of the pariſh prieſts of a ſouthern county. They were ſummoned in the laſt ſeſſion of parliament, to give evidence in a ſecret committee of the Houſe of Commons, in order to diſqualify a number of perſons of their own communion, who had voted at the general election, for the gentleman who had been returned one of the repreſentatives of the county; to a man they refuſed to ſubmit to the juriſdiction of the committee, or to give evidence before it. And to the ſcandal and reproach of the tribunal which they had thus inſulted, they were ſuffered to depart triumphantly; I do believe at the interceſſion of the gentleman at whoſe inſtance they had been ſummoned, who entertained well-founded apprehenſions, that if the Houſe of Commons had proceeded to puniſh their contumacy, he would have been murdered on his return home."

Lord Fingal, in inſiſting on Catholic loyalty and allegiance, ſays, "ſurely, my Lord, ſolemn pledges and diſtinguiſhed acts of loyalty are the beſt proofs that can be given," meaning of the fidelity of the Iriſh Romaniſts; but when, or on what occaſion, did they give any proofs of loyalty? Was it in negociating with Francis I. againſt their liege ſovereign, in 1523; or in offering the kingdom of Ireland to him in 1545? Was it by inviting five Spaniſh armies to invade it, and by joining them, in the reign of Elizabeth? Was it by keeping their native country in a conſtant ſtate of rebellion while ſhe ſat upon the throne, in obedience to the Pope's bulls and epiſtles? Did not the Popiſh inhabitants of all the principal towns in Ireland endeavour to aſſaſſinate the perſons who attempted to proclaim James I. on his acceſſion, and did they not aſſign as their motive for ſo doing, that he was not a Papiſt? Did not Sir Cahir O'Dogherty raiſe a dreadful and deſtructive rebellion in his reign, in which the city of Derry was plundered and burnt, and its Proteſtant inhabitants were maſſacred? Did not Tirone and Tyrconnel, who had been frequently guilty of high-treaſon, and always pardoned, enter into a conſpiracy againſt the ſtate, in this monarch's reign, after their guilt had been remitted, they were apparently reconciled to the ſtate, and they were reinveſted with their honours and eſtates? Was not the woeful rebellion of 1641 kindled by the Popiſh clergy, and on the ſcore of religion? During its exiſtence, did not the confederate Catholics of Kilkenny, who aſſumed the forms and the functions of Parliament, offer Ireland to the Pope, the

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Kings of France and Spain, and the Duke of Lorrain; and did they not inveſt the latter with it by a deed duly executed? Did not that aſſembly declare war by fire and ſword againſt the Marquis of Ormond, the King's viceroy? Did they not at laſt expel him from the kingdom, by prevailing on their clergy to excommunicate ſuch perſons as ſhould remain faithful to him? In conſequence of which all his adherents, and even his own relations, who were Papiſts, deſerted him. Did not friar Ponce, in his anſwer to Beling, boaſt of this in the following words, "that they did expel the Lord Lieutenant, and forced him away, as much as a man is forced to caſt the goods out of a ſinking ſhip, leaſt he ſhould periſh with them? It is true, he proceeds, Ormond might have ſtaid, but nobody would have obeyed him, after the excommunication of the prelates; and therefore, we may truly ſay that we compelled him to go."

I give the reader the ſubſtance of this excommunication, which is replete with treaſon, duplicity, and the groſſeſt calumnies.

"For the prevention of theſe evils, and that the kingdom may not be utterly loſt *to his Majeſty*, and his Catholic ſubjects, this congregation of archbiſhops, biſhops, and other prelates and dignitaries of both clergies of this kingdom, found ourſelves *bound in conſcience*, after great deliberation, to declare againſt the continuance of his Majeſty's authority, in the perſon of the Marquis of Ormonde, having by his miſgovernment, ill conduct of his Majeſty's army, and breach of public faith with the people, in ſeveral particulars of the articles of peace, rendered himſelf incapable of continuing that great truſt any longer, for which we will join with other members of this kingdom, in drawing a charge againſt him. And we do hereby manifeſt to *the people*, that they are no longer obliged to obey the orders and commands of the ſaid Marquis of Ormonde, but are, until a general aſſembly of the nation can be conveniently called together, unanimouſly to ſerve againſt *the common enemy*, for the defence of the Catholic religion, his *Majeſty's intereſt*, their liberties, lives, and fortunes, in purſuance of the oath of aſſociation, and to obſerve, in the mean time, *the form of government the ſaid congregation ſhall prescribe*, until otherwiſe ordered by an aſſembly, or until upon application to his Majeſty, he ſettle the ſame otherwiſe. And we do fulminate the annexed excommunication, of one date with this declaration, againſt all oppoſers of the ſaid declaration. James-town, 12th of Auguſt, 1650."* Here we find a ſtriking proof of the unbounded and dangerous influence of the Popiſh clergy, who uſurped all the powers of the ſtate, and formed a theocracy ſimilar to that which prevailed among the Jews. Can we be ſurpriſed, then, that Lord Fingal ſhould yield implicitly to them on this occaſion?

Did they not, in a moſt treacherous manner, iſſue this excommunication ſubſequent to, and in violation of, the peace concluded with the Viceroy, in the year 1648, and in which they declared, "that they freely put themſelves and their power into his Grace's hands?"

Did not that treaſonable aſſembly, during their ſeſſion, reſolve, "that no temporal government or juriſdiction ſhould be aſſumed, kept, or executed, in Ireland, or in any province or county thereof, other than what ſhould be approved, or inſtituted, by their general aſſembly?"

* Borlaſe.

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After a peace concluded with the Viceroy in 1646, did they not attempt, by a degree of treachery unparalleled but by themſelves, to cut off him and his army, when they marched out of Dublin, on the ſecurity and confidence of that peace?

That ſame year, did not the council and congregation of the confederate Catholics of Ireland oblige their general, Preſton, by a ſolemn oath, in theſe words, "to exerciſe all acts of hoſtility againſt the Lord Marquis of Ormonde and his party; and to help, adviſe with council, and aſſiſt in that ſervice, the lieutenant-general of Ulſter, employed in the ſame expedition?" All this time they continued to expreſs, in their manifeſtoes, the *moſt inviolable loyalty to the King*. After having ſeized the ſtrongeſt forts in the kingdom, they declared, "that they were ready to yield them up at his Majeſty's command, when a courſe ſhould be taken to ſecure them, *and the Proteſtants of the kingdom, his only true and loyal ſubjects, againſt the factious and ſeditious Puritans.*"* It is obſervable, that at this time they were maſſacring Proteſtants of every deſcription; and they had united with the Puritans, previous to the rebellion, to encreaſe the diſtractions of the ſtate †

After ſuch proofs of diſloyalty and treachery to the King, they manifeſted an inviolable attachment to the republic, for they preſented two addreſſes to the Rump parliament, one in 1652, the other in 1653, in which the following paragraphs are to be found: "That they did readily ſubject and put their conſciences, lives, and fortunes, as in a ſanctuary, under the protection of this commonwealth, having ever ſince walked peaceably, and in due conformity to the government, without the leaſt defection therein: that contrary to your *known pious intentions*, manifeſted in the ſaid act for ſettling Ireland, they do apprehend, that they may be poſtponed or neglected: that ſeveral of the petitioners are able to make appear their *conſtant good affection and adherence to the Commonwealth*,* for whom a competent time to be allowed to make out the ſame is moſt humbly ſupplicated."§

Theſe petitions were preſented by the agents of the Iriſh, at the door of the Houſe of Commons in England, and entered by the clerk of the Rump.

It has invariably happened, that Roman Catholics have been republicans under a Proteſtant ſtate. That axiom, that no perſon can be ſubject to political power, or in any manner whatſoever put under the bonds of ſociety, without his own conſent, (an axiom which, if carried rigidly into practice, would ſhake the foundations of civil ſociety,) was firſt invented by the Popiſh ſchoolmen, for the purpoſe of raiſing the Papal power over that of kings; as by degrading the latter below that of the people, over whom the Romiſh clergy had an unbounded aſcendancy, the Court of Rome, through the prieſthood, eſtabliſhed a complete tyranny over both. In the year 1648, a book was publiſhed in England, entitled, "Several ſpeeches delivered at a conference, concerning the power of parliament to proceed againſt their King for miſgovernment, licenced by Gilbert Mabbot." This was taken, word for word, from a book written by Parſons

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* Leland, vol. III. p. 74, 122.
* Who cut off the King's head.
† They did ſo in 1798.
§ Lord Orrery's State Letters.

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the Jeſuit, on the ſucceſſion to the crown of England, which was levelled againſt the title of Queen Elizabeth. Thus the fanatic levellers, who put Charles I. to death, found a direct ſanction for their republican principles, in that pious father's book, written ſeventy years before; the confederate Catholics aſſembled at Kilkenny, during the rebellion of 1641, were in every reſpect a republic.

Doctor Nalſon, in his impartial collection of State Affairs, vol. 1. p. 3, tells us, "that the covenanters (republicans), in their ſermons and ſeditious pamphlets, made uſe of the maxims of the Jeſuits, the very phraſe and ſtyle of Becanus, Scioppius, Eudæmon Johannes,* and tranſcribed arguments verbatim out of Bellarmine and Suarez, endeavouring, with thoſe, and Jeſuitical fables, falſe reports, propheſies, and pretended inſpirations, to delude the populace, and unhinge them from their loyalty and allegiance.

During the conſpiracy and rebellion of 1798, the Popiſh prieſts made uſe of phropheſies, as a moſt ſucceſsful expedient to rouſe and animate the popiſh multitude.

I will now give ſome ſtriking inſtances of Catholic allegiance and loyalty, in the reign of Charles II. Soon after his Majeſty's reſtoration, the Iriſh Papiſts preſented a remonſtrance to him, ſtating their great loyalty, their ſufferings, and their perſecution in conſequence of it, and the cruelty and injuſtice of depriving them of their eſtates, under a pretence of their having forfeited them.

It was couched in very ſtrong terms, and it prayed that they may be reſtored to their eſtates, with as much aſſurance as if they had never violated their allegiance. The falſity and impudence of this remonſtrance having alarmed the Proteſtants, they ſolicited his Majeſty, that there might be a fair hearing allowed at the council-board, by deputies on both ſides. This reaſonable requeſt was granted, and a day of hearing was accordingly appointed. The deputies on the part of the Proteſtants were the Earls of Orrery and Montrath, and ſix more. Sir Nicholas Plunket† was the leader and prolocutor of the Popiſh commiſſioners. His Majeſty, the Chancellor, the Duke of Ormonde, and ſeveral perſons of the firſt rank attended on the occaſion. After Sir Nicholas Plunket had expatiated, in a florid ſpeech, on the loyalty and the ſufferings of his brethren, he was anſwered by Sir James Barry, who ſet forth their treaſonable conduct, their barbarous and execrable maſſacres, of which he had been in ſome degree an eye-witneſs. When they had finiſhed, the Earl of Orrery produced three papers, ſubſcribed by Sir Nicholas Plunket and the Popiſh deputies, when member of the confederate Catholics of Kilkenny. The Duke of Ormonde, who knew their hand-writing, declared that they were ſubſcribed by them; and they, on being queſtioned, acknowledged their ſignatures. They were then read in ſucceſſion before the council-board; when it appeared, that the firſt, made by the ſupreme council at Kilkenny, was an order wherein they unanimouſly reſolved to proſecute Or-

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* Theſe were Jeſuits who taught the moſt peſtilent doctrines, ſuch as king-killing, the nullity of oaths, &c. &c.

† He was ſpeaker, and a moſt active member of the confederate Catholics at Kilkenny.

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monde, the King's viceroy, and his party, with fire and ſword. The ſecond was an inſtrument offering Ireland to the Pope; and if he refuſed, to the King of Spain: and if he refuſed, to the King of France; and if he refuſed, to the Duke of Lorrain. This was after the peace of 1648, which they ſuddenly and treacherouſly violated.

The third was a petition, in which they acknowledged the ſupreme authority to be juſtly and lawfully lodged in the Rump parliament.

On this Lord Orrery obſerved, that theſe men were likely to make good ſubjects, who offered to give away their kingdom from his Majeſty. The King, after making ſome pertinent remarks on theſe papers, publicly declared "he was infinitely ſatisfied that the Iriſh deſerved their ſufferings," and ſharply reproved the deputies for daring to appear before him with ſo much guilt upon them, and forbad them for ever his preſence and court.*

The King acknowledged, in the following words, in his printed declaration for the ſettlement of Ireland, "that our good ſubjects, the Proteſtants, not uſurpers, as the Iriſh in their caſe entitle them, in our kingdom of Ireland, have borne a very good part in the bleſſing of our reſtitution, and that they were early in their dutiful addreſſes unto us, and made the ſame profeſſions of a reſolution to return to their duty and obedience to us, during the time of our being beyond the ſeas, which they have ſince ſo eminently made good."

I ſhall now give the reader ſome ſpecimens of Catholic loyalty and allegiance in the reign of Charles the Second, extracted from the ſtate letters of the Earl of Orrery, lord preſident of Munſter, addreſſed to the Duke of Ormonde, viceroy of Ireland, with the reſpective dates of thoſe letters. Theſe extracts will convince the reader that the preſent ſtate of Ireland reſembles ſtrongly what it was at that period; and that, according to the aſſertions of Lord Fingal, Dr Troy, and Mr. Francis Plowden, *the principles of Popery are always the ſame.*

In a letter of the 16th of April, 1662, on enliſting the Iriſh natives, he ſays, "whether it were not requiſite, as ſoon as might be, to raiſe men in Ireland for his Majeſty's ſervice abroad, and for the ſervice of his friends and allies; by which a double advantage will be gained, of ſending away dangerous perſons while at home, and uſeful perſons while abroad." In a letter of the 26th of February, 1661, he urges the policy and neceſſity of admitting none but Proteſtants into the corporations, and ſays, "that the Papiſts could not have rebelled had this been adhered to. The Iriſh rebels in the towns of Wexford and Dungarvan were ſupplied with powder and ammunition from Rochelle."

In a letter of March the 1ſt, 1663, he ſays that robberies and murders were frequently committed on the Engliſh by the Iriſh. They come vizarded, about the fall of night, into the Engliſhmen's houſes, and ſurpriſing them, bind them, and rob them of all they have †. I believe, if where any

* Harris's Fiction Unmaſked, and Life of Lord Orrery, prefixed to his State Letters.

† Spencer obſerves on the common people of Ireland, who lived in huts, called Boolies in his time, they grow thereby the more barbarous, and live more licentiouſly, than they could in towns, uſing what manner they

any ſuch robberies were committed, the prieſt of that pariſh (for every pariſh has a Romiſh prieſt, and never were they ſo numerous or more inſolent) was ſecured,* till, by his influence on his flock, the robbers were diſcovered, it would prevent many of thoſe miſchiefs. I know this is not legal; but if ſomething equivalent be not ſpeedily done, the whole plantations of Ireland will be deſtroyed without a rebellion."†

This practice became ſo common afterwards, that a law paſſed, to levy the damages ſuſtained in the night by the Proteſtants, on the popiſh inhabitants of the vicinage.

By a letter of 5th June 1666, it appears, that in an Iriſh veſſel which came into Limerick river, from Gallicia in Spain, laden with oranges and lemons, and with two pieces of ordnance on the deck, twelve great guns, ready mounted, were found concealed in the hold.

In the ſame letter it is ſaid that the Iriſh had frequent meetings, in order to make preparations for a riſing, as they expected that the French would land a numerous body of forces in Ireland, that ſummer; that there "was a great meeting of the Iriſh clergy, upon the arrival of one Harris, an Iriſh Jeſuit, ſent from their pretended primate, Reily, out of France; that conſiderable meetings were to be in the four provinces, this month, to hear the ſaid Jeſuit's meſſage and advices, and from him the aſſurance of the ſpeedy landing of forces, arms, and ammunition, with money in the weſt." The Earl ſays, "I ſhall have one at their intended meeting at Macroone, which is the meeting place appointed for this province." "I can aſſure your Grace, on good authority, that under *the cloak of pious uſes*, many great ſums have been lately raiſed, eſpecially in the weſt of this province, by the popiſh clergy; inſomuch that poor ſervants have been compelled to pay their ſhillings and ſixpences.‡ What your pleaſure is ſhould be done herein, I humbly deſire to receive, for I doubt, to raiſe a rebellion again, or to help an invaſion, will be thought pious uſes by ſuch people." In the ſame letter it is ſtated, that a riſing was expected in Clare, from *the ill inclinations* of the people in that county. By a depoſition made before Lord Orrery, the 17th of June 1666, it appears that a plan of an inſurrection was formed in the provinces of Leinſter and Connaught, and that they were to riſe in the province of Connaught on the arrival of five ſhips loaded with arms and ammunition, purchaſed by primate Reily, and the reſt of the Romiſh clergy. They were to ſeize all the ſerviceable horſes in the country, and to join the French with them. They prepared a quantity of pike heads and ſpears.

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they liſt, and practiſing what miſchiefs and villanies they will, either againſt the government there, by their combinations, or againſt private men, whom they malign, by ſtealing their goods, or murdering themſelves.

* Sir Charles Roſs, who commanded in part of Munſter in 1799, made the popiſh prieſts anſwerable for the enormities committed by their flocks, which kept his diſtrict perfectly quiet.

† This was exactly the practice of the white boys, right boys, defenders, and united Iriſhmen.

‡ By the report of the ſecret committee of the Houſe of Lords in 1793, it appears that levies of money were made in the ſame manner, ſo early as the year 1792, by the Catholic committee.

By letters of June 22d and July 11th 1666, we find that the Engliſh or Proteſtants had been all diſarmed. This was done by the contrivance and the agents of the Duke of York, afterwards James II. By letter of Jan. 11th, 1666, it appears, that there was at this time an army and a fleet at Breſt, ready to ſail for Ireland, and that a large ſquadron of Dutch men of war had failed to join them. In a letter of the 11th July, 1666, he ſays "he is confident, that ſhould the French invade Ireland a rebellion will enſue;" and he ſtates this in various letters. Some of the Engliſh turned to maſs, and being upbraided with it, they declared, "that they did ſo to preſerve themſelves;" ſee letter of 19th October, 1666. The ſame thing occurred during the rebellion of 1798; for anonymous letters were ſent to Proteſtants, denouncing their deſtruction, unleſs they became converts; and in ſome places they, from the ſame motive, continue to go to maſs. In the ſame letter he complains of the inſolence of the popiſh clergy, eſpecially ſince the burning of London. He ſays, "I ſhall give your lordſhip ſome inſtances. They have lately ſet up ſeveral ſchools, which their Jeſuits publicly teach in; tho' I know they are the beſt ſchool-maſters in the world, yet it is to be doubted they teach their ſcholars more than their books, and imbue them with ill principles." In our times, *proh pudor!* a college has been erected, and endowed at an immenſe expence, at Maynooth, in the county of Kildare, by the proteſtant ſtate, for the education of popiſh prieſts; and in the year 1795, when the Romaniſts were in actual rebellion, and had an ambaſſador at Paris, negotiating for the aſſiſtance of the French.*

The Earl of Orrery was ſo much afraid that the popiſh multitude, going to market in the corporate towns, would riſe, ſeize on, and demoliſh them, that he ordered the officers to have the markets kept outſide them;† letters of the 15th June and 2d July 1667. In the former he expreſſes his fears, that when the rebellion takes place, the roads from Munſter to Dublin will be obſtructed: an incident which took place in the year 1798. There is not a doubt but that the Duke of York was privy to, and endeavoured to promote this conſpiracy in Ireland, and the landing of the French there, in order to promote popery and extinguiſh the proteſtant religion. The reader will find inconteſtible proofs of this in the ſecret conſults and intrigues of the Romiſh party in Ireland, State Tracts, Vol. III. p. 626, publiſhed in London in 1707. It ſtates that the king and council having diſcovered "that there were deſigns of introducing popery in Ireland,

* The Pope and Roman Catholic princes of Europe conſpired to overturn the government of that arch-heretic queen Elizabeth; and knowing that they could not accompliſh it, without ſending into England a conſtant ſupply of popiſh prieſts, they erected, and endowed, ſeminaries at the following places, for the education of Engliſh and Iriſh prieſts excluſively: Valladolid, Salamanca, Alcola, Douay, Louvain, Rome, Rheims, and Prague. During the firſt twelve years of her reign no perſon was moleſted on account of religion; but the influx of prieſts, bred at theſe ſeminaries, having occaſioned many treaſonable combinations, and aſſaſſination plots, againſt her life, induced a neceſſity of enacting ſevere penal laws. It is ſingular that Engliſh ſtateſmen ſhould follow the example of the Pope and the king of Spain in erecting a ſeminary for popiſh prieſts.

† A conſpiracy was formed in 1798 to ſeize Derry in this manner.

pitched

pitched upon the Duke of Ormond as the only pilot for that kingdom in a ſtorm; and accordingly he was ſent over in the year 1667."

"The Duke of York did not then think it ſeaſonable to oppoſe it, though he was conſcious it was fatal to his deſign. But, however, he wrought ſo powerfully with the king, that orders were given to raiſe men in Ireland, under the notion of foreign ſervice. They were all compoſed of the natives of the kingdom, except ſome proteſtant officers, fit to make Catholics of. The Duke of Ormond would give them no arms, ſo they were exerciſed with ſticks;* and in a little time the plot in England was diſcovered, and they were all diſbanded. Upon which a diſcovery was made by the Iriſh of the popiſh conſpiracy in Ireland; and it is remarkable, that in the whole diſcovery not one Proteſtant appeared as an evidence againſt the papiſts. A pregnant inſtance of the great impartiality and equal demeanour of the Engliſh towards the natives."† But I paſs from theſe reflections, upon the carriage of the Duke of Ormond and the Proteſtants, to a courſe of affairs relating to the whole plot in Ireland; upon the diſcovery whereof, orders came from England to diſarm the papiſts, but they received ſuch timely notice of the deſign, by their creatures at court, that there were not found two hundred arms in all Ireland, the Iriſh having a contrivance of concealing their arms, by thruſting them into bogs, filling the barrels of their guns with butter, which ſuffers them not to take any harm; and as for the locks, they can eaſily hide them.‡ The Lord Brittas and others made their eſcape to France, but the Earl of Tyrone was taken, and committed to Gate Houſe; Sheridan was ſeized in London, but nothing could be proved againſt him. Talbot, now Tyrconnel,§ was confined a priſoner in the caſtle of Dublin, together with his brother, the titular Biſhop of Dublin. The Duke of York went for Flanders; which made the Iriſh even to deſpair, and made one of their Lords to declare, with a great oath, *that he believed Jeſus Chriſt was a Proteſtant, for that nothing they could do did proſper.*"‖ Coleman the Jeſuit, who had been an inſtrument of the Duke of York, in promoting the Popiſh intereſt in England, and who was afterwards hanged in 1678, came to Ireland, and was an active agent in forwarding the progreſs of this plot.

In the year 1672, a conſpiracy was diſcovered, to maſſacre the Proteſtants in Dublin; and it appeared afterwards that it extended to Munſter. "The prieſts (by directions from their ſuperiors) ordered their ſeveral congregations, at maſs, that at ſuch a time every Roman Catholic ſhould fix over his door a croſs made of ſtraw."¶ This was to diſtinguiſh them from the Proteſtants. It appears that vaſt multitudes of prieſts came to Ireland from foreign parts about this time, to aſſiſt in forwarding this infernal deſign."*

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* He knew the extent and malignity of the plot, which was ſoon to explode, and that they were to have joined in the inſurrection.

† Ibid. ‡ The ſame practice took place in the years 1797 and 1798.

§ A furious fanatic, created a Duke and made Viceroy by James II. He perſecuted the Proteſtants, and went great lengths in overturning the eſtabliſhed church. ‖ Ibid.

¶ On the night of the 23d of May, 1798, the doors of the Proteſtants were marked, and men were diſcovered in the act of marking them.

* Secret conſults, in State Tracts, vol. III.

Lord Fingal mentions, as a ſtriking proof of Catholic loyalty, the addreſs of Doctor Coppinger, titular Biſhop of Cloyne, to his flock, which recently appeared in the newſpapers, and the late exhortation of Doctor Troy in Dublin.

Nothing affords a more incontrovertible proof of the duplicity and diſſimulation of the Catholic body, than the exhortations of their clergy, the loyal addreſſes, the numerical oaths of allegiance and remonſtrances of the laity; and in the latter there is commonly to be found, after a conſpiracy has exploded into rebellion, an attempt to gloſs it over by a pretext of *jealouſies and fears* of being maſſacred, a long liſt of grievances, aſſurances of loyalty, and hopes, in conſideration thereof, of being admitted to a full participation of the conſtitution.*

Thus after the Lords Juſtices had ſhewn the utmoſt confidence in the Lords and gentlemen of the pale, in 1641, by ſupplying them with arms, ſoliciting their advice and aſſiſtance in Council, and by giving them commiſſions of martial law, and every poſſible mark of truſt, they kept aloof, becauſe, as they ſaid, they were afraid of being maſſacred; and they ſoon after turned thoſe very arms, which they had thus obtained from government, againſt it. The fears which the rebels expreſſed in 1798, of being maſſacred by the Orangemen, were in the ſame manner diſſeminated, to palliate their deſigns, and to rouſe and irritate the multitude. In a convent of Franciſcans at Multifarnam, where a number of Romiſh prieſts aſſembled, on the 3d of March 1641, to form the plan of that rebellion, they firſt agreed, "that their loyalty to his Majeſty ſhould be ſtill reſerved."

The Cavan rebels ſent a remonſtrance, expreſſive of their loyalty to the Lords Juſtices, in which they requeſted to be recommended by them to his Majeſty, "and that there ſhould be a ceſſation of all things, until the return of their Lordſhip's anſwer; and yet at that time they were muſtering their forces, ſummoning all perſons from ſixteen to ſixty, to meet the Monday following at Virginia, about twelve miles from Cavan.

Soon after the rebellion broke out, the Lords Taaff and Coſtelloe preſented a remonſtrance to the Lords Juſtices, on the part of the gentry and inhabitants of the county of Longford, after they had been ſome weeks in open rebellion, and had committed dreadful enormities. This remonſtrance, which Borlace properly calls *a rebellious and ſcandalous letter*, was full of pretended grievances, and unreaſonable demands. Theſe are to be found in Temple and Borlace.† The parliament aſſembled the 16th of November, 1641, and the Lords Juſtices were induced to convoke them ſo ſoon, at the earneſt inſtance of ſome of the Popiſh members, who ſaid that the deferring it "would be an injury to the whole nation, as hindering them from expreſſing their *loyal affections to his Majeſty, and ſhewing their deſires to quell this dangerous rebellion.*" And yet this party, among whom Patrick Darcy, and Nicholas (afterwards Sir Nicholas) Plunket took the lead, were deeply involved in it, and were afterwards members of that treaſonable aſſembly, the confederate Catholics of Kilkenny.‡

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* This was the caſe after the exploſions in 1798 and 1803: for after both, the Iriſh Papiſts preſented ſuch addreſſes, which were a mockery of, and an inſult to, our gracious Sovereign.

† Temple, Borlace, and Leland.

‡ Darcy ſat as a Maſter in Chancery in the upper houſe of this aſſembly. Plunket, afterwards knighted by the Pope, when ſent as Ambaſſador to him, was prolocutor in it.

Lord

Lord Coſtelloe, ſoon after delivering the remonſtrance of the Longford rebels to the Lords Juſtices, went to England, and preſented one to the King, on the part of his brethren, at that time in open rebellion; and yet they gave him private inſtructions to move, "that no forces might be ſent out of England, but that the whole work might be left to the remonſtrants, and that they would then undertake to ſuppreſs the rebels themſelves."

The following facts prove their baſe duplicity, that Hugh Oge M'Mahon, a rebel leader, who was arreſted in Dublin the 23d of October, the night on which the inſurrection was to have taken place, confeſſed, "*that all the Lords and gentlemen in the kingdom that were Papists, were engaged in this plot*, that on that very day all the forts and ſtrong places in Ireland would be taken, that the Lord M'Guire, and ſeveral other Iriſh gentlemen, were come up expreſsly to ſurpriſe the caſtle of Dublin, and that twenty men out of each county in the kingdom were to be there to join them.* His evidence was confirmed by Owen O'Conolly, who freely and voluntarily declared that ſaid M'Mahon had owned to him, that the Iriſh had prepared men in all parts of the kingdom, to deſtroy all the Engliſh inhabiting there, to-morrow morning, by ten of the clock; and that in all the ſea ports, and other towns in the kingdom, all the Proteſtants ſhould be killed this night, and that all the poſts that could be, could not prevent it."

Lord M'Guire acknowledged that he knew of this plot, as early as the month of January, 1640; that application had been made to the Pope, and the Kings of France and Spain, for aſſiſtance, and in particular, that the conſpirators had treated with Cardinal Richelieu. That the Lords and gentlemen of the pale were privy to, and concerned in it, and that ſome Popiſh committees, then ſitting in London, were alſo engaged in it. Theſe depoſitions are to be found in Borlaſe and Temple.

Even M'Mahon, a Popiſh prieſt, afterwards Biſhop of Raphoe, diſcovered to ſome members of the Privy Council, at whoſe feet he proſtrated himſelf for mercy, that he and others had been employed ſo early as the year 1634, to ſolicit the aſſiſtance of foreign princes, viz. the Pope, the Kings of France and Spain, and other ſovereigns, in order to engage the nation in a war; and it appears by Lord M'Guire's confeſſion, that this deſign was entertained ſo early as the year 1628, when a negotiation had been carried on with Cardinal Richelieu for that purpoſe.†

After ſuch unqueſtionable proofs, that the dreadful rebellion of 1671 had been ſo long concerted, Mr. Francis Plowden, whoſe mind is obviouſly clouded with bigotry, has the audacity to defend the conduct of the Iriſh Papiſts, in butchering many thouſand Proteſtants in cold blood, on the ſcore that they acted in their own defence; for in page 141 of his dull ponderous review of the Iriſh hiſtory, he falſely aſſerts, "that the moſt ſerious apprehenſions were entertained of an immediate and general maſſacre or extermination of the Catholics," and that "they united in a regular ſyſtem of ſelf-

* A certain number of perſons came to Dublin, from each county in the province of Leinſter, to aſſiſt in the inſurrection which took place there on the 23d of July, 1803.

† All theſe depoſitions are to be found in Temple and Borlaſe, and in Dr. Nalſon's impartial collections.

defence, which to this day," he ſays, " is moſt unwarrantably and unjuſtly ſtiled an odious and deteſtable rebellion."

The reader will not be be ſurprized at this, when he is informed, that in the dreadful and unnatural rebellion of 1798, he juſtifies the butcheries committed by the ſanguinary Iriſh fanatics, and criminates the loyal Proteſtants, who fought bravely, and bled profuſely, in defence of the conſtitution in church and ſtate.

On the trial of the conſpirators concerned in the gunpowder treaſon, Lord Coke, then attorney-general, obſerved, " that their ſcheme was no more than an appendix to the plots framed by their party in the reign of Queen Elizabeth ;" and I think the ſame may be ſaid of the Iriſh rebels engaged in this conſpiracy ; for treaſonable combinations ſubſiſted in Ireland from the beginning of her reign to this period. Subſequent to the general inſurrection, the Lords of the pale declared at the Council board, to the Lords Juſtices, " their loyal affections to his Majeſty, and their readineſs and forward concurrence in the ſervice ;" and yet ſoon after they raiſed a large body of forces, and made Lord Gormanſtown General thereof, Hugh Byrne Lieutenant-general, and the Earl of Fingal General of the horſe. He was lineal anceſtor of the preſent Earl.

What opinion muſt we entertain, then, of Lord Fingal, in making ſuch aſſertions of the loyalty of his fellow-religioniſts, when ſuch facts, founded in the uniform and indelible records of hiſtory, ſtare him in the face, and when patroles of cavalry at this time begin to perambulate the city of Dublin, for its protection from Popiſh fury, ſo early as eight o'clock, and continue to do ſo all night !

They then framed an oath of allegiance, in which they promiſe to bear *faith and allegiance* to his Majeſty, his heirs and ſucceſſors, *as far as they may*, though they were in actual rebellion. This ſubterfuge meant, as far as the tenets of their religion would permit them to be faithful to an heretical Sovereign ; and ſome ſuch evaſion was to be found in all the oaths of that Popiſh banditti, the Defenders. After this, they framed an oath of aſſociation, in which they renew their declaration *of true faith and allegiance to the King, his heirs, and lawful ſucceſſors ;* but it contains theſe paragraphs, " I will obey and ratify all the orders and decrees made, and to be made, by the ſupreme council of the confederate Catholics of this kingdom, concerning the ſaid public cauſe (meaning the Roman Catholic religion). And I will not ſeek, directly or indirectly, any pardon or protection, for any act done, or to be done, touching this general cauſe, without the conſent of the major part of the ſaid council, and that I will not, directly or indirectly, do any act or acts that ſhall prejudice the ſaid cauſe, but will, to the hazard of my life and eſtate, aſſiſt, proſecute, and maintain the ſame."

" I will not accept of, or ſubmit unto, any peace, made, or to be made, with the ſaid confederate Catholics, without the conſent and approbation of the general aſſembly of the ſaid confederate Catholics. And for the preſervation and ſtrengthening of the aſſociation and *union* of the kingdom, that upon any peace or accommodation to be made or concluded with the ſaid confederate Catholics, as aforeſaid, I will to the utmoſt of my power inſiſt upon, and maintain the enſuing propoſitions, until a peace, as aforeſaid, be made, and the matters agreed upon, in the articles, be eſtabliſhed and ſecured by Parliament."

The tenor of theſe propoſitions was, " that the Popiſh primates, archbiſhops, biſhops, ordinaries, deans and chapters, archdeacons, prebendaries, and

and other dignitaries, parſons and vicars, and all other paſtors of the ſecular clergy, ſhould have and enjoy all, and all manner of juriſdictions, privileges, and immunities, in as full and ample a manner as they had or enjoyed the ſame, during the reign of the late Henry VII., and all the churches and church livings, in as large and ample a manner, as *the late Proteſtant clergy*, reſpectively enjoyed the ſame, on the firſt of October, 1641."

"That all laws and ſtatutes, made ſince the 20th year of Henry VIII., whereby any reſtraint, penalty, or reſtriction, is, or may be laid upon any of the Roman Catholic clergy or laity, or in the exerciſe of their religion, ſhall be repealed, revoked, and declared void, by one or more acts of parliament. A preamble was prefixed to this oath of aſſociation, in which the reaſon aſſigned for their uniting is, the neceſſity of defending their religion, their lives, liberty, and property, *and his Majeſty's regal power, juſt prerogatives, ſtate and rights*, plotted againſt by a puritan faction *."

Such was the *full ſhare in the benefits and bleſſings of our happy conſtitution*, which they fought for at that period by arms, and with the aſſiſtance of foreign powers; and which they now mean to aſſert by the ſame means.

They then aſſimilated themſelves to Parliament, having two houſes, with a ſpeaker or prolocutor; they proceeded, at Kilkenny, where they opened their ſeſſions, to regulate all the affairs, civil and military, of the kingdom, confronting, and at the ſame time inſulting, his Majeſty's government ſitting in Dublin.

They alſo formed a great ſeal, with which they authenticated their acts of ſovereignty, and their credentials, in all their negotiations with foreign princes, to whom they ſent, and from whom they received ambaſſadors, envoys, and agents. The prelates enjoined the prieſts to adminiſter the oath of aſſociation to their congregations, and to receive ſubſcriptions from them; which practice was ſecretly carried on during the progreſs of the conſpiracy which preceded the rebellion of 1798, and in Charles the Second's reign, as appears by Lord Orrery's letters. Notwithſtanding ſuch flagrant acts of rebellion, they profeſſed in the moſt unequivocal manner, *their faith and allegiance to the king*, in all their oaths, edicts, proclamations, and acts of ſtate †.

After this, and on the 17th of March 1642, they delivered to the king's commiſſioners at Trim, a remonſtrance, to be preſented to the king, conſiſting of thirteen articles, and containing a long liſt of ideal grievances, and juſtifying their having taken up arms; but its groſs untruths, and falſe and ſcandalous aſperſions on the government, were ably expoſed and refuted, paragraph by paragraph, by the Proteſtants, in a remonſtrance to his Majeſty.

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* Whoſe aſſiſtance they ſolicited previous to the rebellion, as they did in 1798.

† Their conduct is well deſcribed in the following couplets of Hudibras, p. 1. c. 11. line 315.

"For as we make war for the king,
Againſt himſelf, the ſelf-ſame thing,
Some will not ſtick to ſwear we do,
For God, and for religion too."

The Iriſh Roman Catholics have boaſted of their attachment to James II.; but the following facts unequivocally prove, that they had no other deſign than to make him the inſtrument of promoting their ſelfiſh and intolerant deſigns; for they compelled him to give his aſſent to two acts of parliament; though they muſt have known, that they would have made him ſo odious in England, as to form an inſuperable bar to his reſtoration: one was, to attaint all the Proteſtant landholders in Ireland; the other, to make that kingdom independent of England. He heſitated to give his aſſent to the latter, conſcious that it would have ruined him in the eyes of the Engliſh people; but they ſent a meſſage to him by one Nagle, a rigid Papiſt, whom he had made attorney-general, that they could do without him; and he was obliged to yield.

(To be continued.)

NEW ILLUSTRATION OF A PASSAGE IN VIRGIL.

TO THE EDITOR.

SIR,

I HAVE frequently made an obſervation, which I think will apply pretty generally, that the Commentators on the Claſſics, when attempting in an elaborate diſquiſition to elucidate any obſcure paſſage, very often render it more dark and ambiguous, and are apparently actuated more by the deſire of diſplaying the depth of their own erudition, and their penetration in reſearch, than by an anxiety to illuſtrate the difficulties of their authors.—In the following paſſage of Virgil, I think all the Commentators have ſuffered the true interpretation to eſcape them, by forming unjuſt concluſions, and making falſe refinements on the expreſſions of the author.

Nam quâ Pelloei gens fortunata Canopi
Accolit effuſo ſtagnantem flumine Nilum
Et circum pictis vehitur ſua rura phaſelis;
Quâque pharetratæ vicinia Perſidis urget,
Et viridem Ægyptum nigrâ fœcundat arenâ,
Et diverſa ruens ſeptem diſcurrit in ora,
Uſque coloratis amnis devexus ab Indis,
Omnis in hæc certam regio jacit aſte ſalutem.

La Cerda, the great Spaniſh commentator, himſelf, although endowed with acute diſcernment, and ſound judgment, has, in his ſtrictures on this paſſage, given birth to an hypotheſis, as utterly inconſiſtent with reaſon, as with the meaning of the poet. It is a well-known maxim, that error, when ſanctioned by an author of celebrity, is of ſo inſidious a nature, as to taint with imperceptible inſinuation the opinions of others; thus the ſucceſſors of La Cerda, venerating his great pre-eminence in talent, and his keenneſs in critical acumen, have adopted and cheriſhed this miſtaken hypotheſis. I allude to this critic's conviction, that Virgil here means the Nile and Indus, two rivers very-far remote from one another; and he founds his conviction merely on Virgil's mentioning the "*coloratis Indis.*" He does not here recollect, that the ancient philoſophers, and eſpecially the poets, ſtyled all thoſe regions "India" which lie between the tropics, under whatſoever meridian they may lie. In corroboration of this ſuggeſted emendation, he is obliged to doubt the authenticity of, and to expunge, the following line, "Et viridem," &c. He alſo maintains that "vicinia" is not the nom. caſe to urget,"

" urget," but the acc. plural, which is incompatible with the pure Latinity of Maro; and he ſupports this conſtruction on no better authority than Seneca, who Cap. xv. de Brev. Vitæ has " VICINIO;" which reading is probably falſe, as Gronovius, in his edition, has it " verſatur in *vicino* invidia;" and even granting that the model and ſtandard of purity, the great Tully, has it " vicinium" in every page of his, yet we might ſtill be in want of authority for its plural, and inconteſtible objections might be produced againſt it.

Zenophon, in his eighth book of his Cyropedia, relates that Cyrus, after his conqueſt of the Babyloniſh empire, bounded his vaſt extent of territory with Æthiopia; from whence this country, being part of and contiguous to the Perſian empire, might poetically, and even in cool reaſon, be called " Perſis."

The ancient topographers placed the ſources of the Nile among Montes Lunæ, in the 10½ degrees of S. L.

Perſis, or *Æthiopia*, ſays Virgil, " urget et fœcundat viridem Ægyptum nigrâ arenâ," which is really the caſe; on account of its proximity, the height of its mountains, and the periodical inundations of its river, which overflows and fertilizes the lands of Lower Egypt. All theſe countries, which Virgil here mentions, are adjacent to each other, extending along the banks of the Nile for many hundred miles, from its very ſource to where it diſembogues itſelf into the Mediterranean.—My arrangement of this paſſage is as follows:

" Nam omnis regio jacit certam ſalutem in hâc arte, quâ fortunata gens Pellæi Canopi accolit Nilum ſtagnantem effuſo flumine et vehitur circum ſua rura pictis phaſelis; quâque vicinià pharetratæ Perſidis, urget et fœcundat viridem Ægytum nigrâ arenâ, et (quâ) amnis *devexus usquè* ab coloratis Indis, ruens diſcurrit in ſeptem diverſa ora."

Perhaps ſome may object to my interpolating *quâ*, in the laſt member of the ſentence between " *et*" and " *amnis*;" but, in anſwer to ſuch an objection, I affirm, that ſuch omiſſions in the poet are not only admiſſible, but very graceful and elegant; and, to corroborate my aſſertion, I will produce inconteſtible authority by the citation of another paſſage from the ſame bard; for Virgil himſelf, three lines after, G. iii. l. 349. " At non *quâ*," &c. omits a repetition of this word, although the ſenſe undoubtedly requires it after " *turbidus*;" another teſtimony of the true interpoſition of *quâ*, and that Nile riſes in a country diſtinct from Æthiopia, may be adduced from Salluſt. Bell. Jug. C. xix. " Dein loca exuſta ſolis ardoribus," &c.

And in further confirmation of this conſtruction of the paſſage, let me remark, with what propriety " *ruens*" is applied to the Nile, when hurrying with impetuoſity through Æthiopia, and frequently obſtructed in its channel by huge crags and impending ſteeps; nor do I think it conſiſtent with the refined judgment of Virgil to apply the epithet to the courſe of this river, when flowing in a broad and ſmooth expanſe through the ample plains of Lower Egypt; this latter interpretation has, however, been adopted by the critics.

And to add greater force to my obſervation, let me point out the beautiful analogy, the connection and ſymmetry, that ſubſiſt between the different parts of this deſcription, according to this conſtruction;—firſt, we ſee the Nile, where he expands his mighty waters in ſilent majeſty along the regions of Upper Egypt, and through ſeven mouths pours his accumulated ſtreams into the ocean;—next, we obſerve him paſſing through the ſpacious vallies

vallies of Lower Egypt; these two territories, one at the northern extremity, and the other round the middle course of the Nile, are characterized by their conquerors;—whilst the countries around the sources of the river are distinguished by the "tawny Indians," through whose country it flows.

If you think these observations worthy to be presented to your readers, the honour of their insertion in your valuable Miscellany will be an ample remuneration for the trouble of your's, &c.

PHOSPHILOS.

Miss Williams's Correspondence of Louis XVI.

TO THE EDITOR.

Sir,

IN the *Universal* Magazine for the last Month, in the review of Moleville's Refutation of Miss Williams's Calumnies upon the Correspondence of Louis XVI. is the following passage: "We cannot, however, close this Review without stating, with some degree of satisfaction, that in the Universal Magazine ALONE were these letters considered as FALSE on their first publication: ALL the other Reviews seemed more or less inclined to give credence to their authenticity." (Vide p. 63.) That the Monthly and Edinburgh Reviewers "seemed to give credence," and even more, I do not deny, but I am much mistaken, if, from the very first, they were not considered by the Anti-Jacobin Review as an imposture and mere fabrication. If it is so, and I am in an egregious error if such was not the opinion of the Anti-Jacobin Review, I see no reason why the Universal Magazine should thus arrogate solely to themselves the praise of superior penetration, in discovering and disbelieving the interpretations of this "pseudo-political" authoress. I think, however, we can hardly go so far, with propriety, as to call it penetration in any one to see through so barefaced and ill-contrived a forgery, but rather, perhaps, a consummate blindness in all the other Reviews, who were so careful and *sagacious* as even to have a doubt about the authenticity of such a correspondence. Should this letter be honoured with insertion, I need not say how gratifying it will be to me to have dispelled the most trifling cloud of accusation from a work which possesses so much real merit as the one which I have now the honour to address.

I am, Sir, with all respect,
Your most devoted admirer and constant reader,
PHILOS.

POETRY.

EPIGRAMS.

On Gallia.

Since from curs'd *Gallia* o'er the nations flow
Freedom of guilt—*equality* of woe;
Since thus she pours her bitterness o'er all,
Let *Gallia* henceforth be translated *Gall.*

The Corresponding Society.

Since traitors in these monstrous times
Of *corresponding* are so fond,
We'll hope that shortly with their crimes
Their punishments will *correspond.*

MORRIS

MODERN DRAMAS COMPARED.

What a *strange* pack of nonsense is this "Speed the Plough,"
I think we may say without danger;
Yet a German's wild brain, we may fairly allow,
Has furnish'd the world with—*a stranger*.

VALUABLE ABSENCE.

A lovely youth there was, his parents' pride,
Who never gave them pain but when he died;
Thus our arch-patriot sees his country bleeding,
And never does it good—but by seceding.

ON BUONAPARTE.

Small mischiefs, *Buona-parté* cou'dst thou do,
Wert thou not back'd by *Mala-Party* too.

INCOGNITUS.

MISCELLANIES.

THE MIDDLESEX ELECTION.

FOR our periodical review of the political state of Europe, we must refer our readers to the preface to the present volume, which will appear with the Appendix, on the first day of October. In the mean time, the space which we formerly appropriated to that article cannot be better occupied than by some reflections on the late Election for the County of Middlesex, which, far from being unconnected with the politics of the country, forms a leading and distinguishing feature in them, opening to our view the principles and designs of a party, which has for some time lain dormant, and enabling us, in some degree, to appreciate the effects of that *broad-bottomed* administration, which so many persons of consequence, and so many more of no consequence, so lately combined to form; from the expected formation of which such immense advantages to the country were prognosticated; and from the failure to form which such fatal consequences to the public welfare were predicted.

On the former Middlesex Election we declared our sentiments pretty fully, and with that freedom which the subject required; and as the remarks which we then made are equally applicable to the circumstances of the *last* election, we refer our readers to Pp. 333, et seq. of our *twelfth* volume, and to Pp. 78, et seq. of our *thirteenth* volume, where they appeared. We then commented, with severity, certainly not undeserved, on those degenerate nobles who gave their support to the *Man of the Mob*; the man who had declared England to be a country destitute of liberty, and not fit for *him* to live in; who had publicly professed a congeniality of soul and sentiment with the self-convicted traitor, O'Connor; who had taken the naval *mutineers* under his special protection; and who, in short, had done all that zeal without knowledge, and activity without talent, could do, to excite a spirit of disaffection throughout the country. We entertained some hopes, that these *sprigs*, or rather these *excrescences* of aristocracy, would profit by the lesson which was given them; and that the good effects would be perceptible

tible in their conduct, on any future occaſion of a ſimilar nature. But, alas! a ſpirit of faction, it ſeems, not only ſtifles all the generous feelings of genuine patriotiſm, but ſubdues all ſenſe of ſhame!

We have had a repetition of the ſame profligacy in individuals; of the ſame diſgraceful ſcenes of violence and outrage; of the ſame fraud, falſehood, and perjury, as marked the Election of 1802. Sir *Francis Burdett*, it appears, had acquired additional claims to the ſupport of his old friends, and to the protection of his new ſupporters. Since that period, he had openly told the public, that *the country had nothing in it worth defending*; and that an indiſpenſible preliminary to preparations for defence, was *the repeal of every law which had been paſſed ſince the accession of his preſent Majeſty to the throne*; he had been the boſom friend of a convicted traitor to the very moment of his apprehenſion; he had, when at Paris, courted an intimacy with the libeller of his country, Thomas Paine; he had ſelected for his aſſociates at home, men the moſt notorious for their diſaffection; and he had been publicly ſtigmatized, at a County Meeting of Freeholders, as a man unworthy to appear, as their repreſentative, in the preſence of his Sovereign.

But the circumſtances of this Election, in whatever point of view they are conſidered, are, in their nature and tendency, of too much public conſequence to be paſſed over, with a ſlight notice, like any of the ordinary occurrences of the day. No *general* obſervations can do juſtice to them; they require, and deſerve, a particular and minute inveſtigation; and we ſhall therefore give a brief and ſuccinct Hiſtory of the Election; in the courſe of which we ſhall examine the various charges preferred againſt the different candidates; ſuffering them, occaſionally, to ſpeak for themſelves, but carefully diſcriminating between *aſſertions* and *proofs*; *fiction* and *fact*; *calumny* and *truth*; and interſperſing the narrative with ſecret anecdotes, for the authenticity of which we can vouch.

In the Election of 1802, Sir *Francis Burdett*, whom we ſhall characterize as the *Jacobin Candidate* *, for reaſons too obvious to need explanation, derived no inconſiderable advantage from the ſituation of his opponent, as Chairman of the Quarter Seſſions of the County; as this circumſtance afforded him an ample theme for declamation, and greatly facilitated the *laudable* attempt to inflame the minds of the populace, who have an natural averſion from law, and from Magiſtrates, who are bound to carry it into effect; but, above all, from goals, which impoſe very unpleaſant reſtrictions on the freedom of *active citizens*. Accordingly, he eagerly availed himſelf of this circumſtance; and, in his firſt addreſs to the public, talked of "*all the cruelties and tortures, and all the murders by torture, connected with it*, (the Houſe of Correction), and *reſulting neceſſarily from the ſyſtem by which it is regulated*."

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* Sir Francis Burdett's favourite friend and truſty Counſellor, Mr. Clifford, declared on the Huſtings, during the laſt Election, that *he gloried in the name of* JACOBIN; a declaration for the ſincerity of which we incline to give him ample credit; he was not very fortunate, however, in the prediction which he uttered in the ſame breath, that *the cauſe of Jacobinism would be triumphant*. As he, therefore, who had the beſt opportunity for forming an accurate judgment on the ſubject, conſidered his client as the champion of that cauſe, and as a man of the ſame character with himſelf, our readers will readily acknowledge the propriety of the appellation by which we propoſe to diſtinguiſh him.

gulated." Observing, *en passant*, that this horrible system was the invention of a man whom the public have agreed to characterize as *the benevolent*, par excellence: it was supposed that this source of scurrility was exhausted; or, at least, that, not being opposed by the same candidate, the Baronet would lose the benefit of it. But the ingenuity of Jacobinism exceeds the conceptions of the vulgar, and it was resolved, in the *virtuous* cabinet of Piccadilly, that the name of his present opponent being the same, and he being, moreover, the son of his former competitor, and with all, *a Justice*, the same means should be employed for raising a popular outcry against him. Accordingly, the following advertisement appeared, by way of preparing the public mind for what was to follow:—

To the Independent Freeholders of the County of Middlesex.

Gentlemen,

THE great and disinterested encouragement which I have already experienced in my canvass, at once demands my grateful acknowledgment, and inspires me with confidence of success. To insure this, however, your exertions must be unremitted, and the generous support which you have hitherto given me should be manifested by an early appearance in my favour. Among the successful events of the late Scrutiny, I esteem it the chief, that a great number of persons were disqualified, who, without any just claim to vote, had long been encroaching upon your rights. These were the Prebendaries of Westminster, with a long train of servants and pensioners, all the officers and placemen of the Courts of Chancery, King's Bench, Common Pleas, and Exchequer. By one decision of the Committee, above 400 Voters of this description were disqualified. The removal of these men (the dependants of the Minister, and uniformly subservient to his mandates) gives you a decisive majority in the County. Let me request you will but exert yourselves, as becomes you, to maintain it, and you will defeat an interested opposition, which is raised only by Contractors, Placemen, and others, still more unworthy to exercise the franchise of electors.

Of those who are contented that the Minister should squander public money without controul or inquiry, that English prisons should be made dens of oppression and torture, that the lives of their fellow-subjects should be wickedly aimed at under colour of justice—of such men I cannot be a fit representative; let them carry their votes and their subscriptions to my opponent. He may tread in the steps of his father, and will not blush to receive their support. My better reliance is on the virtue and integrity of those who behold with detestation the progress and consequences of corruption, and who consider each vote that is given (whether by the elector or the member) not as the instrument of private advantage, but as the discharge of a sacred trust.

I am, Gentlemen, your devoted humble servant,

Piccadilly, July 19, 1804. FRANCIS BURDETT.

Sir Francis probably chuckled at the idea of having as absolute and exclusive a command of the *press*, as he had at the former Election; and of being treated with the same lenity, and forbearance which he then experienced. Happily, however, he was not suffered to remain long in this error. This precious effusion of Jacobinism drew forth the following answer:—

To the Independent Freeholders of Middlesex.

SIR FRANCIS BURDETT has very soon indeed thrown off the flimsey

veil of WHIGGISM which ſome of his more artful ſupporters had perſuaded him to aſſume, and returned, like a dog to his vomit, to his favourite creed of PURE JACOBINISM. In his laſt addreſs to you he has reſumed his old tone, and, in the uſual cant of his ſect, has inveighed againſt *Churchmen* and *Statesmen, Officers, Eccleſiaſtical* and *Civil*. You will probably think with me, that he had better have ſpoken out at once, and, in the language of his worthy Fellow Labourer in the Revolutionary Vine-yard, THOMAS PAINE have declared "war againſt the *whole hell of monarchy*," for he very well knows that without ſuch officers as thoſe whom he ſtigmatizes, neither the Britiſh monarchy, nor any other government whatever, not even his favourite military deſpotiſm of France, could poſſibly ſubſiſt, nor the ordinary buſineſs of civil ſociety be carried on. He has told you that all the prebendaries of Weſtminſter, and all the officers of the Courts of Law and Equity (how came he to omit the Biſhops and the Judges, whoſe ſituations are ſimilar?) are "dependants of the Miniſter, and uniformly ſubſervient to his mandates." He knew the falſehood of this aſſertion when he made it, for the offices which he refers to are holden for life, and had ever been regarded as *Freeholds* until the late deciſion of a Committee of the Houſe of Commons. The perſons who hold them, therefore, are as *independent* as the poſſeſſors of any other freehold property. But it was natural enough for *him* to exult in the annihilation of rights enjoyed and exerciſed for ages, the direct and inevitable tendency of whoſe efforts is the ſubverſion of all exiſting inſtitutions, and the introduction of thoſe ſanguinary ſcenes of deſolation and anarchy which have rendered a neighbouring country an object of horror and of dread to all the nations of the earth. SIR FRANCIS BURDETT boaſts, too, of being the defender of your rights, and the champion of your independence. Yes; he has indeed, defended the rights and freedom of electors! but in a way peculiar to himſelf—by diſfranchiſing *real* freeholders for ſome trivial defect of form; by erecting into freeholders *men of ſtraw* without the ſhadow of a right to vote, alike deſtitute of property and of principle, and by controuling your choice in the uſurpation of a ſeat to which your voice, legally expreſſed, but corruptly miſrepreſented, had raiſed another.—That after this conduct, and the complicated ſcene of tumult, corruption, and perjury exhibited at the laſt election, SIR FRANCIS BURDETT ſhould flatter himſelf, or inſult you by the ſtatement, that he could on the preſent occaſion *only* meet with oppoſition from "*contractors, placemen*, and *others* ſtill more unworthy to exerciſe the franchiſe of electors," (whom, however, he does not venture to deſignate) is an inſtance of ſelf-ſufficiency, and of confident effrontery which the county cannot fail duly to appreciate, and properly to reward.

By affirming that "Engliſh priſons are dens of oppreſſion and torture," and that the *lives of our fellow ſubjects are wickedly aimed at under colour* of *juſtice*, he at once libels his country and condemns himſelf. If he really believes this aſſertion (moſt *infamously falſe* as it is) to be true, why did he not make it the ſubject of a ſpecific motion in the Houſe of Commons during the two years which he was allowed to ſit there? Why not inſtitute a ſerious and ſolemn inquiry into the facts? Why not devote ſome ſmall portion of his wealth to the proſecution and puniſhment of ſuch atrocious offenders? Why not ſpecify the inſtances of oppreſſion and of torture? Why not explicitly declare *whoſe* lives have been wickedly attacked under the colour of juſtice? Why not propoſe ſome law to remedy the evils of which he complains? An honeſt man would not preſer ſuch charges as theſe without having

having the moſt ſatisfactory proofs of their juſtice, and an honeſt man in poſſeſſion of ſuch proofs would not ſatisfy himſelf with a bare ſtatement of the facts in a public advertiſement. Theſe are not electioneering ſquibs—theſe are not mere perſonal attacks, nor mere party effuſions. Such charges ſtrike at the root of ſociety itſelf. A libel on the *juſtice* of a country is an attack on its vital part; it tends to deſtroy every ſentiment of affection for the *Sovereign* who can tolerate ſuch abuſes, and of attachment to the conſtitution which can allow them to be committed with impunity. What muſt we think, then, of a man who can prefer ſuch charges without a ſhadow of proof to ſupport them? Is he, who can libel his country *for his own intereſt*, fit to be your repreſentative? The voice of every loyal freeholder will reprobate the preſumptuous thought!

If Sir Francis Burdett really held in deteſtation "*the progress* and *conſequences of corruption*," why did he encourage and ſupport the conduct of the Sheriffs at the laſt election, during its *progress*, which a committee of the Houſe of Commons have declared to be *corrupt*? And why did he profit by, and ſeek to perpetuate, the conſequence of it—his own ſeat in the Houſe? By doing this he has clearly proved the nature and extent of his objections to *corruption*: and poſſibly his hatred to priſons may be traced to its ſource, with equal facility, when it is recollected that his firſt abuſe of them was occaſioned by the confinement of *mutineers* in the *navy*, and by that of his friend Colonel *Deſpard*, whoſe praiſes he ſo loudly ſounded, whoſe cauſe he ſo forcibly pleaded in the Houſe of Commons, and whoſe friendſhip and intimacy he ſo ſedulouſly cheriſhed, and ſo carefully preſerved till the very hour of his apprehenſion on a charge of *high treaſon*, for which he was afterwards *executed*.

It is not ſurpriſing that a man who has ſelected for his *friends* and *aſſociates*, ſuch characters as *Deſpard*, ſhould call for a *repeal of all the laws* which have been paſſed during the mild and benevolent reign of *our preſent Sovereign*, the firſt of which laws, be it remembered, was that which *rendered the judges of the land independent of the Crown*. But it would be ſurpriſing, indeed, if ſuch a man were to meet with advocates and ſupporters among the freeholders of this Metropolitan County. Let thoſe who approve his principles ſupport the man. *You*, I am ſure, will avert ſuch diſgrace, remembering that this is a *public cauſe*, the cauſe of *law againſt licentiouſneſs*; *of order againſt anarchy*; that the eyes of the whole united kingdom are upon you, and that to every ſubject of the realm, you are reſponſible for your conduct, for, as it has been well obſerved, "on it may depend whether they will much longer be French or Engliſh ſubjects."

A MIDDLESEX FREEHOLDER.

If Sir *Francis Burdett* had felt any regard for his public character; if he had wiſhed to conciliate the eſteem, and to ſecure the patronage, of honeſt and upright men, theſe forcible comments on his moſt impudent addreſs would certainly have called forth a *reply*. It was ſurely neceſſary for a man, who claimed the public attention and ſupport, to ſubſtantiate the facts, his reprobation of which he choſe to conſider as conſtituting a great part of his claim, and to juſtify himſelf againſt the charge of falſehood here ſo directly preferred againſt him. But it ſeems to have been his object, from the firſt moment of his becoming a candidate, till the cloſe of the Election, to advance the moſt flagrant falſehoods as facts, and to preſerve a moſt contemptuous,

luous, though a moſt convenient, ſilence, when dared to confirm them by proof: regardleſs of every thing, which an honeſt man values, in public life, ſo that he could but make an impreſſion for the moment favourable to the accompliſhment of his immediate object. In taking credit to himſelf for the diſqualification of Freeholders, who had for centuries exerciſed the elective franchiſe, he again tranſgreſſes the bounds of truth, as, indeed, he almoſt invariably does, whenever he addreſſes the public; for, inſtead of "*above* 400 voters of this deſcription" having been diſqualified, the number was *below* 200, as may be aſcertained by a reference to the minutes of the Committee of the Houſe of Commons. Even at an *advanced ſtage* of the Election, the *Jacobin Candidate* acknowledged from the Huſtings, that he could not abuſe his opponent, becauſe he *knew nothing of him*; yet even before the Election began, we ſee him abuſe this man, of whom he knew nothing, in the moſt infamous manner; and even aſſuming an intimate knowledge of his ſentiments and his principles, as manifeſted by the aſſertion, that Mr. Mainwaring, jun. would "not bluſh to receive the ſupport" of men "who are contented that the Miniſter ſhould ſquander the public money without controul or enquiry; that Engliſh priſons ſhould be made dens of oppreſſion and torture; that the lives of their fellow ſubjects ſhould be wickedly aimed at under the colour of juſtice." It muſt be conceded to us, that nothing but a moſt intimate knowledge of a man's diſpoſition could poſſibly juſtify another in bringing ſo heinous a charge againſt him. Yet of the man whom he ſo charged he afterwards acknowledged *he knew nothing!* The fact is, that this was neither more nor leſs than *a foul and wicked lie*; we happen to know the gentleman thus flagitiouſly calumniated; and we will tell Sir Francis Burdett, and dare him to contradict us, that he is a man of generous ſentiments, of ſound principles, and of exemplary conduct; who would not only bluſh to receive ſupport from ſuch characters as are here deſcribed, but would bluſh ſtill more to be ſupported by corruption, perjury, and fraud; and, moſt of all, to degrade himſelf by being the aſſociate of criminals, rebels, and traitors! We will unmaſk this profligate hypocrite, this wholeſale dealer in falſhood, (who has the effrontery to talk of relying on "virtue and integrity,") and expoſe him to the world in his genuine colours.

(To be continued.)

TO CORRESPONDENTS.

Such communications of our Correſpondents as have not yet appeared are intended for inſertion in the Appendix.

TO OUR READERS.

The Appendix to Vol. XVIII. will be publiſhed on the firſt of October; and to it will be prefixed, by way of Preface to the Volume, a view of the Political State of Europe.

ERRATUM.

In the motto to the preſent Number, for "Milton" read "Langhorne."

APPENDIX

TO VOLUME XVIII.

Memoires pour ſervir à l'Hiſtoire de Notre Littérature depuis François Ier. juſqu'à nos jours. Par M. Paliſſot. 2 Tomes. A Paris, chez Gerard, Libraire, rue St. André des Arcs. No. 44. 1803.

Memoirs of French Literature, &c.

THE author of theſe memoirs is well known, by thoſe who are acquainted with French literature, as the writer of the dramatic piece entitled "*Les Philoſophes.*" The juſt and pointed ridicule there poured upon the men who, by their writings and indefatigable induſtry, have contributed to tear aſunder the bonds of ſociety, have endeavoured to deſtroy every moral feeling, and to deprive us of thoſe conſolations which religion alone can beſtow, led us to expect ſomething very different from what we meet with in this publication. But of France there is no hope, of liberty it has no idea, and ſeems equally contented under the reign of anarchy and of deſpotiſm. From the time of Louis XIV. to the diſſolution of the monarchy, the morals of the great became every day conſpicuouſly worſe: the middling ranks followed their examples, and a groſs ignorance, perhaps, happily for their ſituation, prevented the lower orders from ſeeing or feeling their abject ſtate. Like the degraded Romans they looked for nothing but "*panem et Circenſes*;" if they had brown bread, and could dance, though in wooden ſhoes, at the fête of their village ſaint, every wiſh of their heart was ſatisfied. In this ſtate of things appeared gradually a ſet of men, known at firſt by the name of *Gens de Lettres*, but who, as they roſe into conſequence and power, beſtowed upon themſelves, *excluſively*, the appellation of *Philoſophes*. Replete with the vanity, the theoriſing, and caſtle-building paſſion of Frenchmen, they combated by ſophiſtry, or held up to ridicule, every thing eſtabliſhed by the wiſdom of ages. Forms of government totally unſuited to human nature, and a morality highly ſuitable to a band of miſcreants, appeared in various ſhades and colours from this philoſophical manufacture; while the "*monſter*"* religion (ſuch was their term) was excluded by them from all their multifarious, diſcordant, and abſurd arrangements of ſociety. Europe, and the whole world feel, and will long feel, the dreadful effects of their too ſucceſsful ſchemes.

* "*Ecraſons le* MONSTRE!" was their *cri de guerre.*

Againſt theſe men Mr. Paliſſot boaſts to have written *Les Philoſophes.* True, he did write that comedy, and it is equally true that in it the philoſophiſts are ridiculed. But, from many things in the volumes before us, we are led to ſuſpect that his motives were not pure; that, inſtead of being impelled by the great intereſts of ſociety, the writer was influenced by reaſons leſs commendable, and that the work owed its birth to literary jealouſy, and to his not having been admitted into the philoſophiſtic conclave.

When a writer condemns in one perſon what he approves in another, we with reaſon conclude that *perſons* and not *ſentiments* are the objects of his ſatire and indignation. We can have little confidence in the ſincerity of Mr. Paliſſot when we find him execrating D'Alembert and others for their immoral and irreligious writings, while he appears as the apologiſt of Voltaire, the great apoſtle of immorality and infidelity. He does not ſpare the licentious writings of thoſe with whom he was perſonally at war; but this we muſt impute alone to his being at war with them, after having read what he ſays of the works of the younger Crébillon. "Let us not lay to his charge, (ſays he) the licentiouſneſs of the manners he has painted: he had a right to ſay to the age he lived in, Is it my fault if *theſe manners are yours?*" On the contrary, let us admire the ſingularity of that art by which he contrived to expreſs without groſſneſs the moſt looſe ideas, and to preſent the moſt voluptuous delineation—one is tempted to believe that the graces themſelves have caſt their veils over his nudities. We are not diſpoſed to contradict Mr. P. in what he ſays of French manners, we will only aſk him if he thinks that the object of Crébillon, and his prototype, Petronius, was a reformation of manners; or, ſuppoſing it to be ſo, whether their method of reform was likely to be ſucceſsful? And, laſtly, whether a perſon who at leaſt pretends to have a concern for public morals, ought, conſiſtently, to have ſpoken of Crébillon's works as he has done? But, above all, his paſſing over *Parny* without devoting him to execration determines our opinion of Paliſſot as to religion and morals. The groſs obcenity, and horrible blaſphemy, of Parny go beyond every thing which had appeared in the world: and yet he is characterized in the preſent work as "an amiable poet, full of grace, who has written many eaſy, natural, and voluptuous verſes, ſuch as were the production of the good old times." Ver. ii. p. 238. We juſt add, for the credit of Mr. Paliſſot's "*Gouvernement reparateur,*" and the Abbé de Lille's *Reſtorer* of *Religion,* that this execrable book is printed at Paris, *avec privilege!* we think by Didot.

From the work before us the author's attachment to the cauſe of liberty ſeems to reſt on grounds as unſubſtantial as his concern for religion and morals. The following paſſage, we cannot help thinking, will ſerve as a proper foundation for either the *Conſular* or *Imperial* regime of Buonaparté. "*Liberty* is undoubtedly the greateſt *good,* and *ſlavery* the worſt of *evils:* but we may be permitted to examine if that which is called liberty be not, *in the preſent ſtate of ſociety,* often

often a fatal advantage; and whether ſlavery, modified by the gentleneſs and indulgence of *a maſter*, and by the intereſt he has to preſerve his *ſlave*, would not offer a more happy ſituation than an illuſive liberty, the effect of which is almoſt always to ſend the wretched poſſeſſor in want and miſery to his grave." Tom. ii. p. 108.

After this we cannot be ſurpriſed when we find him giving to the preſent deſpotiſm of Buonaparté the appellation of "le gouvernement *reparateur*" to which France owes peace and glory. His anſwer to Helvetius is of the ſame complexion. "My country," Helvetius has ſaid, "has at laſt ſtooped to the yoke of deſpotiſm—the degraded nation is at preſent the ſcorn of Europe, no ſalutary criſis will ever reſtore its liberty." To this he triumphantly replies; "Theſe gloomy predictions have been moſt glorioufly belied by what has really taken place—the exiſtence of a *Firſt Conſul* did not enter into the calculations of philoſophy." Mr. Paliſſot either muſt have no feeling of the preſent ſtate of France, or, contrary to his feeling and conviction, he baſely joins in the groſs adulation now ſo generally beſtowed by that fallen nation on their Corſican tyrant. He can exclaim againſt the former tyrants of revolutionary France, when he mentions the death of Linguet. "He was condemned by that dreadful revolutionary tribunal, which, diſdaining even the appearance of legal forms, allowed no defence to the accuſed either by themſelves or by an advocate of their choice, and which, with barbarous ſport, founded its decrees of death on pretended ſuſpicions, of whoſe falſehood and abſurdity they were perfectly convinced." Yet this man, ſo clear-ſighted to the atrocities of former tyrants, is blind to all the enormities of "le gouvernement *reparateur*" of Buonaparté! Shall we apply to this perverſity of mental viſion—

"Thou art all *beauty*, or all *blindness* I?"

We are rather inclined to think that his confidence in the gentleneſs and indulgence of the "*maſter*" who at preſent rules over proſtrate France, is not of that kind which leads to the diſcloſure of real ſentiments. It is no very bold aſſertion to advance, that, if Mr. P. had riſked any "*reflexions hardies*" on the preſent adminiſtration of France, as Mézeray did under the reign of Louis XIV. he would not have eſcaped ſo well as that hiſtorian, who only loſt his penſion.

When we turn from the conſideration of the religious, moral, and political character of this publication, to a view of its literary merits, we do not find them of the firſt order. Many obſcure writers occupy more room than they ought to have done; while a ſhort, meagre, and unſatisfactory article is often all that is beſtowed on authors of the higheſt name. Perſonal antipathy, or its oppoſite, too frequently appears to guide the pen of Mr. Paliſſot: of courſe the reader, who gives him credit for impartiality, will be often deceived.—When he does mean to be impartial, we would not adviſe thoſe who wiſh to form a judgment on French literature to be implicitly guided by his deciſions. His taſte is too violently French to be followed as a ſure

guide. We know not whether he would carry his attention to *ſtile* ſo far as the *puriſte* Bouhours, who, when dying, muttered to himſelf, "I am going, or I am a going," and then, after a pauſe, "yes, both phraſes may be uſed,"* but we are not diſpoſed to chuſe for our leader in taſte, the man who aſſures us in one page, "that *ſtile* is *preciſely* what gives immortality to works of genius;" vol. i. p. 380, and in the next maintains, "it is *not by brilliancy of ſtile*, but by the *thoughts*, and *energy* of *expreſſion* that works reach without decay the lateſt poſterity." Ib. Pp. 381—2. We can have no confidence in a leader of this kind, who himſelf appears to have no certain rule on which to found his literary deciſions; and who, in fact, ſometimes decides by one of his criteria, and ſometimes by the other, as the caprice of the moment directs, or as beſt ſuits his purpoſe of praiſe or condemnation. Stile, however, upon the whole, ſeems to be his favourite criterion.

The following ſpecimens will enable our readers to form an idea of the writer's manner.

"Buffon (Louis le Clerc de), of the French Academy, and of the Academy of Sciences, born at Montbart, in Burgundy, in 1707, died at Paris in 1788. One of thoſe men whoſe reputation has augmented the glory of France after the age of Louis XIV. He is as ſuperior to Pliny as the ſound philoſophy of the preſent day is preferable to the errors of ancient phyſics. His Natural Hiſtory is a monument of genius and eloquence, for which we are envied by all Europe; and which has had in M. M. Guéneau de Monbeillard, and de Lacépède, continuators worthy to co-operate in that immortal work.

"The greateſt praiſe we can beſtow on Buffon is to acknowledge that he is every where equal to his ſubject. He is not only admirable in the ſmalleſt details, but when we read his firſt and ſecond views, we are tempted to believe that he has a portion of the *Supreme mind*, that in his delineation of the plan of nature he has *obtained by ſurprise* the ſecrets of the *Creator*.†

"His ſtile has appeared too poetical to ſome peeviſh and jealous minds, who have pretended that he has written the Romance rather than the Hiſtory of Nature. But who ought to paint, if not the hiſtorian of the wonders of the univerſe? And can the hand of a maſter be ſhewn, without ſometimes purloining the ſacred fire of poeſy?

"If Buffon appears to have paid ſome tribute to the weakneſs of humanity, it is by abandoning himſelf too much to the ſpirit of ſyſtem. After the example of Deſcartes, he has given us a coſmogony, not leſs ingenious, perhaps, but certainly not leſs chimerical than the world of that philoſopher. That ſpirit of ſyſtem is unhappily one of the vanities of phyſics. To it we owe the atoms, the vortices, the monades, and, laſtly, the organic living molecules. Were we permitted to ſay that the Supreme-Being ſmiles, it would certainly be when he beholds man quitting his character of obſerver,

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* "Je m'en vas, ou je m'en vais—oui, tous les deux ſe diſent."

† Mr. P. would have done well to recollect that, while he was writing what he, no doubt, thought a ſublime period, while he was converting M. Buffon into a Prometheus, he was himſelf a *blaſphemer*.

which

which alone ſuits his limited faculties, for the vain fancy of creating worlds." Vol. I. Pp. 122—4.

"Raynal (L'Abbē Guillaume Thomas), born at St. Géniez in 1711, died in 1796. His Hiſtories of the Parliament of England, and of the Statholderat, written in a ſtile ill-ſuited to the ſubject, loaded with miſplaced ornament, with anti-theſes, and an oſtentation of wit, were forgotten, when there appeared under his name a Philoſophical and Political Hiſtory of the Eſtabliſhments and Commerce of the Europeans in the two Indies, which he has never diſavowed. The importance of the object, and the attraction of novelty, neceſſarily made this hiſtory generally intereſting.

"Although errors, and even contradictions, are to be found in it, yet, as the author might have been deceived, and as leſs or more of negligence may be laid to the charge of every hiſtorian, for theſe the reputation of the work would not have ſuffered. But he was condemned for the audacious declamations which every where abound in it, and in which neither moral principles, the ſafeguard of ſtates, nor the ſtates themſelves, are reſpected. A fanatic himſelf, he ſeems intentionally to endeavour to inſpire his readers with that fanaticiſm which he is attacking: and his perpetual declamations fatigue the more, as they are evidently a clumſy veneering, which conſtantly break the thread of the hiſtory.

"It appears aſtoniſhing that a man, by his profeſſion devoted to religion, ſhould have been more paſſionately its foe than its moſt open enemies. *We** ſpeak not as theologians, but guided by that ſort of propriety adopted in the world. We will add that ſound criticiſm alone ſufficed to have prevented the author from falling into an affectation which has diſfigured his work, eſpecially in the latter editions; where theſe emphatic declamations appear in greater profuſion than in the firſt, and are accompanied by a kind of extatic and dythyramick hymns on the pleaſures of ſenſe, equally ſcandalous, miſplaced, and ſurpriſing. We wiſh to believe, and in effect do believe, that this crime of the author proceeded from weakneſs. He permitted a ſet of violent men, who ſeem to have aſſumed the right of granting or withholding reputation, to alter his hiſtory by the inſertion of theſe foreign additions. What confirms this perſuaſion is, that the work not only appears to come from different hands, but that pages are tranſcribed, without any acknowledgement, from other publications. We believe we may venture to ſay that, even in irreproachable portions of the work, the Abbé was aſſiſted by co-operators, and that among others, the very intereſting part on the Slave Trade was furniſhed by M. de Péchméja. It would not perhaps be very difficult to produce the proof of this.

"In his latter days, viewing the calamities which the revolutionary ſpirit had brought on his unhappy country, the Abbé Raynal ſeems to have repented his having diſſeminated thoſe dangerous opinions in his book, or permitted them to be diſſeminated. We ourſelves have heard him ſay, that we ſhould by no means receive literally the conceptions of philoſophy; that there were ſome which might leſs or more ſeduce the imagination, and which, nevertheleſs, it was impoſſible to realize. But, in that very book, where he has given the rein to every ſpecies of licentiouſneſs, the following

* The *nous* is always made uſe of by the author, which makes us think that the articles appeared firſt in ſome journal. All we know from the preface is, that this is a new edition, the author ſays much improved.

remarkable paſſage is to be found, which ought to have been a ſtrong antidote againſt the anarchical principles which were made to circulate with ſo much imprudence in the popular aſſemblies, and which have been the ſource of ſo many ravages. 'The phantom of equality is, of all others, the moſt dangerous in political ſociety. The preaching of this ſyſtem to the people, is not to recall their rights to their remembrance, no, it is to invite them to pillage and murder; it is to unchain domeſtic animals, and to change them into ferocious wild beaſts." Vol. II. p. 297—301.

The fantom of equality, thus well delineated by Raynal, *of late* ſpurned at by conſular Frenchmen, and which never could deceive any thinking mind, did not, however, become wholly unpopular in France till Buonaparté announced his regal and imperial will; and we have perceived that this degradation of the fantom has always kept pace with the expanſion of the Corſican's pretenſions. The roar of anarchy, it is true, has died away, not indeed ſilenced, as was to have been wiſhed, by legal power, but ſtifled under the iron hand of deſpotiſm, and is replaced by unmanly, crouching, and degrading ſilence, or by adulation ſtill more deſpicable, and more to be deplored.

We will indulge in one more remark on this extract from our author. It is that the objection he makes to the inconſiſtencies of Raynal may be brought againſt himſelf. He perpetually blows hot and cold. At one time he riſes with *high* (we wiſh we could ſay with *honeſt*) indignation againſt immoral writers; at another time, they are philoſophers who went a little aſtray, but did not wiſh their writings to be publiſhed; or amiable men, who wrote voluptuous works for their own amuſement. We would aſk him, does he think that theſe men had no wiſh to have their works read? Was it their deſire to concentrate all voluptuous ideas in themſelves? He will hardly ſay this. What good reaſon then can he give for their publication? We ſee not what he can ſay better than that a licentious man may, like the Chevalier Parny, not only write, but print *avec privilege*, or without it, whatever his contaminated mind conceives: and this indeed is the only concluſion we can draw from his *pro* and *con* publication. But, whatever may be the demerits of Mr. P. his criticiſm of Raynal is perfectly juſt. The voluminous work of the Abbé obtained for a time a reputation which it did not deſerve; and which, in this country, if our recollection do not deceive us, it owed in a great meaſure to the commendation beſtowed on it by that elegant hiſtorian, the late royal hiſtoriographer for Scotland.

Such is the character to which we think theſe volumes are intitled. It is not ſurpriſing that the ſentiments of the author concerning them ſhould be very different from ours. Yet, whatever were his *thoughts*, that he ſhould *write* of theſe memoirs as he does will convey to our readers a ſtriking example of the hardihood of French conceit, which cannot only *think* highly of itſelf, but boldly, and in the ſtrongeſt terms, tell us what it thinks. It may, therefore, be worth while to place before our readers part of what the author ſays on this ſubject in his preface.

preface. The extract will likewiſe ſerve another good purpoſe: it will ſhew that Paliſſot has lived a life of literary warfare, a warfare which in France is carried on with a rage and obſtinacy of which in this country we have no conception. Such indeed is the violence of the war, that the arm of deſpotic power is called in by each party, as often as either can obtain that dangerous and abſurd interference. When an active partizan in ſuch diſputes comes to ſpeak of contemporary writers, we can place little confidence in his pretenſions to impartiality: "*ſervabit edorem teſta diu:*" and, in fact, our author's ſympathies and antipathies are ſufficiently apparent in the work, though he boaſts of "auſtere candour."

"I confeſs that, in giving to theſe memoirs the *auſtere candour* which is indiſpenſible *in a work which muſt become claſſical*, and which has been often cited as authority, I often doubted whether it were expedient that this edition ſhould appear during my life. It is known to many of my friends that, at firſt, determined on its not appearing till after my deceaſe, I had compoſed the preface with that view. Having reached that time of life to which quiet ought to be of all things the moſt deſireable, I wiſhed my latter days to remain undiſturbed by the ſtorms of irritated ſelf-love—but I have been determined by other conſiderations. The time, it is true, is paſt when the fire of youth, and the zeal of ſound principles, led me to defy thoſe ſtorms, but I have acquired that philoſophical compoſure which teaches me to deſpiſe injuries, and I am firmly determined from henceforward to combat them only by the ſilence of contempt. I abandon myſelf to my fate, like the old lion of the fable, let my enemies approach, they ſhall not diſturb my repoſe." Pref. Pp. 3, 4.

This old lion, ſince lion he muſt be, we ſuſpect does not poſſeſs all the philoſophical indifference he pretends to.

The author's account of writers previous to, and during the reign of Louis XIV. though far from ſatisfactory in many points, may, in general, be depended on, as far as it goes. His reprobation of the preſent ſtile of writing in France, and the neologiſm of the living authors, is likewiſe commendable.

Origines Gauloiſes, celles des plus anciens Peuples de L'Europe. Puiſées dans leur vraie ſource, ou recherches ſur la langue, L'Origine et les Antiquités des Celto-Bretons de l'Armorique, pour ſervir le l'Hiſtoire ancienne et moderne de ce Peuple, et a celle des Francáis. Par le Tour-D'Auvergne-Corret, premier Grenadier de la Republique Francaiſe. A Hambourg, chez P. F. Fauche, Imprimeur-Libraire, et à Paris, chez tous les Libraires. 8vo.

Origin of the Gauls and of the moſt ancient Nations, &c.

THE early part of the hiſtory of nations, from want of records which may be relied upon with any degree of certainty, is generally involved in impenetrable obſcurity. But where authentic documents fail, every nation is poſſeſſed of ſome fabulous and often extravagant

extravagant ſtories concerning its origin. Upon theſe imagination is left to riot, and "ſtrange works produced oft." Every perſon applies them as his information and peculiar turn of mind may direct, and conſequently with every new hiſtorian a new theory ariſes, and the ſubject is involved in deeper obſcurity than before. Such has been the caſe with the generality of nations, but more particularly with the Celtæ. Thoſe who have thought proper to enquire into the origin of this people, have, for the moſt part, been actuated by a ſpirit of partiality and a love of theory, and by their acrimonious conteſts among themſelves have thrown accumulated rubbiſh upon the ſpot which they wiſhed to clear, and prejudiced the world againſt that cauſe which they wiſhed to maintain. Theſe diſputes, however, have been ſo far advantageous that they excited a ſpirit of enquiry, both in this country and on the continent, into the origin of the race by which the weſt of Europe appears to have been firſt peopled. Theſe enquiries are now proſecuted, if not without prejudice, at leaſt, without rancour; and the attention which has begun to be paid to the Celtic language in Great Britain, and on the continent, promiſes to point out, if not a clear and certain, at leaſt, a fair and probable mode of bringing the diſpute to an end. The attention that has been paid to an extended knowledge of languages, has pointed out the advantages that may be derived from etymology, when combined with other probable circumſtances, in tracing the antiquities of nations, and in clearing the myſteries of fable. Of theſe advantages the author of the preſent work has availed himſelf. In the idioms of the Bretons and the Gauls of Great Britain, he has traced the ancient Celtic, in the condition in which that language was ſpoken before the invaſion of the Romans and Franks. The plan of the work, therefore, is *to demonſtrate* the phyſical and moral connection of the Bretons of Armorica with the ancient Gauls, to eſtabliſh the identity of the language of the two nations from the ſimilarity that ſtill exiſts between the language of Breton, and thoſe which are uſed in the different countries of Europe and of Aſia into which the Gauls carried their victorious arms, and where they formed eſtabliſhments; to extract from the records of ancient hiſtory all the paſſages cited as Gallic, and to explain them by the language of the Bretons; to look for the ſolution of many intereſting queſtions in hiſtory and Pagan mythology in the etymology of the Gallic tongue; to revive the Celtic language, and to re-eſtabliſh in their deſerved ranks among the nations the Gauls, that celebrated people, of whom the genuine remains are ſtill to be found among the Bretons of Armorica, and in the Gallo-Franks (the French) their original deſcendants.*

* Our author ſhews a little national vanity here. The genuine deſcendants of the Celts are to be found in the Bretons of France, and in the Welſh, the highlanders of Scotland, and the Iriſh. The Germans, the Spaniards, and many of the Italian ſtates might claim as cloſe an alliance with them as the French.

In

In purſuance of this plan, the author commences his work with ſome general remarks on the origin of the Gauls, the Druids their prieſts, and the Bards their poets. Theſe remarks are ſcarcely worth mentioning, as they are very ſuperficial, and lead to nothing concluſive. Some intereſting paſſages of ancient hiſtory are, however, explained and applied, and ſeveral ancient Celtic monuments and inſcriptions found in Armorica deſcribed. He then proceeds to conſider the cuſtoms, manners, dreſs, and inſtitutions of the ancient Gauls and Celto-Scythians as recorded by antient hiſtorians, and to inſtitute a compariſon between theſe nations in thoſe reſpects, and the Bretons of Armorica. The Bretons, the author obſerves, have preſerved the cuſtom of their anceſtors in wearing their hair long and waving on their ſhoulders. That this was an uſage among the Gauls we learn from Cæſar, who calls the country *Gallia Commata*. He then examines the dreſs of the Bretons, and produces various paſſages from ancient writers to prove that it correſponds with the dreſs of the ancient Gauls. The ancient Gauls, as well as the modern Bretons, have been always remarkable for a ſtrong conſtitution of body, particularly for the ſize and *thickneſs* of their ſculls, which, perhaps, was a wiſe proviſion of nature, who furniſhed this defence againſt the hard blows which theſe ſkulls were deſtined to receive in battle.

The ſimilarity is further purſued in treating of the manners and cuſtoms of the ancient Gauls and modern Bretons. The cuſtom of painting the body with emblematical figures is ſtill partially retained by the inhabitants of Armorica. They are ſtill, like the ancient Gauls, credulous, ſuperſtitious, inconſtant, hoſpitable, and extremely proud of their proweſs in the field. The author next deduces from ancient hiſtory proofs of the relation that exiſts between the ancient Gauliſh and modern Celtic language. Here he has certainly proved his poſition; but it is one that ſcarcely required to be treated at ſo great a length. That the ancient Celtic language has been preſerved by the highlanders of Scotland, the Welſh, the Iriſh, the Bretons, and others, with more or leſs variation, is ſcarcely now diſputed by any one. Moſt of the inſtances which he produces are indeed too obvious to admit of a doubt. But it is obſervable, that the author himſelf was but little acquainted with the language concerning which he writes, if one may judge from ſome palpable miſtakes which he has committed.

Thus, Auſonius celebrating a fountain in the environs of Bourdeaux, held ſacred by the Celts on account of its ſalubrious properties, obſerves, that it was called by them DIVONA; *Divona, Celtarum lingua, fons addite Divis.* Here the author has made an awkward attempt to find the meaning of the word *Divona*, by ſuppoſing it a compound of two Celtic terms, ſignifying *two fountains*; and gravely conjectures that the fountain in queſtion was formed by the union of two ſprings. But what in this caſe becomes of the *fons addite Divis* of Auſonius, which plainly refers to *Divona*, the name of the fountain? Nothing, in fact, can be more obvious than that the word

Divona

Divona is compounded of the two Celtic terms *Di*, God, and *aon*, a fountain, which makes the word ſignify the fountain of God, or the ſacred fountain, and this exactly correſponds with the *fons addita Divis* of Auſonius. In this chapter, the author alſo traces the connection between the languages of ſeveral of the Aſiatic nations and that of the Celts, and concludes from thence that the Gauls had carried their victorious arms into theſe quarters. One inſtance is the following. The *Cimmerian Scythians* eſtabliſhed upon the borders of the *Palus Mæotis* (the dead ſea), called that lake *Mor Maruſa*.* By the Bretons, and all the unmixed deſcendants of the Celts, it is called *Mor Maru*, in Engliſh, the Dead Sea. The author here, as in other places, ſeems to have taken a narrow view of the ſubject. The misfortune is, that every etymologiſt, after tracing words through various languages, in a manner that has juſtly rendered this mode of reaſoning liable to ſuſpicion, immediately draws his own concluſions, without ever reflecting that inferences equally, if not more legitimate, of a different nature may be drawn from the ſame premiſes. Etymology is an excellent auxiliary, but a very unſafe leader. It is, however, certain, as the author obſerves, that the Celtic language may be traced along the banks of the Tanais, the Tigris, the Euphrates, the Danube, the Rhine, and, he might have added, the Indus and the Ganges; but it does not therefore follow that the Gauls or Celts, properly ſo called, overran the world with their victorious arms. Perhaps the only way in which this ſimilarity of language can be rationally accounted for, is by ſuppoſing that all nations have preſerved ſome remnants of the language ſpoken at the time of the diviſion of the earth among the *Nohabidæ*. Every ſtep that has been made towards a general knowledge of the languages of the earth has been attended for the moſt part with a theory, and theory has been added to theory, each exceeding the preceding one in extravagance and improbability. The reſult however of a complete inveſtigation of languages will probably be, that the ſuppoſition we have mentioned will be generally received. It contains nothing extravagant, it explains circumſtances otherwiſe unaccountable; it derives probability from many parts of the mythology of the ancient heathens, and the fables of the ancient poets. Upon any of theſe ſeparately, little dependance can be placed, but when coupled with ſimilarity of language, and a variety of circumſtances reflecting light upon one another, they form a ſtrong body of probable evidence. This probability is further ſtrengthened by many paſſages in the hiſtory of Moſes. As for thoſe who reject all the evidence of ſacred and profane hiſtory upon the ſubject of the origin of the human race and of language, it would be a vain attempt to reaſon with them. Their own inventive brains have diſcovered that mankind have ſprung from

* *Mor Maruſa*, vox vere Cimbrica, nam SCITHÆ quibus Cimbrica lingua fuit vernacula, hanc vocem habuerunt. Plin. et Macrob.

fiſhes

fiſhes and monkeys, and who ſhall ſet hiſtory or probability againſt the fruits of their ſagacious heads? Peace be with them! Who envies a madman when he fancies himſelf an emperor?

The author concludes this chapter with an account of the expeditions of the Gauls, which are recorded in ancient hiſtory, extols their valour in the bombaſtic ſtyle of his country, and obſerves that their glory has only been equalled by that of the French, their deſcendants.*

The author next proceeds to point out a variety of nations in Europe and Aſia whoſe languages reſemble that of the Celts. From ſeveral paſſages in the Greek hiſtorians he concludes, that thoſe words in the Greek which are the ſame with the Celtic, were derived from the Celto-Scythians. He then traces the connection of the Celtic with the Hebrew, and gives a vaſt number of examples. The Hindoo and Perſian languages are omitted, but theſe, of courſe, follow the Hebrew, at leaſt as far as to anſwer the author's object. Upon the languages of Europe, eſpecially upon thoſe of the Scotch highlanders and the Welſh, he dwells with more minuteneſs than is neceſſary, and perſiſts in proving what every one who has alluded to the ſubject is already acquainted with. The next object of the author is to examine the names of the deities worſhipped by the heathens, and the qualities belonging to them. Theſe he labours to prove are original Celtic words, but in a very unſatisfactory manner for the moſt part. The only guide he follows is etymology, which is ſo apt to lead aſtray, and even his derivations are often forced and far fetched. He then endeavours to prove that the Greeks had derived many of their names for the planets, their cuſtoms and games, from the Celts; but as he only relies upon the ſame guide, his concluſions muſt be adopted with caution. The remaining part of the book, which forms a conſiderable portion of it, is employed in tracing the Celtic terms and names in various languages, for the elements, the different nations of Europe and Aſia, their capes, promontories, mountains, cities, and ſo forth. In this part of his work the author is more ſucceſsful than uſual, and ſome of his obſervations are extremely ſtriking. But he is ſtill very apt to give the reins too much to his imagination, and this often deſtroys the weight of his more forcible remarks. At the end of the work he has given a table of the order of deſcent in the different languages of Europe, which is as follows. From the Celto-Scythic, or Celtic, which he conſiders as the parent language, comes 1ſt the Cimbric or Runic, from which latter are formed the Daniſh, Gothic, or old Daniſh, the Scandinavian, Gothic, or old Swediſh, the Norwegian, and the Icelandic: from the ſame parent language (the Celtic) comes, 2dly, the Teutonic, or old German, from which are

* Another inſtance of national vanity. Whatever might be the glory of the Gauls in theſe expeditions, it can reflect little on the preſent inhabitants of France, the Bretons excepted.

formed

formed the Mæſo-Gothic, the Anglo-Saxon, the Belgic or Dutch, the modern dialect of Switzerland, the vulgar Saxon and the Frizelandiſh. The Celtic has alſo, 3dly, produced the languages of Bohemia, Poland, and of the greater part of the Ruſſian empire, as well as the old Greek and Latin, with all the modern tongues that are formed from this laſt ſource. The author concludes the whole with a gloſſary of words from the Celto-Breton, each of which words he traces through a variety of languages.

This book is certainly not altogether deſtitute of intereſting information, and ingenious remarks. When we conſider the ſituation in which the author proſecuted his enquiry; when we reflect that the work was compoſed, or, at leaſt, the materials prepared amidſt the din of battle, and during the progreſs of a predatory and licentious army, it is impoſſible not to allow the author ſome praiſe for diligence and a love of learning. But theſe are the utmoſt boundaries to which we can advance. Throughout the whole of his book he has reaſoned only from etymology, than which nothing can be more uncertain. Indeed the ſphere in which he moved, and the few opportunities which he poſſeſſed of acquiring comprehenſive views of his ſubject, rendered it impoſſible for him to produce any thing great and ſatisfactory. But his work contains ſome valuable information, and may be conſulted with advantage by thoſe who may wiſh to treat the ſame ſubject in a more full and ſatisfactory manner.

Annales de L'Imprimerie des Aldes; ou Hiſtoire de trois Manuce, et de leurs Editions. Par Ant. Aug. Renouard. 2 Tomes. 8vo. Pp. 846. Paris. 1803.

THOSE who reſtored the knowledge of the claſſic authors of Greek and Roman literature, in Europe, and excited a chaſtened taſte for their excellencies, about three hundred years ſince, are, for many reaſons, juſtly numbered among the trueſt and moſt eſtimable benefactors of mankind.

Perhaps none of theſe are more deſerving of our grateful veneration than the three MANUCCI of Venice, *Aldo* the elder, *Paulo* his ſon, and *Aldo* his grandſon. They were printers in an age when almoſt every printer was, neceſſarily, a man of extenſive and accurate learning. They were commentators and critics, at that period when the labours of illuſtrative and emendatory criticiſm, were in the languages and literature which they chiefly ſtudied, the moſt eſſentially uſeful, and the moſt difficult. They were famous, even while living, as among the moſt eloquent writers of their time. Aldo, the elder, was the publiſher of the firſt printed editions of many of our beſt Greek authors. Paulo, his ſon, was the beſt modern imitator of Cicero's ſtyle, and the beſt commentator on his writings. Aldo, the grandſon, was the moſt popular profeſſor of Latin eloquence that had ever been known in Italy.

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M. *Renouard*, therefore, deſerves the thanks of all who take an intereſt in the advancement of learning, and of the arts with which it is the moſt intimately connected, for the induſtry which he has employed, in theſe Annals, to illuſtrate the lives of the Aldi, and the hiſtory of their preſs. De Thou, and others of their eminent contemporaries, were the firſt to pronounce due eulogies on their extraordinary merits. In Germany, *Unger* publiſhed, in 1729, a learned work on the hiſtory of theſe three printers. It was reprinted by *Geret*, at Wittemberg, in 1753, with notes correcting miſtakes, and ſupplying omiſſions. Aldo, the elder, is, more expreſsly, the ſubject of Unger's work. *Manni* publiſhed at Venice, a work more regularly hiſtorical, on the life and publications of the elder Aldo. In 1754 and 1758, Father *Lazzeri* printed at Rome a very minute and elaborate collection of all the remains and memorials which he could find in print or manuſcript, to illuſtrate the hiſtory of Paulo Manucci. Nothing eſcaped this learned Jeſuit's reſearch that had the ſmalleſt relation to the hiſtory of his hero. But, his book is more remarkable for labour and fidelity, than for jndgment or taſte. In the year 1736, Apoſtolo prefixed to a tranſlation of Cicero's "Epiſtles to his Friends," printed at Venice, an account of the Manucci, which is at once the moſt elegant and the moſt ſatisfactory work that has been publiſhed in Italy reſpecting this illuſtrious family. It is not, however, accompanied with any catalogue of the different works printed at the Aldine preſs. Cardinal de Brienne, with the aſſiſtance of his librarian, M. Laire, printed at Piſa, in the year 1790, a catalogue of the books printed by the Aldi: and that catalogue was reprinted, with emendations and additions, at Sienna, in 1791. M. Renouard having acquired, by purchaſe, in 1794, all the publications from the Aldine preſs, which were in the library of Cardinal de Brienne, together with what materials the Cardinal poſſeſſed in manuſcript, for the improvement of his catalogue; and purchaſing, afterwards, at a ſale, a large collection of notices relative to the Aldi, which had been put in writing, by the learned Abbot Mercier de St. Leger, was encouraged by theſe acquiſitions to enter upon a taſk which he had long fondly meditated, and thus produced the preſent work.

Of the two volumes which it fills, one contains an accurately deſcriptive catalogue of all the books printed by the Aldi; the other is appropriated chiefly to the diſplay of the events of their lives,

An elaborate, yet ingenuous, preface is the firſt article in the ſecond volume. It relates the author's motives to this undertaking, indicates the ſources from which his materials have been drawn, and ſtates what he had to ſurmount, in bringing his work to that degree of perfection in which he has preſented it to us.

The author then enters upon the biographical part of his work, from the æra of the birth of ALDO, the elder. He was born in the year 1447. Baſſiano, a ſmall town in the duchy of Sermonetta, was his birth place. He received his education, ſucceſſively, at Baſſiano, Rome, and Ferrara. He became a favourite friend of the famous Prince

Prince Giovanni Pico, of Mirandola, and tutor to his nephew, Alberto Pico, prince of Carpi. With the aſſiſtance of theſe two noblemen, he was enabled, in 1488, to form an eſtabliſhment for printing in the city of Venice. He deſigned his own types, partly after the model of thoſe which had been uſed as early as 1472, by Vindelin of Spira, partly in imitation of the hand-writing of the illuſtrious Petrarch. They were engraven and caſt, under his direction, by Franciſco of Bologna. Aldo procured manuſcripts to employ his preſs from all parts of Europe; cultivated the friendſhip of the moſt learned men of the age; formed a ſort of academy in his own houſe; and purſued the exerciſe of his art with zeal much more for the reſtoration and advancement of learning than to acquire a fortune by it. In the year 1500, he took to wife the daughter of Andrea d'Aſola, a printer, who had followed their common profeſſion with a more ſordid ſpirit, but with greater pecuniary ſucceſs than Aldo. He met, afterwards, with various loſſes and diſappointments, which, however, he ſurmounted, and by degrees retrieved. He and d'Aſola carried on their buſineſs, for ſome years, in partnerſhip, towards the end of Aldo's life. At nearly ſeventy years of age, this learned, laborious, ingenious, and noble-minded man, died; leaving, by his wife, who was much younger than himſelf, three ſons and one daughter. His death was in the year 1515.

The children of Aldo were educated, for ſome time, with their mother, in the country; and the buſineſs of the printing-houſe was, in the meanwhile, continued by their grandfather, and his two ſons, their uncles. PAULO MANUCCI, the ſecond ſon of Aldo, beginning, very early, to give proofs of a genius like his father's, and to evince a predilection for the ſame profeſſion, was, upon this, removed from the country to Venice, and inſtructed, with peculiar care, under the direction of his father's learned friends. He ſtudied with indefatigable zeal and perſeverance. In the year 1533, he aſſumed the management of the printing-houſe, for the benefit of himſelf and the other heirs of his father and grandfather. The Latin claſſics, and above all theſe, Cicero, were the favourite ſubjects of his ſtudies: and he employed his preſs chiefly, for ſome time, in giving new editions of the moſt eminent among them. He aſpired to write a Latin ſtyle of exquiſite purity and elegance; and, taking Cicero for his model, ſhunned the uſe of almoſt every form of expreſſion of which there were not examples in that great orator's writings; and, by unwearied pains, actually ſucceeded in compoſing letters which appear as if they had been written by Cicero himſelf with the moſt careleſs eaſe. In 1535, Paulo was invited to Rome, with promiſes of high patronage and promotion. He went, was well received, and had the honour to make his converſation acceptable to Marcello Cervino, afterwards Pope Marcellus the Second; to Bernardo Maffei; to Annibale Caro; and to various other perſons of diſtinction and great perſonal merit. But, after ſome months of diſſipation and attendance among the great, without any immediate utility to his fortune, he became ſick of ſuch

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an idle and profitleſs way of life, and returned, in great impatience, to his ſtudies and toils at Venice. For three years, he joined to his other engagements, that of ſuperintending the claſſical ſtudies of a party of twelve young Venetian noblemen. In 1558, he went on an excurſion to ſearch for certain unprinted manuſcripts in a valuable library at Ceſena, and in ſome ſimilar collections in other parts of Italy. He, about the ſame time, declined invitations to the profeſſorſhips of Latin eloquence, firſt at Venice, afterwards at Padua. After a ſecond excurſion to Rome, he married, in the year 1546, Margherita Odoni. He had, by this lady, four children, of whom a ſon and a daughter are known to have ſurvived him. In the year 1546, he became profeſſor of eloquence and printer in an academy which Federigo Badoaro, a rich ſenator of Venice, attempted to eſtabliſh, on a noble and extenſive ſcale, in that city. After the diſſolution of Badoaro's academy, Paulo Manucci, at the invitation of Pope Pius the Fourth, went, in 1561, to Rome, and, without relinquiſhing his buſineſs in his native place, was there eſtabliſhed as printer to his Holineſs, *in ædibus Populi Romani*. He continued in this employment nine years, and printed with great beauty and accuracy a number of valuable eccleſiaſtical works. Loſs of health, and diſappointments in fortune, inducing him at the end of that time, to leave Rome; he paſſed nearly the next two years of his life, from September 1570 till the ſummer of 1572, in excurſions to Piove del Sacco, Genoa, Reggio, Milan, Venice, and in temporary reſidences in each of theſe cities. At Rome he was graciouſly received by Gregory the Thirteenth, then Pope, who aſſigned to him a liberal and honourable ſtipend, without any condition of labour on Manucci's part. In 1573, his daughter was, with his approbation, married to a young lawyer. On the 6th of April, 1574, he died, at the age of ſixty-one years, nine months, and twenty-ſix days. He appears to have been, in all the relations of life, a very worthy man. His letters, his illuſtrations of Cicero, and his treatiſes on ſubjects in Roman antiquities, diſtinguiſh him as one of the beſt writers, and one of the moſt elegant and accurate ſcholars of the age in which he lived. As a printer he did not, indeed, put in the preſs, for the firſt time, ſo many manuſcripts of the Grecian claſſics as his father, but he was in no other reſpect inferior to him.

His ſon, the younger ALDO, was born at Venice, in 1547; educated with the greateſt attention and ſolicitude by his father; early praiſed by Muretus and others of Paulo's friends, as the moſt promiſing boy they had ever known; introduced to the public at the age of eleven years, as the author of a ſkilful and copious collection of the comparative elegancies of phraſeology in the Italian and the Latin languages. At the age of fourteen he publiſhed an elaborate treatiſe on the orthography of the Latin tongue. From 1561 to 1563, he explored, under his father's direction, the Muſea and libraries in Rome. A treatiſe of his, "On the Marks of Abbreviation in Uſe among the Ancients," was printed, together with a ſecond edition of his work upon

upon Orthography, at his father's preſs in Rome, in the year 1566. He gave, alſo, at Rome, in this early part of his life, an edition of the two hiſtorical pieces of Salluſt, with the fragments of that author's other writings, and with notes. To his ſteady diligence and premature ingenuity and learning, his father was, then, induced to confide the direction of the preſs at Venice, while he himſelf continued at Rome. In 1571, he publiſhed an edition of the hiſtory of Velleius Paterculus, in which it is alledged that he made a great and ſomewhat pilfering and diſingenuous uſe of certain notes and various readings, communicated to him by the learned Dupuis (Puteanus) of Paris. He publiſhed, in 1572, "a Treatiſe in Praiſe of the Conſtitution of the Venetian Republic." That ſame year he eſpouſed Franceſca Lucrezia, a lady of the family of the Giunti, the famous printers of Florence. In 1574, he became ſole manager of the Aldine printing-houſe at Venice. In 1575, he brought out a treatiſe in Italian, "on the Phraſeology of Cicero's Epiſtles," as, alſo, an "Abſtract of his own Treatiſe on Latin Orthography," and a ſmall "Diſſertation on Letter-Writing," which he addreſſed to Muretus. In 1576, he publiſhed a curious eſſay, *De Quæſitis per Epiſtolam*, in which he endeavoured to explain thirty of the moſt remarkable difficulties in Roman Antiquities. He was, about this time, nominated Profeſſor of Polite Literature, and Lecturer in the Venetian Chancery, to inſtruct ſuch young perſons as wiſhed to qualify themſelves for the functions of ſecretaries to the republic. He made, in 1578, with very little previous ſtudy, a very eloquent funeral oration on Bernardo Rottario, Ambaſſador from the Duke of Savoy to the Venetian republic. He gave, in 1581, an edition of Cenſorinus. In 1582, he paid a viſit to Cardinal Borromeo, at Milan. He publiſhed, in 1583, an edition of the works of Cicero, in ten volumes folio. In 1584, he wrote and publiſhed a ſmall treatiſe in Italian, which he entituled, "*The Perfect Gentleman*." In 1585, he accepted an invitation to the Profeſſorſhip of Eloquence at Bologna, then vacant by the death of the famous Carolo Sigonia. The laſt work he publiſhed at Venice, was "a Collection of Phraſes from the Works of Terence;" and his firſt publication at Bologna, was a Commentary on Horace's Epode *De Laudibus Vitæ Ruſticæ*. He publiſhed, at the ſame place, in 1586, a valuable "*Hiſtory of the Life of Coſmo de Medici*." Soon after, he was invited by the Great Duke Ferdinand, the ſon of Coſmo, to the Profeſſorſhip of Eloquence in the Univerſity of Piſa, with emoluments ſo much more conſiderable than thoſe he engaged at Bologna, that he was induced to embrace the offer. He went to Piſa in 1587; and there took the degree of Doctor in the Civil and the Canon Law. In November 1588, he yielded to repeated ſolicitations, by which he was called to the Chair of Eloquence at Rome, which had been kept vacant for him ever ſince the death of his own and his father's friend, Ant. Muretus, in 1585. He removed his whole library from Venice to Rome; had apartments and a table aſſigned to him in the Vatican; and, till the year 1597, continued to live there in good reputation, and

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in the indefatigable proſecution of his literary labours. On the 28th of October, 1597, he died, at the age of fifty years, eight months, and twenty-two days. He was the laſt of his race; all his children having died young, before him.—This is an abſtract of the principal facts in M. Renouard's account of the lives of the three Aldi.

The reſt of this volume is filled with copies of public acts executed in favour of Aldo the elder, by the ſenate of Venice, and by different pontiffs; with copies of Aldo's earlier catalogues; with liſts of the publications of Andrea D'Aſola, of the books printed by Bernard Torregiano at Paris, and of the Lyonneſe counterfeits of the Aldine editions; and with ſeveral other kindred articles of ſufficient importance.

The firſt volume we have choſen to mention after the ſecond; becauſe it is ſimply a catalogue—full indeed, accurate, and interſperſed with many curious bibliographical anecdotes of all the publications which proceeded out of the Aldine preſs from the time of its firſt eſtabliſhment to the death of the younger Aldo.

Of this whole work, we muſt, in candour, acknowledge, that it is evidently executed with diligence, judgment, and taſte, for which its author deſerves great praiſe. It is worthy of the inſpection of every ſcholar. It deſerves a place in every claſſical library. It is, in our opinion, the more commendable for being ſent out without any of thoſe lofty and extravagant pretenſions by which Frenchmen, when they execute a good thing in literature, too often contrive to make us loathe its merits.

Influence de l'Habitude ſur la Faculté de penſer, &c.

The Influence of Habit on the Faculty of Thinking, a Work which gained the Prize on that Queſtion propoſed by the Claſs of Moral and Political Science in the National Inſtitute. By P. Maine Biran. Paris, An. XI. 1802.

THE author ſets out by marking a diſtinction between *ſenſation* and *perception*. He obſerves that though it is obvious that all our impreſſions, of whatever kind, are gradually weakened by continual or frequent repetition, yet while ſome ſeem entirely obliterated by conſtant uſe, others, at the ſame time that they are weakened, not only retain their perſpicuity, but even acquire a greater degree of preciſion. Theſe poſitions are illuſtrated by a number of examples. The whole reſult of which may be fully explained by one which the author has not produced. To the ear that is conſtantly uſed to the repetition of any ſound, as the ringing of bells, the noiſe of a caſcade, &c. the effect in time will be hardly noticed; but let the mind be directed to any ſound, ſo as to try to analyze its particular nature, as in muſical ſounds, the ſame cauſe which weakens the force

of the impetus will enable the ear to examine and analyze with greater accuracy,

This ſubject is purſued, through the greateſt part of the work, with much ingenuity, and accompanied by many happy illuſtrations. The obſervation of the author on the advantages, both the poet and the painter derive from receiving their firſt impreſſions amid pictureſque and romantic ſcenery, are very happy.

"If," he ſays, "ſometimes a ſort of inſtinct of the beautiful, the grand, and the ſublime, of every ſpecies, ſeem to draw the man of genius out of the confined circle of real objects to tranſport him into an imaginary world, where the elements are all of his own creation, and every thing is adorned and arranged according to his own fancy, habit ſtill reſtrains him in his excurſions by a kind of centripetal force. They are the clouds of his native ſky that glow beneath his pencil, it is the earth of his native ſoil that furniſhes the materials with which he builds his enchanted palaces. That perfection of nature which he conceives, which he ſeems to acquire from inſpiration, is nothing more than an ornamented copy, of what firſt attracted his attention, and gave an impulſe to his infant ſenſations."

We have given already an illuſtration of our own, we will now give one of the author's, of the accuracy of *perception* being increaſed by the deficiency of *ſenſation*. "We may recollect the expreſſion of Madame La Sabliere to Le Fontaine, on his noticing a ſcar on her face, after a conſtant habit of intimacy for twenty years. Ah, my friend, you love me no longer. When our minds are animated by any ſentiment at all energetic we diſtinguiſh nothing. We *feel* too much to be able to *perceive*, and when habit has blunted the ſenſations we ſee for the firſt time things as they really are." In this mixture of gallantry with philoſophy we recognize a Frenchman of the old ſchool.

Notwithſtanding this the author makes ſome very judicious remarks on the fatal conſequence of the paſſion of youth being enflamed and prematurely brought forward, by books of a certain tendency, nor do novels, when love is drawn in its moſt ſentimental form, eſcape his cenſure. However unfaſhionable the doctrine may be, we do not entirely diſſent, even as to the laſt article; but the author writes with too free a hand for us tranſcribe.

We wiſh, however, we had no other charge to bring againſt Mr. Biran than freedom of expreſſion employed in a good cauſe; we are ſorry to ſee his work ſtrongly tinctured throughout with that diſlike to revealed religion which is ſo much the characteriſtic of his country. But in this attempt, as muſt always be the caſe when the ſhafts of human wit are directed againſt the impenetrable ſhield of divine truth, his weapons are unavailing; and we may ſay, as the poet ſays of the feeble effort of Priam,

—— Telumque imbelle ſine ictu
Conjecit. ——

Jeſchurun,

Jeſchurun, oder unpartheyiſche Beleuchtung dem Judentheume neuerdings gemachten Vorwurfe. In Brief Von Aaron Wolfsſohn, &c. Breſlaw. Pp. 233. 8vo. 1804.

Or Impartial Expoſition of the lateſt Objections and Reproaches brought againſt Judaiſm and the Jews, &c.

THE Jews are numerous, induſtrious, and rich, in Germany. Yet, they have, there, againſt them, even much more than in England, prejudices of religion, of mercantile jealouſy, of old habitual contempt and diſlike. In this revolutionary age, the Jews have found advocates who inſiſt that all the proſcribing laws againſt them ought to be, in every country, abrogated, as ſhamefully cruel and unjuſt. The Jews claim to be heard by that humanity which ſo ſtrongly pleads in favour of the negroes. But, on the other hand, the prejudices and intereſts of their adverſaries are doubly alarmed, when,—no longer content to enjoy the advantages of ſociety, by ſufferance, and as it were in ſtealth,—the Jews claim to be put, in all reſpects, on an equality with the other ſubjects of the different governments under which they live. They have recently made ſuch claims, in the way indeed of ſolicitation, and with the offer of pecuniary compenſation for the new advantages which they aſk, at Frankfort, and in others of the free imperial cities in Germany. Their rights, their ſufferings, the merits and demerits of their national character, and every topic of odium or favour in their hiſtory, have, in conſequence of theſe incidents, become, of late, in that country, ſubjects of eager literary diſcuſſion. Mr. Wolfsſohn's work now before us, truely deſerves the praiſe of the candid and rational. It will be read with pleaſure by all who take an intereſt in the fate of the Jews, and all who are curious in watching the progreſs and the fluctuations of national prejudice and policy.

Reiſe, Scenen und Abeuthener zu Waſſer, und zu Lande. Von Fredrick Launn. Leipſic. Junius. Price 1 rtlr., 16 gr.

Scenery and Adventures of a Journey, performed by Land and Water. By Frederick Laune, &c. 1804.

THE name of this writer is popular in the light and elegant literature of Germany. From the very title alone of this work, the reader will eaſily conceive it to be a combination of deſcription, remark, and ſentiment, now humorous, now pathetic, ſomewhat in the manner of STERNE. It is preciſely ſuch. We do not deny that it may have afforded good entertainment to German readers of genius. But, we ſhould not think of eagerly recommending it for tranſlation into Engliſh.

Corpus Scriptorum Latinorum; curâ Eichſtadii et Sociorum. M. T. Ciceronis, &c. Epiſtolæ, &c.; edidit Joan Aloys. Martyni-Laguna: M. T. Ciceronis Rhetorica; recenſuit et illuſtravit C. G. Schutz, Vol. I.—Eutropii Breviarium Hiſtoriæ Romanæ; recenſuit, &c. C. H. Tzſchucke. Goſchen. Leipſic. 1804.

THESE are the firſt parts in the publication of a complete and elaborate edition of the works of all the claſſical writers of ancient Rome, which has been commenced, this year, at Leipſic. Eichſtädt and Boettiger are the principal editors. But they are aided by many learned aſſiſtants. In *Cicero's Epiſtles to his Friends* alone, Mr. Martyni-Laguna has, by the diligent collation of manuſcripts and former printed editions, corrected the text in not fewer than four thouſand paſſages. The ſheets are, in the preſs, reviſed again and again, by different men of learning, with all the care which uſed to be exerciſed in the printing-houſes of the Aldi, the Stephens, the Plantins, the Elzevirs, or the Toulis'. The edition is printed, for every author in the collection, in ſeveral forms. The moſt ſumptuous and ſplendid form gives the work in a large type, on a rich vellum paper, in ſmall quarto, with large margins: of this, few copies are printed: and the price is five rixdollars for every ſix-and-twenty ſheets of the copy. The ſame compoſition of types is impreſſed, alſo, on a fine French writing paper, with narrower margins, and in a large octavo form: this is ſold at one rixdollar ſix gr. for every ſix-and-twenty ſheets. The text and notes are, at the ſame time, printed with a ſpecies of neat ſmall types, caſt of purpoſe. Of the copies thus printed, a ſmall number are on a fine paper, hot preſſed, in a ſmall quarto form, and at the price of four rixdollars for every ſix-and-twenty ſheets. A much more conſiderable number are on a good white printing paper, at eighteen gr. for the ſame quantity of ſheets. Such of the claſſics as are in more general uſe in ſchools, are, alſo, printed without the notes, at the ſame price. This undertaking is laudable and magnificent. The execution is, in the parts publiſhed, truely worthy of the deſign. We ſhall be glad to ſee the whole ſucceſsfully completed.

Vollſtandiges Lexicon, der Gartnerey und Botanik; oder Alphabetiſche Beſchreibung vom Wartung und nutzen, &c. Von F. G. Dietrich, Herzogl. Weimars Hofgartner. Vierter Bands. gr. 8 Weimar. Gedickes.

THE Germans are, at this moment, above all other people in the world, they who write of every thing, tranſlate every thing, imitate every thing, invent every thing. There is nothing almoſt in art or nature, with books upon which their preſſes do not teem. The Britiſh nation, the French, the Italians, no ſooner make an improvement in any one branch of human knowledge or exertion, than the Germans

Germans eagerly make it their own. The number of diſcoveries and inventions which have had their origin in Germany, is perhaps greater than that of the diſcoveries and inventions to which any other country has given birth. And, as Lucilius of old, whether merry or ſad, uſed, upon every occaſion that was particularly affecting to his mind, ſtill to ſummon his briſk but traipſy muſe to extemporaneous verſe-making; ſo that thing is not to be named or thought, that ſhall intereſt a few Germans to-day, and not become the ſubject of a printed book in their language to-morrow.

In thoſe arts eſpecially, and that ſcience, which enable man to improve the natural fertility of the earth, the Germans, if they have not, of themſelves, and as inventors, made, of late, remarkable progreſs, have, however, watched and adopted the improvements of the Engliſh, within theſe laſt forty years, with an aſſiduity and a keenneſs of attention, the moſt admirable and the moſt beneficial. We poſſeſs no work of merit and popularity, on botany, agriculture, or any other branch of rural economy, which the Germans have not made their own by tranſlation. There is ſcarce a practice in gardening or huſbandry which has been in this country approved, that is not already either in common uſe or eager trial in Germany. This *Gardener's Dictionary*, by Mr. *Dietrich*, derives its chief value from the Engliſh materials which it contains. To theſe it, however, adds ſo many particulars of the economy of gardening peculiar to Germany, that, when our author ſhall have completed his work, it will certainly deſerve a place in the library of every Engliſh landholder, farmer, and gardener, who underſtands the German language.

Voyage de trois Mois en Angleterre, en Ecoſſe, et en Irlande pendant l'Eté de l'an IX. (1801, v. *ſt.*) Par Marc-Auguſte Pictet, Profeſſeur de Philoſophie et de Phyſique expérimentale dans l'Académie de Genève, Aſſocié de l'Inſtitut National, Membre des Sociétés Royales de Londres et d'Edinburgh, de l'Athénée de Lyon et de pluſieurs autres Corps littéraires; de la Société de Phyſic et Hiſtoire naturelle de Genève et Préſident de la Société établie dans la même ville pour l'avancement des Arts. A Genève. De l'Impr. de la Bibliothéque Britannique, et ſe trouve chez Manget, J. J. Paſchoud, Libraires; et à Paris, Magimel, Libraire, quai des Aug. No. 73. An XI. (1802, v. ſt.)

A Tour of three Months in England, Scotland, and Ireland, during the Year IX. (i. e. 1801.) By Marc-Auguſte Pictet, Profeſſor of Philoſophy and experimental Phyſics in the Academy of Geneva, &c. &c.

AS the Engliſh reader cannot poſſibly derive any information relative to the ſtate of his own country from the obſervations of a foreigner during a three months tour, a book of this kind can be only intereſting, by ſhewing in what light many of our cuſtoms

and improvements appear to an intelligent ſtranger; and as we conceive that from ſuch obſervations both amuſement and advantage may be derived, we ſhall lay ſome extracts from paſſages of this deſcription before our readers.

The author, who, it appears, had been in England three years before, gives the following account of the alteration he found in our metropolis ſince that time, the letter from which it is taken is dated July 1801.

"I find London much enlarged in three years. The ſtreets and the great *places*, which are called ſquares, advance themſelves into the country towards the north, with a very rapid progreſs; it is a kind of vegetation of that great polypus which torments England. I am told that the population does not encreaſe in proportion with this enormous encreaſe of buildings, and that it is the conſequence of a change of manners. The merchants, who before excluſively inhabited the central part of the town, which is called the city, conſider it now as part of their happineſs to live in another quarter than that where their buſineſs lies; it is poſſible that their health may benefit by it; but certainly it is a faſhion profitable to the architect. A ſmall houſe of three windows in front, with the kitchen under ground (as it always is here), with three ſtories, viz. ground floor, firſt floor, and garret [here the profeſſor omits a ſtorey], with two rooms in a ſtorey, coſts, when finiſhed, 1200 l. ſterling, and if we conſider how money has ſunk in value in England the price is little; but the houſes are in proportion with it, they are built with extreme ſlightneſs, and give ſome uneaſineſs to paſſengers, even at that period when the ſhell only is finiſhed."

Monſieur Pictet gives this deſcription of the ſtage-coaches about the metropolis.

"Public coaches of every ſort, of every form, ſet out every hour for the environs of the capital, and every day for the principal provincial towns; the great roads afford a continual public exhibition. Some carriages have ten places within, and as many on the top. We ſee theſe moving mountains coming at a diſtance, drawn by four horſes only, at a full trot, whom the coachman never whips, and who excite the envy of more than one connoiſeur, by their fine ſhape, their ſhining coat, and their active and bold pace. We ſeem at a diſtance to ſee flags of different colours flying on the roof, they are the ribbons, the aprons, and the petticoats, of thoſe Engliſh women, ſo modeſt in other reſpects, who are not afraid to exhibit themſelves aloft, to the inconvenience of the wind, doubled by the celerity of the vehicle; but the enormous vehicle no ſooner reaches you than it is already at a diſtance, and the eye of the moſt inquiſitive obſerver is diſappointed."

The deſcription is animated, *mais c'eſt un pue Françaiſe.* We have ſoon afterwards an account nearly as long and particular of the mail coaches, we ſhall only quote the introduction. "The invention of the mail coach, in my opinion, is one of thoſe which may indicate a civilization carried to its *maximum.*"

The account the author gives of a Sunday at Holyhead, where he ſtopped, in his return from Ireland, and his reflections on it are ſo good, that we ſhall lay them before our reader without abridgement.

"When

"When I left it," he ſays, "people was at church, for it was Sunday; I met no one in the ſtreets. The tide was out, and one would have been tempted to ſay that the ſhips, lying on their ſides, as they then do, had been alſo obedient to the divine law. On my return, I found all the avenues peopled with walkers of every rank and every age. The day was charming [the author ſays *ſuperbe*], and every body was anxious to profit by it; I met groups of different ſorts, here whole families, there the children, and a little farther the huſband and wife; in every place a population well looking and well dreſſed, their countenances animated by gaiety, and bearing the impreſſion of happineſs. Alas! ſaid I to myſelf, when will this day, this Sunday, ſo welcomed in this country, return to the Chriſtians of France; this day, when the people, uſefully recalled to religious thoughts, by the awful and conſoling ceremonies of public worſhip, find in the employment of the reſt of the day a relaxion, an enjoyment that the idle cannot know, and the neceſſity of which we feel ſo much at preſent? What a happy aſſociation is that of the duties of religion, with the pleaſure of reſt earned by labour! In what new inſtitution will this advantage ever be found? The gaiety of theſe good people made me ſad;—I was jealous for my countrymen."

The laſt ſentence is accompanied by a flattering note of the Editor on the reſtoration of Chriſtianity by Buonaparté.

The author deſcribes alſo the agricultural exhibition at Woburn, and ſpeaks in high terms of the attention and civility he received in this county. Among the perſons whom he praiſes for their hoſpitality and kindneſs, he diſtinguiſhes Sir Joſeph Banks, Mr. Edgworth and his family, in Ireland, and above all Count Rumford, whoſe portrait he has prefixed to the book, and of whoſe houſe and way of living, in Brompton-row, he gives a very circumſtantial account. We ſhall inſert only one ſentence from it. "The houſehold arrangement is managed with the greateſt ſimplicity, and the greateſt regularity; and I cannot even picture to my fancy a life more pleaſant, more *comfortable* (why may we not receive a word which our language wants?) than that which is paſſed there." We anſwer the queſtion thus, becauſe *comfortable* is a word that is not wanted in the language of Frenchmen, ſince it is a feeling of which Frenchmen have never had any idea, and which they ſeem very far from being in the way to acquire.

Fables de Loqman, &c.

Fables of Loqman, ſirnamed the Wiſe: in Arabic; with a French Verſion; and a prefatory Account of that celebrated Fabuliſt. Cairo, printed in the year 1799. A ſmall volume, in 4to.

FABLES are, among all nations, one of the ſpecies of the literature of fancy, which have been the earlieſt and the moſt naturally produced. That ſame ignorance of the Laws of Cauſation, which makes the ſavage and the barbarian to aſcribe every remarkable

phænomenon of nature to the interpoſition of a particular divinity, leads them to attribute to plants and brute animals, the ſame energies of ſentiment and reaſon, of which they were conſcious in themſelves. Trees and wild beaſts are made to ſpeak by nearly the ſame error of judgment and imagination, that peoples the woods with Dryads, Fauns, Satyrs, and huntreſs nymphs, that fancies a god to pour the waters of every ſtream, that places aſſemblies of the gods on the ſummit of every mountain, that looks for indications certainly prophetic of the future, in the flights of birds, or the appearances of the entrails of animals which are ſlain. The origin of apologues and fables, is thus referable to that which has been, every where, the period of the infancy of civil wiſdom.

All ancient literature is full of the praiſes of Pilpay, Loqman, and Æſop. The firſt is ſaid to have been the author of the moſt ancient and the beſt fables in the Sanſcrit literature of India. The ſecond was a Perſian, an Æthiopian, or an Arab, whoſe fables have been preſerved to us, in the language of Arabia. The third was a Phrygian, the ſlave of a Grecian maſter, whoſe chief merit was, perhaps, that of being the firſt to make known in Greek, fables before his time old in the languages of Perſia and other parts of the Eaſt.

This edition of the works of Loqman was executed in the French preſs at Cairo, when the French were lately maſters of Egypt. As an edition diſtinct from others, it poſſeſſes no ſignal merit. It exhibits no *Notitia Literaria* of the work, its preſervation, its fortunes in manuſcript, its firſt printing, and the ſeveral previous editions through which it may have paſſed: It gives no collations of editions and manuſcripts, no various readings, no conjectural emendations. It has but little typographical elegance. The French tranſlation is executed without any conſiderable merit in the reſpects of either cloſe fidelity to the original, or beauty and propriety of French expreſſion.

Yet, the publication deſerves notice, as a ſpecimen of what the French attempted to do, while they were maſters of Egypt. The idea of inſtructing the Arabian Literati in the language of France, by joining a French verſion to a work ſo popular in the Eaſt, as the Fables of Loqman, was far from being ill-conceived. It was very politic employment for the preſs of Cairo, to put it to work upon ſuch a thing as this. Happily, however, the baſeneſs, and worſe than barbarian villainy, which the French, in Egypt, mingled with their policy, were ſuch as to defeat their enterprize in all its parts.

A few uncertain anecdotes of the life of Loqman, are given in the beginning of this ſmall book. The tradition among the Arabians and Perſians, is, that he was an Æthiopian by birth; was brought by the chances of the Slave Trade, from Africa to Judæa; and, being ſold to an Hebrew maſter, there paſſed his life, as a ſhepherd, at the time when he wrote the Fables. The æra in which he flouriſhed, is ſaid to have been, during the reigns of David and Solomon. He is ſaid, in the Eaſt, to have written apologues, parables, and proverbs to the number of 10,000. Some have found plauſible reaſons for ſuppoſing, that

that Loqman and Æſop were the ſame perſon. The Perſian poet *Gelal-edyn* relates; that Loqman, upon an accuſation, that he had ſtolen fruits which he knew to have been eaten by ſome ſlaves, propoſed to his maſter to make both him and them drink, as a teſt, large quantities of hot water; and that the other ſlaves, then vomited the fruits they had ſwallowed, while Loqman, who had taken none, was clearly acquitted by the teſt of the hot water. Waheb, an old commentator on the Koran, mentions Loqman to have been the author of the pointed obſervation, "that the tongue and the heart are the beſt parts of man, and the worſt." The poet *Sâdy* relates, that Loqman, when adviſed to give wholeſome moral advice to certain robbers who had pillaged him, made anſwer.—"No file can brighten the iron which is entirely conſumed by ruſt." The 31ſt Chapter of the Koran is intituled "The Chapter of Loqman: And Mahomet appears to have availed himſelf of the authority of this ſage, in order to command reſpect to the doctrine of the unity of the Divine Nature. The number of Fables in this collection is 37. They are all well known in European literature.

Nouveaux Memoires Hiſtorique, &c.

New Hiſtorical Memoirs on the Seven Year's War. By M. De Ketrow, ancient Captain in the Service of Pruſſia. Tranſlated from the German. 2 vols. Paris. 1803.

TO write a new Hiſtory of a War, on which ſo much has been already written, ſo as to throw any freſh lights on it, does not ſeem very eaſy: theſe Memoirs, however, are ſo far valuable, as they give the opinion of an eye-witneſs of moſt of the principal events they record; and who, though actually engaged in moſt of the battles, was of ſuch a rank as not to be reſponſible for any of the conſequences, and therefore moſt likely to be impartial in his narrative. What, however, he gains in impartiality, he may loſe in the means of information, as a perſon whoſe exertions are confined to the command of a platoon, can hardly have an opportunity of obſerving the extended and complicated movements of a large army.

The author of this Work, though he praiſes in high terms the military character of Frederick, is not at all ſparing of cenſure on particular occaſions, and ſhews, in many inſtances, that battles were loſt by his raſhneſs and imprudence, and gained by the ſkill of his generals.

Mr. De Ketrow concludes his account of the victory gained by Frederick over the French at Roſbach, with this obſervation on their national military character. "Here the national character of the French was clearly ſhewn; their courage is as eaſily kindled as it is extinguiſhed; they march up to the enemy with the greateſt confidence, but

but ſhould any unforſeen accident happen, they eaſily give themſelves up to deſpondency. Succeſs alone can encourage the French to new victory." To this the author adds in a note, "I had an opportunity, after the battle, to converſe with ſeveral officers of the regiment of Provence: I aſked them how far they thought their army might then be got? 'Really, Sir,' replied one of them, 'I think many of our troops are already arrived in France.' I could not forbear laughing heartily at ſo abſurd an anſwer, but I at the ſame time pitied the ignorance of the Frenchman, who made his defeated countrymen in one night take a leap of 60 or 70 German miles." Here the ſimplicity of the German Captain miſtakes the ſtrong expreſſion by which the Frenchman cenſures the timidity of his countrymen, for a *bona fide* geographical error.

The following anecdotes will ſhew our readers the ideas M. De Ketrow has of the *tragic-comic*; and the *clemency* of the illuſtrious Frederick. After deſcribing the ſanguinary battle of Zorndorf, the author proceeds,

"But, my readers, turning from the bloody picture I have juſt drawn, will, perhaps, be obliged to me for relating a tragi-comic anecdote, which proves, that ſometimes the moſt *pleaſant* incidents, will ſuſpend the horrors of the tragic ſcenes of war. When the regiment of the Prince of Pruſſia drove the Ruſſians from Galgengrund, who were firing from behind the trees, a ſoldier of the enemy threw himſelf at the feet of Lieutenant Hagen, crying out, 'Ah, dear Sir, pity me, ſave my life!' Aſtoniſhed to find a Frenchman among theſe barbarian hordes, Hagen aſked him with gaiety, 'What the devil do you do in this curſed place?' He was holding out his hand to the Frenchman, when a non-commiſſioned officer followed him at the ſame moment with his ſword drawn, and laid him dead at the feet of his deliverer. Hagen revolted at this, but he did not dare reproach the non-commiſſioned officer, becauſe orders had been iſſued *to give no quarter.*"

Few of our countrymen will find much pleaſantry in this anecdote, any more than they will much humanity in the rigour with which Frederick enforced the order to give no quarter, in the anecdote which immediately follows:—

"Col. Waknitz, having taken under his protection a Ruſſian officer, who had implored his mercy, was leſs patient than Hagen: he ſhot with his piſtol one of the body-guard who attempted to kill the Ruſſian officer, after he had ſurrendered at diſcretion. However juſt the indignation of the brave Waknitz might be, and however excuſable his action was at the tribunal of humanity, it contributed, nevertheleſs, to draw on him that diſgrace which he afterwards received from the king."

As ſo much is known of the public character of Frederick, we ſhall, from the book before us, preſent him in a new light, and as a writer of perſonal ſatire, and, though a monarch and a conqueror, ſuffering in ſome degree from the reſentment of thoſe he ſatirized.

"Frederick amuſed himſelf in the boſom of literature, amid the fatigues of

of war: he kept up a correſpondence with Voltaire, D'Alembert, and ſeveral other celebrated literary characters. His natural taſte for poetry often inſpired him with ſatires, when he made himſelf amends for all the wrongs his enemies had done him, not ſparing them in the leaſt. As he had formerly enflamed the rage of Elizabeth, by a copy of verſes, when he alſo allowed himſelf to irritate Maria Thereſa, by a very cutting ſtroke of calumny, ſo he now addreſſed a very keen invective againſt Choiſeul to Voltaire. Voltaire had the indiſcretion to communicate this to the Miniſter, who never forgave Frederick for the inſult."

We ſhall conclude our account of this article with a relation the author gives of the attempt on the life of the King of Portugal, in the year 1759, which is quite different from every other relation of that extraordinary event.

"It is proved that the Duke D'Aveiras had placed two of his ſervants to fire on the carriage, where the King was wounded, but it was not againſt the monarch that the ſtroke was meant; the blow was intended to fall on Pedro Taxeiro, his valet-de-chambre, who was ſuſpected of having a deſign on the life of the Duke. It was on the carriage of the valet-de-chambre that they fired: it was without any eſcort, and the moment of the attack was exactly that when the King was accuſtomed to preſide at his council. Theſe circumſtances are ſufficient to prove, that the Duke had no deſign to aſſaſſinate the King, even if it were not atteſted by other credible evidences. It unfortunately happened, that the King availed himſelf of the moment, when he was ſuppoſed to be otherwiſe engaged, to viſit his miſtreſs, and made uſe of the carriage of his valet-de-chambre; and by a ſtill more unfortunate accident, one of the balls wounded him in his arm. It was the Marquis de Pombal, prime miniſter, and the King's favourite, who diſcovered the author of this attempt; he was not ignorant that the attempt was directed againſt the valet, and not againſt the King; but his unbounded pride induced him to make uſe of this circumſtance to get rid of the Duke D'Aveiras, and the family of Tavora, whoſe influence gave umbrage to his ambition. He had not much difficulty in perſuading the intimidated monarch that his life had been threatened; and he knew how to give ſo much probability to the pretended plot, that all the world gave credit to it. By theſe means he was the real author of thoſe capital puniſhments which were inflicted on many perſons of the higheſt diſtinction, who were entirely innocent of the crime of which they were accuſed. By this alſo Pombal prepared for the perſecution which the Jeſuits experienced in Portugal, and which ended in their baniſhment from that kingdom. The poſſeſſions of the order, as well as of thoſe who periſhed on the ſcaffold, were confiſcated to the uſe of the Crown, and it was calculated that they amounted to a third of the value of the whole kingdom."

This ſingular event, which appears to belong principally to the hiſtory of Portugal, forms a very ſtriking feature in the general hiſtory of Europe, if we are to look on it as the author ſuggeſts, as the primary cauſe of the abolition, or rather diſperſion of the Jeſuits; to the mixture among the maſs of mankind, of an order of men diſtinguiſhed for their abilities, their intrigue, and their ſway over thoſe who were devoted to them, and deſerted and depreſſed by thoſe governments

vernments which it had before been their intereſt to ſupport, the future hiſtorians of theſe times may, perhaps, impute much of theſe calamities, which have afflicted mankind. Thoſe who have "heads to contrive, tongues to perſuade, and hands to execute any miſchief," were as ready inſtruments for anarchy and atheiſm, as they had been for ſuperſtition and deſpotiſm.

D. Ruhnkenii Elogium T. Hemſterhuſii; et Vita D. Ruhnkenii, Auctore D. Wyttenbachio.—Lugduni Batav. et Amſtelodami: Apud A. et J. Honkoop et P. den Heng ſt. 8vo. Pp. 407. 1800.

Wyttenbach's Life of Ruhnken, &c.

THE contents of this elegant volume are already well known on the continent, and are in no common eſtimation among thoſe who have a true love for claſſical literature, and a diſcerning reverence for the character of a Coryphœus in illuſtrative and emendatory criticiſm. They are the compoſitions of two of the moſt eminent ſcholars that taught at Leyden and Amſterdam in the eighteenth century. They commemorate the lives and ſtudies of three as worthy and ingenious men, as have ever made a figure in Greek and Roman erudition. They include, in great part, the hiſtory of claſſical learning in Holland and Germany, for more than half a century. They are, moreover, enriched with two valuable critical epiſtles by Dr. Richard Bentley, which were never before publiſhed.

The eulogy of HEMSTERHUIS, by *Ruhnken*, is the firſt piece in the volume. It is written with uncommon purity, propriety, and energy of Latin ſtyle. There is, in it, more of the manner and phraſeology of Salluſt, than of any other Latin author. Yet, the author is far from confining himſelf implicitly in it to the mere imitation of Salluſt. There are places in which he ſeems to have derived his inſpiration, in a good meaſure, from Cicero. And his ſentences have often that ſtructure and that diſtinctneſs which belong rather to our beſt compoſitions in the vernacular languages of modern times, than to the claſſical remains of antiquity. This eulogy is, in the whole, for elegance and propriety of compoſition, for vigour of eloquence, for clear diſcrimination of the moral and literary character of the perſon to whoſe memory it is ſacred, for the maxims of moral wiſdom, for the truths in philoſophy, for the principles of rational criticiſm which it involves, inferior to nothing of the ſame kind with which we are acquainted, in any language ancient or modern.

Tiberius Hemſterhuis, the ſubject of this eulogy, was born at Groningen on the 1ſt day of February, 1685. After a ſuitable education in his boyiſh years, he became, at the age of fourteen, a ſtudent in the Univerſity of Groningen. The ſtudy, in which he made there the greateſt proficiency, was mathematics, then taught by the very eminent John Bernoulli. He went thence, to ſtudy "ancient hiſtory," under Perizonius, who, at that time, was very famous for the lectures on that branch of knowledge, which he delivered at Leyden. From

Leyden,

Leyden, when ſcarce nineteen years of age, he was called to the Profeſſorſhip of mathematics and philoſophy at Amſterdam. At Amſterdam, he was perſuaded to undertake the completion of an edition of the Lexicon of Julius Pollux, which had been left unfiniſhed by the death of a former editor. This taſk he accompliſhed in a manner, of which he was himſelf at firſt not a little proud, and which procured him much flattering praiſe from the Greek ſcholars of Holland and Germany. But, when, in the joy of his heart, he ſent a copy of his book to Dr. Richard Bentley in London; the Doctor, after peruſing it, ſurprized him with letters, which, though indeed complimentary, ſhewed that the young editor was often exceedingly wrong in his emendatory conjectures, for want of a ſufficient knowledge of the metres and the forms of verſification uſed in the poetry of the ancient Greeks. The worthy and ingenuous Hemſterhuis not only felt and acknowledged that Bentley was every where in the right, but was ſo humbled, and ſo much aſhamed of the infelicity of his own criticiſms, that he ſhut his books in deſpair; and for ſeveral months after, could not endure even to look upon a Greek author. When he returned to his ſtudies in this language, he read with incredible ardour and perſeverance. Beginning with Homer, he peruſed the whole ſeries of Grecian claſſics, downwards, in the order of time, to the lateſt æra of the native culture of Greek literature. He laid none aſide till he had thoroughly ſatisfied himſelf in regard to the ſenſe and the genuineneſs of every paſſage. He applied to all, lights of illuſtration derived from the thorough knowledge of the fundamental principles of thoſe parts of ſcience to which they ſeverally related. He found, in particular, that his early proficiency in mathematics had given a preciſion to his habits of reſearch and diſcernment, which he was enabled to introduce with the greateſt advantage into his philological diſquiſitions, and into his efforts of conjectural emendation. In the year 1717, he accepted an invitation to the Profeſſorſhip of Greek Literature at Franeker. Though he did not ſend much to the preſs, yet his ardour in ſtudy was inſatiable and indefatigable. His lectures diſplayed a copiouſneſs and accuracy of claſſical learning, which were eſteemed to ſet him above all rivalry as a ſcholar. He publiſhed, however, certain "Animadverſions of the Writings of Lucian," which were univerſally acknowledged to add to the learning of a Scaliger and a Salmaſius, more than a double portion of their judgment. And, on the margins of the different books that he peruſed, he was accuſtomed to inſcribe notes, which all his friends and pupils regarded as ineſtimably precious. He accepted, in 1740, an invitation to fill the profeſſorſhip of Greek Literature and Hiſtory in the Univerſity of Leyden. He died on the 7th of April, 1766, in the 82nd year of his age. He was not leſs a proficient in Latin than in Grecian learning. It was his peculiar praiſe, as a ſcholar, that he was neither the bigot of ancient literature, nor an inconſiderate and illiberal enthuſiaſt in that of the moderns excluſively; but illuſtrated to himſelf the obſcurities in the one by lights which he derived from the other. His lectures were

ſomewhat

ſomewhat leſs popular than thoſe of his maſter Perizonius. But his fame was ſo eſtabliſhed, even in his early life, throughout Europe, that, from all parts of the continent, thoſe youths, who aſpired to more than ordinary ſkill in Greek learning, reſorted to profit by his lectures. He was a man of a mild temper, but of remarkable gravity and conſtancy of mind.—Theſe few particulars may give the reader ſome imperfect knowledge of the life and character of Hemſterhuis; but cannot at all repreſent to him the wiſdom and eloquence with which theſe are illuſtrated in the beautiful eulogy of Ruhnken.

The two Critical Epiſtles of Bentley, which were hitherto unpubliſhed, follow next.—The firſt of theſe is without date,—or any other indications to mark the time of its being written, but that Bentley ſpeaks in it of himſelf as then buſy in writing his Notes upon Horace, and reviſing the proof-ſheets, as they came to him from the preſs,—and that he ſignifies himſelf to have not long before received a copy of Hemſterhuis's recently publiſhed edition of Julius Pollux, with a very courteous letter from the editor.—In the firſt emendation which he propoſes, he wiſhes in Pollux ix. 57. to ſubſtitute ῥαθμὸς ταπὴς μετὰ ἡδονᾶ for χρυσοῦς ταπὴς, &c. upon reaſons of extraordinary ingenuity and erudition. His emendation upon ix. 20. of Pollux, propoſes to ſubſtitute Πυλωρῷ, as the genuine reading, inſtead of Οὐλαύρῳ. He offers, in this epiſtle, though but a ſhort one, ſeveral other emendations, of which the moſt remarkable are deduced from a conſideration of the meaſures and character of the verſes upon which they are propoſed, and all are alike diſtinguiſhed by boldneſs, ingenuity, and aſtoniſhing minuteneſs and preciſion of erudition.

Bentley's ſecond letter to Hemſterhuis, was written at London, on the 9th day of June, 1708, in anſwer to one which he had received from the Dutch profeſſor, about a week before, by the hands of a young Daniſh gentleman. Hemſterhuis had received with admiration and reſpect his correſpondent's ſuggeſtions in his former letter, towards the emendation of the text of Julius Pollux. In compenſation, he offered to tranſcribe for Bentley the varieties of reading in a particular manuſcript of Horace which was in a library at Franeker. Bentley had already procured a copy of thoſe readings; and was now deſirous rather to obtain, by the kindneſs of Hemſterhuis, a ſight of the manuſcript itſelf. He was now in poſſeſſion of Hemſterhuis's preſent of a copy of his Julius Pollux; and he could not refrain from praiſing, with enthuſiaſm, the diligence, the erudition, the judgment, the acute perſpicaity, and the careful fidelity, which the young editor had every where throughout the work diſplayed. But he, at the ſame time, heſitated not to ſignify his concern that his young friend had not brought with him, to the taſk, a better ſkill in the proſody and verſification of the ancient Greeks. He then proceeded to evince, by the propoſition of a long ſeries of moſt ingenious conjectural readings of places in Pollux, derived from a particular conſideration of what, in this or that quoted fragment, the laws of the metre required,—that incredible advantage was to be obtained to an editor of this author, from that minute

nute ſkill in the modes and laws of metrical rhythm, which he recommended to his friend with ſo much earneſtneſs. This letter, as well as the former, is a pleaſing evidence of Bentley's kind and good-natured intercourſe with foreign literati, as well as of the reverence with which they regarded him.

The life of *Ruhnken*, by *Wyttenbach*, fills the laſt and greateſt part of this volume. It is written with diffuſion of ſtyle and ſentiment, with elegance of phraſeology, with a fond and yet diſcriminating diſplay of Ruhnken's character, and of the incidents of his life, but occaſionally with prolix digreſſions, in which the author exhibits more of the ſchoolmaſter and the old woman, than of the man of ſtrong common ſenſe, or of clear, enlarged philoſophical intelligence. With the narrative of the life of Ruhnken, he involves in his compoſition ſo many particulars of the hiſtory of claſſical literature on the continent, for the whole period during which Ruhnken flouriſhed, as to render the work much more extenſively intereſting than if it had been confined to a meagre eulogy of Ruhnken alone.

David Ruhnken was born at Stolpe in Pomerania, on the 2d day of January, 1723. His parents, being in good circumſtances, and of the better order of the burgeſſes, deſtined him, from his early years, for the church. After receiving ſome inſtruction at the ſchool of Stolpe, in the principles of his mother-tongue, he was ſent firſt to Schlave, and afterwards to Kœnigſberg, for education in the claſſical languages. Emanuel Kant was his ſchool-fellow at Kœnigſberg. At the age of 22, he had finiſhed the uſual courſe of ſcholaſtic claſſical education. With difficulty, he then obtained his father and mother's conſent to repair to Goettingen, and ſtudy Greek under Matthew Geſner, then the great ornament of that univerſity. On his way to Goettingen, he paſſed through Berlin, and went to viſit the Saxon univerſity of Wittenberg. There he was ſo much pleaſed with the lectures and converſation of J. D. Rutter, profeſſor of hiſtory and civil law, and of J. W. Berger, profeſſor of Roman eloquence and antiquities, that he perſuaded his parents to allow him to continue his ſtudies for ſome time at Wittenberg, before he ſhould proceed to Goettingen. He remained under theſe profeſſors, two years; and, under their auſpices, took a degree in laws. He went then, by the encouragement of his friends at Wittenberg, though not with the entire good will of his parents, to perfect his knowledge of Greek, not with Geſner at Goettingen, but under a man ſtill more famous, Hemſterhuis of Leyden. Hemſterhuis received this ingenuous youth with great kindneſs, gave him the readieſt aſſiſtance in his favourite ſtudies, recommended him to good employment as a tutor, and at length uſed every means to ſecure his appointment to a profeſſorſhip in the Univerſity in which he himſelf taught. Ruhnken applied with unabating zeal to Greek and Roman literature; and, at the ſame time, made himſelf highly acceptable by the gentleneſs of his manners, by the livelineſs of his converſation, and by his taſte and ſkill in the favourite amuſements, to all the good ſociety to which he was introduced in Holland. His firſt printed diſplay of critical

tical Greek erudition, was, in an epiſtle upon certain Greek commentaries on the Title in the Digeſt, *De Advocatis et Procuratoribus.* He gave next, at Hemſterhuis's perſuaſion, an edition of the Greek Lexicon of Timæus, for the illuſtration of words and phraſes of which the uſe is peculiar to Plato. In the year 1755, he went to viſit Paris, with a view chiefly to the inſpection of the libraries in that city, and to examine what manuſcript treaſures of ancient literature they might yet contain. In a year's reſidence in that metropolis, he paſſed moſt of his time in the King's library, and in that of the Benedictines of St. Germains-in-the-fields; tranſcribed a number of unprinted remains of ancient literature; and collated many manuſcripts and rare editions of the moſt popular claſſical authors. At length, he was, in the month of October, 1757, called to the exerciſe of reader in Greek literature, and thus aſſiſtant to Hemſterhuis in the Univerſity of Leyden. Upon the death of Œudendorp, profeſſor of Latin eloquence and hiſtory, he obtained the chair which that eminent ſcholar had filled. In the year 1763, he married Mariamne Heirmans, a young lady of uncommon beauty and accompliſhments, the daughter of a gentleman who had long reſided as Dutch conſul at Leghorn. He diſcovered, in his ſubſequent ſtudies, a valuable fragment, before unknown to modern ſcholars, of the treatiſe of Dionyſius Longinus "On the Sublime,"—which was, by his favour, afterwards publiſhed in Toup's excellent edition of that work. On the death of his old maſter Hemſterhuis, he did juſtice to his memory in the noble eulogy, of which the reader has already peruſed an abſtract. He gave, ſoon after, an elaborate edition of the rhetorical treatiſe of Rutilius Lupus. In 1779, he publiſhed the valuable fruit of much learned labour, in his edition of the Roman Hiſtory of Velleius Paterculus. Next year, he gratified the learned world with the Hymns of Homer. One of his laſt labours was, the ſuperintending of a new edition of Scheller's Latin Dictionary. He taught, with the greateſt ſucceſs, in his profeſſorſhip. He was, all his life, fond of the chace, and curious in dogs. He died on the 14th of May, 1798, in the 76th year of his age. The government aſſigned a penſion of 500 florins a year to his widow and two daughters who ſurvived him.

Such are the principal contents of this elegant volume, one of the fineſt monuments we have lately ſeen of the ſucceſsful culture of claſſical literature in modern Batavia.

P. F. Suhm's Geſchichte der Danen: Ins Deutſche Ubertragen; von Fr. D. Grater. 1 B. in 2 abth. 8vo. 3 Rthlrs.

Suhm's Hiſtory of the Danes; tranſlated into German, by Fr. D. Grater. Leipſic. 1804.

SUHM is the moſt learned and ſatisfactory of the writers of the hiſtory of Denmark. He has illuſtrated, with prodigious reſearch, the early ſuperſtitions, the piratical enterprizes, the manners, the

the cuſtoms, and all the antiquities of that which may be called the heroic age of the Danes. He has, with equal ability and care, traced the fortunes and exertions of his nation, down through the leſs diſtant periods of its exiſtence. His diſcernment and taſte are, indeed, not always equal to his honeſt diligence; and he adopts, often haſtily, every tale in the fabulous hiſtory of foreign countries, in which the Danes are mentioned with honour. But his work is known, both to his own countrymen and to foreigners, as the beſt hiſtory of Denmark that has yet been publiſhed. Mr. Grater has tranſlated that part of this work which relates to the fabulous times. Perhaps an Engliſh tranſlation, of that part of it, at leaſt, might be not ill received.

Oeſterreiſhes Magazin fur Armenhulfe, &c.

Auſtrian Magazine of Inſtructions for bettering the Condition of the Poor, improving Eſtabliſhments of Induſtry, and ameliorating the Manners and Situation of Servants. Compiled by J. W. Klein, Director of the Poor. Vienna, Geiſtingers. Hoffmans, Hamburgh. 1804.

THE deſign of this work is nearly ſimilar to that of the laudable publications of our Society for bettering the Condition of the Poor. It conſiſts of authentic narratives, for the greater part, original, of the inſtitution, arrangements, and ſucceſs of eſtabliſhments of public induſtry and beneficence, in Germany and other countries. Such eſtabliſhments exiſt no where in greater numbers, nor under better regulations, perhaps, than in the Auſtrian dominions, and particularly in the city of Vienna. By deſcribing merely what is peculiar to the character and hiſtory of the charitable and induſtrious inſtitutions under his own inſpection, Mr. Klein may render his magazine highly uſeful to the ſcience of public œconomy, and to the general cauſe of humanity. Its publication commenced in May laſt. A number, containing ſix ſheets, is publiſhed every two months; and three numbers are to make a volume. We ſhould think, that it may not be unworthy of the particular attention of thoſe excellent perſons who are ſo aſſiduous in collecting and diſſeminating information to improve the virtues and comforts of the poor in our own country.

Hiſtoire de la Ruſſie, réduit aux ſeuls faits Importans. A Londres, et ſe trouve a Paris. F. Buiſſon. An. X. (1802.)

Hiſtory of Ruſſia, reduced only to the important Events. Printed in London, but to be got at Paris.

THE aſſertion that this work is printed in London is confuted at the firſt glance, by the paper and the print, as the vileſt traſh

of Grub-ſtreet is never printed in ſuch a form, as diſgraces ſome of the beſt publications of Germany and of France; not that we claſs the book before us with theſe, for a more ſtupid effort of arrogance and malice has ſeldom fallen under our inſpection as critics. The author profeſſes to be the moſt impartial and diſcriminating of all hiſtorians, and every ſentence ſhews him the moſt partial and the moſt indiſcriminating, both in his praiſe and in his cenſure. One of the canons he lays down to hiſtorians is, that they ſhould neither incline to monarchy nor to a republic; and the whole work is an invective againſt monarchs and monarchy; but its principal object is to oppoſe every thing that Voltaire ſays of Peter the Great, and to vilify the character of that prince. Of the candour with which he conducts his philippic, the opening of the character of Peter affords a notable ſpecimen. Voltaire, to raiſe the character of his hero, by ſhewing how his deſire to form a navy in Ruſſia induced him to conquer his natural antipathies, tells us he had, from his birth, ſuch a dread of water as to be almoſt in convulſions at paſſing over a ſmall brook; of this, whether true or falſe, our hiſtorian makes the following curious uſe. "Peter the firſt, called the Great, had this in common with all rabid animals, he could not bear the ſight of water; he had not the ſame diſlike either to blood or to ſtrong liquors." When Peter entertained the Swediſh officers, who were made priſoners at the battle of Pultowa, at his table he drank a glaſs of wine to the health of *his maſters in the art of war*; this has been generally conſidered as a generous compliment to the courage and conduct of thoſe whom the fortune of war had put into his power; but this candid gentleman obſerves on it, that "a generous conqueror, and one deſerving of his ſucceſs, would not have ſuffered ſuch a bravado to have eſcaped him;" on the ſame principle he might have cenſured the behaviour of the Black Prince after the victory of Poiters.

Still anxious to depreciate the character of Peter, when the author mentions the delivery of the Ruſſian army from its difficulty, by following the advice of the Empreſs, and bribing the lieutenant of the Vizer, he adds this wiſe remark. "A Greek or a Roman hero would have ſent Catharine to her diſtaff, and would have periſhed, with all his army, after ſelling his life dearly, rather than redeem it by ſuch diſgraceful means." A noble proof to be ſure of the patriotiſm of a monarch to ſacrifice an army to ſecure his own reputation; the Romans had other notions of patriotiſm; when the Roman army was inveſted by the Samnites at the Straits of Candium, and they had no alternative but to ſell their lives in this manner, or undergo the diſgraceful ceremony of paſſing under the yoke, one of the conſuls ſaid, in ſupport of the latter meaſure, and his advice was followed, Ea eſt caritas patriæ ut tam ignominiâ eam quam morte ſi opus ſit ſervemus.

Of the author's piety we bring the following proof, where he condeſcends to quote Voltaire, whoſe authority as an hiſtorian he has been always queſtioning; ſpeaking of religious perſecution under the Empreſs Elizabeth, he adds in a note, "Before the happy days of civilization,

lization, theſe ſcourges were not known. For a conſiderable time," ſays Voltaire, "in more than one province of Ruſſia all kind of religion was unknown."

This author is not very correct in his dates, in page 331 he tells us, the firſt appearance of Catharine to the ſoldiers at the commencement of the revolution which deprived Peter III. of his throne and life, was the eighth of July 1762; and in page 336, we have a declaration of Catharine to the people, after ſhe had ſucceeded to the throne, and Peter was dead, dated July 7th, 1762.

At the end of the book, a paper is printed, under the title of "The good and laſt advice of Catherine II. to Paul I. found among the papers of the Empreſs of Ruſſia after her death." Whether this is genuine or a forgery we are by no means clear; it is certainly brought forward with a view to hurt the character of Catharine. But though there are many pieces of advice in it that appear to us neceſſary for the peaceful government of an empire ſo extended as Ruſſia, we conceive to ſo violent an enthuſiaſt for popular ſway as the author, they may ſeem groſs infringements on the *rights of men.* We will conclude this article with a paſſage from the paper, which we are ſure does not meet the approbation of the perſon who prints it, whether he be author or only reporter; but we truſt it will be congenial with the wiſhes of moſt of our readers.

"I hope that, faithful to my plans, the Ruſſian Eagle will extend her powerful wings, to go and deſcend on that guilty country, where the blood of a king has been ſhed by the hands of his people. My ſon, ſwear on my tomb, ſwear by the manes of your mother, that you will fulfil my promiſes. I have deferred the accompliſhment of them for political reaſons, which you well know how to appreciate. Let not your armies be put in motion for this diſtant expedition till the epoch of the decline of that infant republic, which grew weak immediately on its birth. Let her commit every crime, both within her own boundaries and beyond her frontiers; when ſhe hath invaded, plundered, ravaged, all her neighbours; when ſhe has become their execration; when, impoveriſhed by her triumphs, exhauſted by her victories, a prey to anarchy, ſhe no more knows how to govern others than to govern herſelf, then, my ſon, the moment is arrived to pour your thunder on her."

Ruſſiſche Miſcellen. Herauſgegeben, Von Joh. Richter. No. VI. oder 2ten. Bandes 3tes. Heft.

Ruſſian Miſcellanies, publiſhed by John Richter. No. VI. or 2d Vol. 3d Part. June, 1804.

RICHTER's ſkill in Ruſſian literature is advantageouſly known, by his German tranſlation of the travels of Karamſin. That tranſlation has, indeed, been repreſented as the original, in the *Edinburgh Review,* a work of which the preſumptuous ignorance, the petulant taſteleſſneſs, the incredible blunders, the lumpiſh dullneſs

would not, even for the ſake of its virulent ſlander, be endured in any other country in Europe but Great Britain. Mr. *Richter's* ſucceſs as a tranſlator encouraged him, ſome time ſince, to attempt the periodical publication of theſe Ruſſian Miſcellanies. His plan is, to intermingle with tranſlations and abſtracts of works originally Ruſſian, eſſays and memoirs originally German, on every ſubject of curioſity in the Ruſſian hiſtory and literature. The former numbers of his work we have not ſeen. The contents of this one are not unintereſting. The firſt article is, "Marfa Poſſadniza, or the Conqueſt of Novogorod, a tale, by Karamſin, book third."—Next follow, "Two Letters on Ruſſia, from a German, reſident in Moſcow, to his Friends in Leipſick." The third piece is, "Poor Daſcha: a tale, from the Ruſſian of Paul Lwow." The fourth article is upon "Nandru's Ruſſian Grammar." To this ſucceeds "A ſketch of a Hiſtory of Siberia, by Profeſſor Schlozen of Moſcow." It is followed by an account of "the moſt remarkable Novelties in Ruſſian Literature." The laſt article in this number is, "The Cunning Gypſie, a Ruſſian tale."—Our readers may perceive, by this enumeration of the contents of one number of Mr. Richter's Miſcellany, that it has in it abundant matter of inſtruction and amuſement to all who are curious to mark the progreſs of Ruſſian genius, who delight in works of fancy, or who deſire to mark with philoſophic eye all the varying lights and ſhades of national manners.

Ruſsland unter Alexander dem Erſten.—Ruſſia under Alexander I. A periodical Miſcellany of the Hiſtory of Ruſſia. The Editor, H. Storch. No. V. 1804.

STORCH is well known as the author of ſome excellent works on the Hiſtory of Ruſſia, and on the preſent economy of civil and political ſociety in that empire. The ſubſtance of his beſt works on theſe ſubjects has been incorporated in the Engliſh compilations of the Rev. W. Tooke. The following are the contents of this fifth number of his Periodical Miſcellany of the Hiſtory of Ruſſia: Rights and Privileges of different Orders in the Empire reſtored and extended, by Alexander I.; State of the Univerſity of Dorpat, from January to November 1803; new Regulations and new Conditions of the Academy of Sciences in St. Peterſburgh; Eſtabliſhment of an upper Seminary of Inſtruction in the Principles of the Catholic Religion, in the Univerſity of Wilna; Inſtitution of Three Schools for Veterinary Medicine, in St. Peterſburgh, Moſcow, and Lubny; ancient and modern Riga, an hiſtorical Parallel by Dr. Dyrſon; of the Banks for Loans, recently eſtabliſhed in the provinces of Livonia and Eſthonia; honourable and patriotic Tranſactions; Miſcellanies. Theſe ſeveral articles are, for the greater part, extracts from the Ruſſian newſpapers, or tranſlations of pieces in a monthly miſcellany, which is now in a train of publication in Ruſſia, and in the Ruſſian language, by

by M. Ceſarakowſky. The compilation of the work, is, to judge from this number, directed by taſte and good judgment. We have read it over, with unabated curioſity and ſatisfaction. It deſerves, as well as the ſubject of the article immediately preceding, the particular notice of all who, without ſkill in the Ruſſian language, may be deſirous to acquaint themſelves with Ruſſian manners and affairs.

Adraſtea. Von J. G. Herder. No. XII. Hamburgh.

IT is common to give the appellation of *Fugitive Pieces* to ſuch ſhort compoſitions as uſually fill our periodical miſcellanies, as if publiſhed ſingly, might be ſcattered and loſt like ſo many Sibylline leaves, and would not have bulk to occupy any remarkable place on the ſhelves of our libraries. But, Herder has not ſcrupled to arrogate to his periodical miſcellany an higher title. In a word, borrowed from a language in the literature of which he is known to be admirably ſkilful, he denominates the materials of which we have quoted the name, not *Fugitive*, but *Non-fugitive Pieces*, The following are the titles of the ſeveral articles which fill this twelfth number: 1. Poetry—Queries—German Greatneſs—Letters reſpecting the particular Character of the German Language. 2. Idea of a patriotic Inſtitute adapted to the Genius of all Germany—Flexible Energies of Manhood—Thoughts from the Engliſh of Swift, with a Supplement of additional Thoughts—Berkley—Thoughts extracted from the Writings of Berkley—Night. 3. *Aurora*, or the Day-ſpring of a new Century. 4. The laſt Song of Oſſian, by Knebel.—This publication draws many of its materials from the claſſical and philoſophical literature of England, which is, we believe, better underſtood, and more highly valued, in Germany, than in any other foreign country. We do not certainly know whether a periodical miſcellany of ſuch compoſition could be publiſhed with great ſucceſs in London. But we know Herder to be one of the moſt eloquent, and the moſt admired, writers in Germany. And we doubt not but reaſon, taſte, and fancy, muſt predominate, in a judicious adaptation to the popular humour, throughout all the numbers of a work of which he is the editor,

Wilhelm Tell: Ein Schauſpiel. Von Veit Weber, &c.—*William Tell, a Drama.* By Veit Weber; with Tell's Portrait, three Vignettes, and a Cover ornamented with elegant wooden Cuts. Berlin. 1804. Price, on Engliſh Printing Paper, 1 Rixdollar and 8 Gr.; on Swiſs Paper, 1 Rixdollar 20 Gr.; on Vellum Paper, 2 Rixdollars.

A WILD mixture of the ſublime and the terrible with the pathetic predominates in the beſt tragedy of the Germans. They delight to imagine ſuch complications of diſtreſs, as it is barely within the poſſibilities of fancy, for us to conceive, but not or ſcarcely poſſible,

that the realities of life ſhould ever exhibit. They arm fortune and the chances of life with a power more terrible and more fantaſtic than theſe have ever yet been known to exerciſe. They attribute to men energies and weakneſſes of reaſon, as well as maddened extremities in the workings of all the paſſions, tender or furious, gay or ſorrowful, which it is not in human nature to ſuffer or diſplay. They chuſe, for imitation, even where they approach the neareſt to the truth of nature, ſuch ſcenes, characters, paſſions, and turns of fortune, as are of things actually happening, the rareſt, and the moſt, to uſe a common form of expreſſion, out of nature. Theirs is the romance of dramatic writing, remote alike from the chaſte and claſſical imitations of nature in the drama of the Greeks, and from the leſs chaſtened, more irregular, yet not leſs faithful and forcible, imitations of the ſame nature, in the older drama of the Engliſh ſchool. WEBER is known by ſome romances, in which the ſpells of witchcraft, and all the reſources of the marvellous, are very boldly, and not unſkilfully nor unſucceſsfully employed. In the choice of the ſtory of *Tell*, the ſuppoſed author of the Liberties of Switzerland, for the ſubject of a tragedy, Mr. Weber, no doubt, acted with a diſpoſition to produce a romantic drama, of which the fable and ſentiments ſhould be accomodated to the prevailing humour of the preſent age. The ſtory of Tell is naturally popular in a time of revolutions excited by a deſire of genuine or miſtaken liberty. It ought to be more than popular at a period when all Europe mourns to have recently witneſſed the ill ſucceſs of efforts for the defence of Swiſs freedom, which, though leſs ſeaſonable, were, in the laſt criſis, not leſs generous and heroic, than thoſe of Tell and his brave companions. The drama of Weber has been much approved in Germany, both when read and in its repreſentation on the ſtage. Had it been leſs a general favourite, the bookſeller would ſcarce have ventured to publiſh it with ſuch ſplendid ornaments, or in ſuch a diverſity of forms. To thoſe who are willing to bear with the peculiarities of taſte and moral ſentiment, which now diſtinguiſh the German dramatic ſchool, it will not be unacceptable, even in this country. But we will not diſſemble, that it is not pure from a daſh of two things which we exceedingly diſlike—BOMBAST and JACOBINISM.

Anſichten des Rheins. Vom Prof. Nic. Voight. Frankfort am Mayn. 1804.

Views on the Rhine, &c.

THIS is a publication in which elaborate deſcriptions of a ſeries of the fineſt and moſt picturesque views of river ſcenery in Europe are combined with admirable engraven repreſentations of them. The work is publiſhed in numbers, and in both French and German, at the ſame time. Eleven of the engravings, with their reſpective

reſpective deſcriptions, had been given to the public, in the beginning of June laſt. The price of theſe was, for the beſt paper, ſeven rix-dollars and twelve gr. We take notice of this publication chiefly that we may here remark, how the pen and the pencil join in the ſervice of taſte and elegant public amuſement, in Germany juſt as in England.

Encyclopædia der Philoſophie, mit Litterariſchen Notizen. Von Prof. Joh. Heinr. Abicht, &c.

Encyclopædia of Philoſophy, with Literary Notices. By Profeſſor John Henry Abicht. Publiſhed by Fr. Wilmans, Frankfort, on the Mayne. Price 1 Rixdollar 18 Gr.

ENCYCLOPÆDIA has become one of thoſe titles which are the moſt ambitiouſly, and the moſt ridiculouſly, abuſed by book-makers. Its meaning, properly, is *inſtruction in a circle,*—a *circle of inſtruction,* or a *ſyſtem of knowledge complete and perfect, as the circle is eſteemed, in mathematics, to be among other figures.* The firſt application was among the Greeks, and by the Latins, when they affected to beſprinkle their vernacular compoſitions with Greek phraſes, to denote compendious collections of the elements of knowledge, ſomewhat ſimilar to thoſe which now bear the ſame learned name. It had been uſed occaſionally by the moderns, but not exalted to popularity, before the publication of the famous *Encyclopædia,* the work of *Diderot, D'Alembert,* and their aſſociates. *Ephraim Chambers* had, contrary to analogy, and the rules for the compoſition of words, uſed *Cyclopædia* in the ſame ſenſe in the title of his compilation, which the French philoſophers adopted, as the baſis of theirs; and the learned *William Bowyer* had pointed out the impropriety of *Chambers's* title, but without being able to perſuade him to correct it. The correction propoſed by *Bowyer,* and the example of the literati of France, did not eſcape the obſervation of the Scottiſh printers, who vamped up the firſt editions of what has been called *Encyclopædia Britannica.* By a curious and general union of the moſt undiſtinguiſhing ignorance, with a ſharkiſh rapacity for knowledge, the Scottiſh compilation, though made up by the meaneſt and moſt illiterate of mankind; and though in every page thick ſown with blunders; obtained a reception and a celebrity, ſuch as only the nobleſt and moſt unexceptionable productions of genius and literary labour ought to win. The extenſive diffuſion of the French *Encyclopædie,* and of the Scottiſh *Encyclopædia,* has given a popularity to the name that makes book-making bookſellers to regard it as a charm, under the protection of which, any traſh they can bundle together may find a ſale. We have ſeen in London a moſt eminent diſplay of *dullneſs* under the title of an *Encyclopædia of Wit.* And Mr. ABICHT muſt be acknowledged to evince any thing rather than a ſkill in ſcience, in this German *Encyclopædia of Philoſophy.*

Haupt-Momente dar Kritiſche Philoſophie. Eine Reihe von Vorleſungen, &c.

Chief Principles of that Philoſophy (Kant's) which conſiſts only in Determinations of the Judgment. A Series of Lectures read before a ſelect Audience.

NEVER were opinions more ignorantly praiſed or blamed, embraced or abhorrently rejected, than thoſe of Emanuel Kant. Before he began to ſpeculate for himſelf in thoſe general elements of all ſcience, which conſtitute metaphyſics or the firſt philoſophy, he had, with diligence and maſterly penetration, ſtudied the ſyſtems of other metaphyſicians and philoſophers, from Plato and Ariſtotle to Leibnitz, Wolfius, Hume, Condillac, and Voltaire. Immerſed in theſe ſtudies, his mind had become too much a ſtranger to thoſe familiar ideas, objects of alluſion, and modes of ſpeech, which form, in ordinary communication, and in elegant literature, the common media of mutual converſe between man and man. He breathed only the air of the regions of metaphyſics. He ſpoke, he thought, only in the language peculiar to his maſters. Metaphyſics, like mathematics, aſpires to expreſs, and to deduce its truths, in a manner as free as poſſible from metaphor, from digreſſive illuſtration, and from all the looſeneſs of vulgar phraſeology: and Kant's writings are in general in the direct, cloſeſt, and moſt technical manner of metaphyſics. He was obliged to follow the analogy of the language of Wolfius, then the moſt prevalent in the German ſchools: but he applied it according to his own peculiar notions, and gradually made from it a ſort of new dialect, differing widely enough even from Wolfius's terms, and yet more a-kin to theſe than to thoſe of any other ſyſtem of the firſt general elements of philoſophy. Thus, what with peculiarity of language, originality of views, and ſcholaſtic abſtraction of thought, Kant, as he gradually ripened into a profeſſor and an author, became unavoidably ſuch in his caſt of ſpeculation and writing, that it was ſcarce poſſible for him not to be above all his contemporaries, the moſt difficult to be rightly underſtood. Even Ariſtotle is to him, perhaps, for abſtruſeneſs, but as a *Primer* or a *Reading made Eaſy* to a *Syſtem of Fluxions*.

Yet though from ſuch cauſes, ſo obſcure in his writings, Kant eminently deſerves the praiſe of a philoſopher, and a man of good intentions. His primary objects were,—like that of BACON, to eſtabliſh one grand ſyſtem of knowledge and reſearch,—like that of *Beattie*, *Reid*, and *Buffier*, to diſpel the miſts and break the ſpells of metaphyſical ſcepticiſm. He began with dividing all knowledge or ſcience into two great ſpecies of truths; *truths* which, whether of *relation* or of *ſubſtantial exiſtence*, we know intuitively, or are, by a neceſſity of our nature, compelled to believe, without the formal demonſtration of reaſon and experiment; and *truths* which we are formed to learn from experiment and induction only, and which are but varieties, new modifi-

modifications, dependent relations, of the former. The knowledge, the diſcriminating knowledge of all the truths of the firſt ſpecies, was, in his judgment, the beginning of common ſenſe, the true firſt philoſophy. The different ſciences were formed, and, upon theſe, in his mind, the various arts eſtabliſhed, when men, by reaſoning and experiment, learned how the truths of the firſt ſpecies expanded and ramified themſelves into all thoſe of the ſecond. He accounted it to be the proper buſineſs of a philoſopher, to diſtinguiſh theſe two ſpecies of truths properly from each other, and after a due knowledge of their differences, and a clear, familiar, and indelible apprehenſion of all thoſe of the former ſpecies, to inquire, through life, with unabating ardour and diligence for the diſcovery of all thoſe which may belong to the ſecond ſpecies. Such was the taſk which he preſcribed to himſelf, as a philoſopher, and ſuch the ſcope of all his labours.

Thus far the philoſophy of KANT is, in its deſigns and principles, wiſe and good. But in his firſt ſort of truths,—truths either intuitively certain, or ſuch that without admitting them, we could neither reaſon nor act; he comprehends ſeveral which are not intuitively clear or certain, and which we are not under any natural neceſſity of embracing without proof. He exalts the power of unreaſoning ſentiment, at times, much too high in philoſophy. In his deductions of the truths which he accounts to be tentative and experimental, he is ſometimes too bold, ſometimes too timid, he ſacrifices accuracy of reaſoning often to prejudices and dreams of his own, not ſeldom to a reverence for thoſe of his maſters, or to a not ungenerous admiration of the fanciful theories of his contemporaries. He often errs, becauſe he affects a march too grand and gigantic for his powers; would expand his gaze over a field far too wide for his ſurvey; would ſeize a maſs infinitely too vaſt and ponderous for his graſp. Yet, his views are ever large and comprehenſive; his methods of reaſoning and inference are legitimately logical: his diſtinctions are every where made with aſtoniſhing acuteneſs and preciſion. There is nothing in his whole ſyſtem but what tends to evince that he was, at leaſt, in intention, no jacobin in morals and politics, no infidel in religion.

But never philoſopher, if not perhaps Ariſtotle, was more unfortunate than KANT, in his admirers and diſciples. It was the peculiar obſcurity and apparent myſticiſm of his manner that raiſed his philoſophy firſt into notice. Its ſubſtitution of the evidence of ſentiment, in ſome remarkable inſtances, for that of experiment and reaſoning, gave it an additional charm. It became farther important to the multitude, as touching upon ſuch a wide diverſity of topics. The wild originality of his opinions upon ſome heads important in their relations to practice, was delightful to the giddy followers of novelty. Being admirably right in ſome things, admirably wrong in others; hence, even they who were not incompetent to underſtand and judge his merits, came to be ſome his enthuſiaſtic panegyriſts, others his fierce and contemptuous opponents; a diviſion of opinions and wiſhes

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which could not but provoke loud diſputation, and ſo contribute, at leaſt, to the general notoriety of his ſyſtem. By all theſe means, he has become famous and popular without being underſtood. His own books on the different parts of his philoſophy have been written with an obſcurity ſo peculiarly his own, as to be fit for ſcarce any other uſe, than to ſerve as private memoranda, auxiliary to his own recollection. All who have attempted to defend his ſyſtem, and facilitate the intelligence of it, have found, in its obſcurity, an excuſe for corrupting and miſrepreſenting it. Its adverſaries have, under a ſimilar pretence, taken the ſame advantage.

KANT's doctrines have been egregiouſly miſrepreſented by all the quackiſh Germans who have pretended to talk and write about them, as his diſciples in England. We cannot recommend the tranſlation of this German abſtract, as what would make them more faithfully and uſefully known here.

REVIEWERS REVIEWED.

Dr. GLEIG's SERMONS *and* THE CHRISTIAN OBSERVER.

WE acknowledge ourſelves no regular readers of the publication called "The Chriſtian Obſerver;" and, from what we have ſeen of it, we feel ourſelves little inclined to become ſo. It cannot have eſcaped the notice of thoſe who are at all attentive to "the ſigns of the times," that, of late, very ſtrong indications have appeared of a ſyſtematic and extenſive plan, for the purpoſe of reviving, and rendering triumphant among us, the Calviniſm, Puritaniſm, and Antinomianiſm of the 17th century. There have always, we believe, been perſons within the pale of our Church, who profeſſed and propagated theſe pernicious opinions. But, in former times, we ſee them acting independently and ſeparately; aiming at their object by individual exertion. At preſent they appear to have concentrated their forces, and, under the arrogant deſignation of "THE TRUE CHURCHMEN," to have entered into a well-compacted body, with the expreſs deſign of converting the nation to the principles of Calviniſtic Methodiſm, and of leaving no means in their power unemployed to perſuade the people that ſuch were the genuine original principles of our venerable Church. With God's aſſiſtance we firmly truſt that the labours of this dangerous UPSTART SECT, as the Dean of Peterborough juſtly terms them, will ultimately prove abortive; but, in order that they may, the friends of the Church muſt not be idle. This combination of ſpurious Churchmen, who are making inroads, in all directions, on her moſt eſſential and fundamental doctrines, muſt be met at every corner, and repulſed. The patrons of Calviniſtic Methodiſm, notwithſtanding their affected confidence of victory, did not probably expect to conquer without a ſtruggle; though, unleſs we are deceived by falſe intelligence, they did not expect, in ſo ſhort a time, ſo vigorous a check as they have already experienced. Let the Church of England be but true to herſelf, and the event cannot be doubtful. Her champions have every advantage on their ſide; for their cauſe is the cauſe of truth and of ſoberneſs, while that of their antagoniſts is the cauſe of error, of fanaticiſm, and of nonſenſe. Thoſe who maintain the Anti-Calviniſm of our Church

Church ſtand, indeed, on ground from which they can never be diſlodged, but in conſequence of their own proper treachery, negligence, or cowardice. If faithful to their truſt, they are invincible. In the preſent caſe, then, let not the conduct of our national clergy be produced as a proof of what has been often advanced as a general poſition, that the defenders of eſtabliſhments are always leſs ardent and indefatigable than their aſſailants. Above all, let it not be ſaid that men are naturally more zealous in the propagation of wrong notions, than in the maintenance of ſuch as are right.

It is much more by conſiderations of this kind, than by any high opinion which we entertain of the talents diſplayed in the Chriſtian Obſerver, that we have been induced to take notice of an article in that fanatical publication for Auguſt laſt. The article profeſſes to be a review of Dr. Gleig's Sermons; while, in truth, it is only a miſerable attempt to prevent their being read by the followers of the party; occaſioned, we doubt not, by a clear conviction that few diſcourſes are better calculated to open the eyes of theſe deluded enthuſiaſts. The Chriſtian Obſerver, it muſt be remembered, is one of thoſe engines which have been ſet to work with a view of co-operating in the grand project of perſuading the good people of the united kingdom that the tenets of J. Calvin are thoſe of ſcripture, and of the United Church. The engine, we think, indeed, a weak one; but, if its powers be ſmall, its operations are inceſſant. When the ſermons of this eminent divine came under our conſideration, we diſtinctly foreſaw, and expreſsly foretold, what reception they would meet with from ſuch publications as the Chriſtian Obſerver. "By Calviniſts," we ſaid, "by Methodiſts, miſſionaries, and enthuſiaſts of whatever denomination, the theological ſentiments of theſe diſcourſes will be ſtigmatized as heterodox in the higheſt degree. Mr. Overton, and his TRUE CHURCHMEN will, we doubt not, even repreſent him (Dr. Gleig) as an enemy to the doctrine of ſalvation by grace, through faith in the Redeemer. (Vol. xv. p. 231.) This was our prediction, which was ſoon fulfilled. The Chriſtian Obſerver, (and we thank him for the favour,) was kindly reſolved, it ſeems, that, whatever might be our other ſins, we ſhould not continue above a month, at moſt, under the imputation of being "lying prophets."

This Reviewer begins by allowing Dr. Gleig the praiſe of being "a zealous ſupporter of the cauſe of civil ſubordination and ſocial order, and a hearty well-wiſher to the honour and welfare of his country." It is alſo allowed that the Doctor "appears to be earneſt in inculcating what he eſteems to be ſound doctrine, and in combating what he imagines to be falſe and injurious;" and that "he expreſſes a concern for the intereſts of morality which it is impoſſible not to approve." Theſe, ſurely, are no mean recommendations of any man's ſermons. But the merit of ſuch qualities is totally annihilated in the enormity of an offence, which is ſtated as follows, by our orthodox Reviewer. "Our readers, however, will be prepared to expect that the doctrinal errors of this work will prove neither few nor unimportant, when they are told that the author is a ſtrenuous oppoſer of two fundamental doctrines of the goſpel and the Church of England—ORIGINAL OR BIRTH-SIN, and JUSTIFICATON BY FAITH ONLY."

The charge that a divine is "a ſtrenuous oppoſer of the fundamental doctrines of the goſpel and of the Church of England," is, indeed, a ſe-

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rious one; and no divine convicted of such a charge shall ever be defended or patronized by us. But we have learned, as, we hope, our readers have, to distinguish, what such writers as this Reviewer perpetually confound, and wish others to confound, the doctrines of Calvin and of his disciples, from those of the gospel and of the Church of England. Of the former doctrines we believe that Dr. Gleig is a strenuous opposer; but that he is an opposer of the latter doctrines this writer has, at least, produced no evidence: and we are not, we own, much accustomed to repose implicit faith on the simple *ipse dixit* of a Calvinistic controversialist.

With regard to the doctrine of original sin, which involves the much disputed question, πόθεν το κακον? the most difficult, undoubtedly, which ever engaged the attention of the human mind, we have no means of knowing whether Dr. Gleig holds any, or what, *particular* opinions. Our judgment of his notions is formed from his printed volume alone; and from that we defy the Christian Observer to point out a passage, which, taken in fair connection and construction, contradicts the gospel or the Church of England. The Christian Observer, it is true, accuses us of having bestowed on his discourses "a mass of adulation." But we have carefully and repeatedly perused these discourses. We have, probably, studied the subjects of which they treat as deeply as they have been studied by any contributor to the Christian Observer. On a first perusal we thought these discourses most masterly, sound, and orthodox compositions. A farther acquaintance with them has confirmed our opinion; and, of course, we are not disposed to retract an atom of our praise. But we must pay some attention to the cavils of this Reviewer.

It is necessary to observe that the *Calvinistic* doctrine of original sin is, like every other fundamental doctrine of the system, a disgusting compound of nonsense and blasphemy. Its first and most essential ingredient is the decree of God, fore-ordaining the fall, and all its consequences. Another is the imputation of Adam's sin, in such a manner that all his descendants are properly, formally, and personally, sinners: to which imputation corresponds the imputation of the Redeemer's righteousness, by which some persons called the elect become properly, formally, and personally, righteous. A third is that all the rest of mankind are not only naturally, but necessarily (because by the immutable decree of God,) rendered absolutely incapable of ever emerging from that state of sin, and of eternal damnation, into which they were plunged by Adam's transgression. From this state, indeed, the elect themselves, notwithstanding their being perfectly righteous by the righteousness of Christ, can be rescued only by the overpowering force of invincible grace. Many other collateral notions might be mentioned; but we need not pursue the inquiry farther. No Calvinist can pretend to deny that these are essential ingredients in his system. The first indeed has been lately disclaimed, though without success, by the champion of "The True Churchmen." But we can do without it; and we simply ask if the second and third do not make God the author of sin, and lay men, all men but the elect, under an insuperable *necessity* of sinning? Let us hear, however, the Christian Observer. "It is observable," he says, "of Dr. Gleig, and it has been observed of many others, (not much indeed to the credit of their generosity,) that when about to hunt down some obnoxious opinion, they before hand incumber it with a superadded load of extraneous absurdity, in order to ensure the success of their pursuit. Thus, in the volume before

us,

us, the doctrine of original ſin is repreſented as making God the author of ſin, and furniſhing ſinners with an apology for their iniquities; and it is from this *ſuppoſed* tendency of the doctrine that almoſt all Dr. Gleig's arguments againſt it are derived."

Is this tendency, then, of the foregoing notions only *ſuppoſed*? So, at leaſt, our critic *ſeems* to ſay, with the common good faith of theſe pious true Churchmen. But if the *notions* are taught, the tendency is *real*; and we maintain that they are not only taught, but, to the high diſhonour of God and of religion, moſt vehemently inculcated, in their utmoſt latitude, as the very marrow of the goſpel of Chriſt. Of *ſuch* a theory of original ſin, every man of underſtanding, ſenſe, and benevolence, muſt, of courſe, declare his utter abhorrence; and this theory alone has Dr. Gleig attacked. The Reviewer, however, has quoted, on this ſubject, from Dr. Gleig's third ſermon, a ſhort extract which, as being the only foundation of his charge, we judge it requiſite to lay before our readers.

The Doctor, towards the beginning of the ſermon, obſerves that angels as well as men have ſinned; but that to ſay that either were impelled to ſin by the depravity of their nature, is a blaſphemous reflection on him who created all things: that the human powers are indeed leſs perfect than the angelic powers, and that, therefore, leſs will be required of men than of angels; but that if either men or angels tranſgreſs the law under which they are reſpectively placed, the tranſgreſſion cannot proceed from conſtraint or neceſſity of nature, but from their own criminal inattention, or deliberate perverſeneſs. After ſome intermediate obſervations occurs the obnoxious paſſage quoted by our critic, of which the tenor is as follows:

"But do we not derive, from our firſt parents, a conſtitution, both of body and mind, much leſs perfect than that which they derived from the immediate hand of their Omnipotent Creator? And is there not in every deſcendant of Adam, an innate and inſuperable propenſity to ſin?"

"To theſe queſtions, which have been often put, very different anſwers have been given, which have excited violent diſſenſions in the Church of Chriſt; and yet it is not eaſy to conceive queſtions of leſs importance either to the faith or to the practice of a Chriſtian."

"We derive nothing from our firſt parents, more than the oak derives from the acorn, but by the will of God holy and good; and if our natural powers be indeed leſs perfect than theirs were, either theſe powers are rendered equal by divine grace, or we have the aſſurance of our Saviour that leſs will be required of us than would have been required of them, had they continued in their ſtate of perfection."

This is the dangerous and fatal paſſage which, in regard to the doctrine of original ſin, is to fix on Dr. Gleig the brand of hereſy. But how is the hereſy of this paſſage proved? Why, nothing is ſo eaſy: as, for inſtance, thus: 1. "The foregoing extract ſpeaks pretty *plainly* for itſelf." 2. "Dr. Gleig's expreſſions are *not very luminous*. There is, however, light enough to ſhew the heterodoxy of his ſentiments." Theſe are the words, the *ipſiſſima verba*, of the Chriſtian Obſerver, relating not to *different* paſſages, but to *the ſame identical* paſſage, of Dr. Gleig's ſermons. And who but muſt admire his logical deduction, the conſiſtency of his conceptions, and the cogency of his argument!

But,

But, if our critic cannot reaſon, he can, at leaſt, inſinuate and miſrepreſent. He requeſts the particular notice of his readers to Dr. Gleig's aſſertion that "*we derive nothing from our firſt parents, more than the oak derives from the acorn, but by the will of God holy and good*" And what is the import of this requeſt? Why, his readers muſt believe, on his bare inſinuation, that the aſſertion contains ſome damnable hereſy, though he cannot tell what; for this writer, it ſeems, can wind a hereſy at the diſtance of fifty thouſand miles, though he cannot ſmell it juſt under his noſe. But the Chriſtian Obſerver will not *dare* to deny the truth of Dr. Gleig's propoſition, either in whole or in part. The critic next affirms that Dr. Gleig "makes it a matter of *queſtion*, whether *our natural powers be, indeed, leſs perfect than thoſe of our firſt parents.*" Whether this affirmation be the effect of ignorance or of deſign, we leave our readers to judge; but a groſſer miſrepreſentation we have never ſeen; and a groſſer falſehood, in point of fact, it is impoſſible to advance. Dr. Gleig, as will be obvious to every one, does NOT make the ſubject a matter of queſtion; for he does not enter into the queſtion at all. He expreſsly ſays that "it is not eaſy to conceive a queſtion of leſs importance," and that "it is of no conſequence whatever whether we be more or leſs perfect than Adam was." But, continues our critic, Dr. Gleig "leaves it *undetermined*, whether *our powers are rendered equal to theirs by divine grace*, or *I ſs will be required of us, than would have been required of them, had they continued in their ſtate of perfection.*" Now why any man ſhould incur the diſpleaſure of the Chriſtian Obſerver for not determining a point, of which the determination was altogether indifferent to his argument, ſome, perhaps, may be at a loſs to comprehend. But to thoſe who know theſe Calviniſts thoroughly, the reaſon, we apprehend, can be no ſecret.

The avowed object of Dr. Gleig's third ſermon is to ſhew that all Chriſtians are poſſeſſed of power to perform their duty; and this, he contends, is equally the caſe whatever notions we entertain of the corruption of human nature. If our natural powers were degraded by the fall, (and Dr. Gleig does not even inſinuate the contrary,) they are reſtored by grace, ſo that now we are not, (to ſay the leaſt,) in a *worſe* ſituation than Adam was. To *every* Chriſtian, according to Dr. Gleig, a degree of grace is afforded ſufficient, provided only that he will cordially co-operate with it, to enable him to work out his own ſalvation; *hinc illæ lachrymæ*. A Calviniſt admits neither the co-operation, nor the univerſality, of ſaving grace. In his ſcheme, ſuch grace is confined to the elect, in whom, without any concurrence of theirs, it operates by an irreſiſtible, and, properly ſpeaking, a mechanical impulſe. A Calviniſt, therefore, can never allow that every man may perform his duty; and the real hereſy of Dr. Gleig conſiſts, not at all in denying original ſin, concerning which he does not even hint his opinion, but in aſſerting the doctrine of UNIVERSAL REDEMPTION, and that every Chriſtian may be ſaved if he will. The Chriſtian Obſerver, however, it is probable, imagined it rather a matter of prudence to diſſemble his own diſbelief of this doctrine. But, at all events, it will hardly be thought a great proof of his wiſdom to have brought, againſt Dr. Gleig, a charge of hereſy, in a point which the Doctor repeatedly declares that he has no occaſion whatever to diſcuſs.

Our critic, however, has a notable quibble on the word *inſuperable*. "Although," he ſays, "it be true that the queſtion has often been put whether

whether there be not an *innate* propenſity to ſin in every deſcendant of Adam, it has *not* been much queſtioned whether this propenſity be an *inſuperable* one. Moſt people, indeed all whom we have heard or read of, believe it to be *ſuperable*; and it is the great buſineſs of religion, and the immediate and declared purpoſe of divine grace, to *overcome* this *innate propenſity* in man." What? in all mankind without exception? Why no. But in all *Chriſtians* then? The Chriſtian Obſerver will not ſay ſo. It is, according to his principles, the purpoſe of grace to overcome this propenſity in the *elect alone*. In all others, therefore, denominate them reprobates, or what you will, the *innate* propenſity remains *inſuperable*.

Of the great Proteſtant doctrine (as it has been called) of *juſtification by faith only*, it is plain that this Reviewer does not comprehend even the very firſt elemental principles. His petulance, however, is equal to his ignorance; for the following is the ſtile in which our Ariſtarchus decides on the merits of Dr. Gleig, in ſo far as the ſubject of this doctrine is concerned. "On a topic which has been ſo profuſely diſcuſſed, it would have been unreaſonable to expect any thing new; but Dr. Gleig's obſervations are not only *not novel*, but they tend to re-involve the ſubject in *difficulties from which it has before been extricated*. A want of perſpicuity and preciſion both in his ideas and his language appears equally in his ſtatement of the doctrine which he oppoſes, and in his explication of the doctrine which he maintains. *He is not always conſiſtent with himſelf; and ſome paſſages appear to contradict each other.*"

What the difficulties are in which Dr. Gleig has *re-involved* the doctrine of juſtification by faith, it were ſurely unreaſonable to aſk a critic who appears to ſuppoſe that he is enlightening his readers when he is only ſtringing together identical propoſitions, and who ſeems not even to underſtand the meaning of a very familiar term. It is needleſs to dwell on the wiſe and ſagacious remark that "in a writer who is not always conſiſtent with himſelf ſome paſſages will appear to contradict each other," becauſe every perſon muſt inſtantly perceive its importance. But we muſt requeſt it to be attended to that our Reviewer has declared from the chair of criticiſm, that, on the ſubject of juſtification by faith, Dr. Gleig's obſervations are NOT NOVEL. In proof of the juſtneſs of this critical deciſion, we ſhall now produce, from the following page of our Reviewer's ſtrictures, two ſhort quotations, the one relating to a particular paſſage, the other relating, it would ſeem, to the volume in general.

"There is one paſſage in the ſermon on juſtification, to which, whatever other recommendation it may want, we muſt unreſervedly allow the merit of ABSOLUTE ORIGINALITY."

"Dr. Gleig tells us (p. 363.) of his having heard a man 'criticiſing ſyſtems of theology in a ſhop-door, in the hearing of the multitude on the ſtreet.' If Dr. Gleig's ſyſtem of theology were among the number of thoſe which the man in the ſhop-door criticiſed, we cannot wonder that the multitude in the ſtreet ſhould ſtop to hear his diſquiſitions; for THINGS NEW AND STRANGE have great attractions for the vulgar."

UTRUM HORUM MAVIS ACCIPE. "HE IS NOT ALWAYS CONSISTENT WITH HIMSELF; AND SOME PASSAGES APPEAR TO CONTRADICT EACH OTHER. (Chriſt. Obſerv.)

The firſt paſſage from Dr. Gleig on this ſubject which falls under the laſh of our critic, is as follows: "But though faith in Chriſt be abſolutely neceſſary to the juſtification of a Chriſtian, it will not alone juſtify him.

him. Though it is undoubtedly his *firſt* duty, it is not the *whole* of his duty; for the commandment of God is, that we ſhould not only believe on the name of his ſon Jeſus Chriſt, but alſo love one another as he gave us commandment." On this the critic's chief obſervation is: "The reader will not overlook the weakneſs of the reaſoning employed in this paſſage; the ſum of which is, that faith alone *will not juſtify the Chriſtian*, becauſe faith *is not the whole of his duty*." The weakneſs of the reaſoning, we apprehend, will be obvious to none except thoſe whoſe intellects, and knowledge of divinity, are nearly on a level with this Reviewer's; who, if he meant to affirm that the ſimple virtue or grace of faith is the only condition required on our part to entitle us to the benefits of the Chriſtian covenant (for that is the real import of being juſtified) may be ſtiled *hæreticorum facile princeps*. This licentious notion, though adopted by his party, is as oppoſite to the doctrine of ſcripture and of the Church of England as light is to darkneſs. "But the main object of attention," continues our Reviewer, "and that to which we more particularly call the conſideration of the reader, is Dr. Gleig's aſſertion that faith alone will not juſtify us. We have heretofore read in a book, whoſe authority Dr. Gleig will not impeach, that 'we are juſtified by faith only."

To this notable argument, which our Reviewer, no doubt, ſeems unanſwerable, Dr. Gleig, we think, has only to reply that *he* has heretofore read in a book whoſe authority the Chriſtian Obſerver will not impeach, the following words: "What doth it profit, my brethren, though a man ſay he hath faith, and have not works? Can faith *ſave* him? ... Ye ſee then how that *by works* a man is juſtified, and *not by faith only*." But ſuch a reply, though the Chriſtian Obſerver is entitled to no other, would contribute nothing to the elucidation of the ſubject. The Chriſtian Obſerver knows, or ought to know, that concerning the *authority* of both the foregoing aſſertions there is, among divines of the Church of England no diſpute, and that the only queſtion is concerning their *meaning*. Had he, therefore, intended to ſay any thing to the purpoſe, he would have told his readers in what ſenſe *both are true, and conſiſtent with one another*. On this ſubject we would adviſe him to ſtudy Biſhop Bull's *Harmonia Apoſtolica*, with its ſeveral defences. In the mean time we recommend to his notice the opinion of another eminent divine, which the limits of our article will permit us to copy. This author, ſpeaking of the reaſoning of St. Paul on the ſubject of juſtification by faith, ſays, "The general form of the argument is this; men are ſinners; therefore cannot be accounted juſt, without an act of *mercy* in the Judge of the world." He then proceeds thus:

"Is not our doctrine contrary to that of St. James? who ſays, 'can faith ſave him?' No; the moſt that can be allowed is, that the reaſoning of James is intended for different *circumſtances* from that of Paul; or that it is intended to ſupply what common ſenſe would always ſupply, if no evaſion of duty was in view. But I doubt whether even ſo great a difference as that need be allowed between theſe ſacred writers. Let us ſuppoſe them to confer.—*Paul*. We are juſtified by faith.---*James*. Will he be juſtified who does no good works?---*Paul*. No; I did not ſay that; I have ſaid, the wicked will be *puniſhed*.---*James*. You did not mention *works* with faith?---*Paul*. No; but I plainly meant to addreſs myſelf to Jews and Heathens, and to declare to them that, when they *had performed* what they called good works, their eternal ſalvation muſt ſtill depend upon

upon the divine *mercy*: to thoſe who profeſs to *neglect* good works I have ſaid *nothing*.---*James*. Then we agree; or, at leaſt, we do not diſagree. You ſay, ſuch works as Jews and Heathens have been found to perform, cannot ſave them: I ſay, *nothing* will ſave them if they do not ſtrive to live well." (Hey's Lectures, Vol. III. p. 277.)

We muſt however do our Reviewer juſtice: "We are aware," he ſays, "that to contraſt aſſertions does not elucidate doctrines;" and he is deſirous to furniſh Dr. Gleig with "a brief, comprehenſive, and perſpicuous ſtatement" of the doctrine. "When orthodox Chriſtians aſſert the ancient doctrine of juſtification by faith alone, they mean, as an old writer well expreſſes it, *juſtificatio per fidem ſolam, ſed non per fidem ſolitariam*, that is, as the ſame writer well tranſlates it, *juſtification by faith alone, but not by that faith which is alone*." We may here, with great propriety, adopt the words of Biſhop Bull on a ſimilar occaſion: "Audio quidem optimi Patris verba; ſed de ſenſu ejus adhuc quæritur." But the ſenſe in which the original reformers maintained that "men are juſtified by faith only," or, as our Homily on Salvation ſometimes expreſſes it, "by only faith," we ſhall give in the words of this great divine; who has not only aſſerted, but proved, it to be the ſenſe of all, or, at leaſt, of the moſt reſpectable reformed confeſſions. Of theſe he ſays:

"Quippe etiamſi illæ quoque doceant, *ex fide ſolâ ſine operibus hominem juſtificari*; effatum tamen illud eo ſenſu explicant, quem nos pronis ulnis amplexamur. Scil. diſertis verbis monent confeſſionum authores, ſententiam iſtam *figurate accipiendam eſſe*, ita ut in *fidei* nomine *gratia*, quæ ei ex adverſo reſpondet, intelligatur, atque idem ſit *ſolâ fide juſtificari* quod *ſolâ gratiâ, non ex operum merito, juſtificari*: ac, propriè loquendo, fidem cæteraſque virtutes bonaque opera ad juſtificationem æque valere atque eſſe neceſſaria: nec quicquam majus fidei in iſto negotio tribuendum, quam cæteris virtutibus: adeoque ſe, quatenus a juſtificatione bona opera excludunt, eatenus et fidem ipſam rejicere. . . . Quicquid igitur ſeu caliginis, ſive erroris, accreverit huic luculentiſſimæ de juſtificatione hominis doctrinâ, quatenus ea a Proteſtantibus hodie docetur; illud fere totum privatorum quorundam theologorum hallucinationibus, qui purioris ac primitivæ (ſi ita loqui fas ſit) reformationis ſententiam perperam acceperunt, imputandum eſt." (Harm. Apoſtol. Diſſert. I. Cap. vi. Sect. 1.

The notion which is meant to be inculcated by the Chriſtian Obſerver, namely, that faith is the *only condition* of juſtification, is in truth one of the moſt pernicious errors which have ever been broached in the Chriſtian Church, and the foundation of the moſt abominable antinomianiſm, as may be ſeen in Criſpe and many others. It is the error, however, of private divines, and not of the Church of England. By the expreſſion, "we are juſtified by faith only," our original reformers meant the ſame as by "we are juſtified *freely, without works*:" and by this latter expreſſion they did not underſtand that good works are *no condition* of our juſtification, but only that they are not to be accounted *the meritorious cauſe* of it. The Chriſtian Obſerver may ſee this proved, to a demonſtration, by Biſhop Bull, Har. Apoſt. Diſſ. II. Cap. xviii. Sect. 6, and confirmed, Apol. pro Harm. Sect. 5. But, in reality, to place the ſentiments of the Church of England, on this ſubject, beyond the limits of controverſy, nothing more is requiſite than a ſingle ſentence of the Homily on Salvation, to which we are expreſsly referred by the XIth Article, and

which therefore, by all parties who acknowledge its authority, muſt be finally admitted to decide the diſpute. The ſentence is liable to no miſconſtruction; and it ſtates itſelf to be expreſsly intended for a full and explicit explanation of the doctrine. "This ſaying, that we be juſtified by faith only, freely, and without works, is ſpoken for *to take away clearly all* MERIT *of our works*, as *being unable* TO DESERVE *our juſtification at God's hands*, and thereby moſt plainly to expreſs the weakneſs of man, and the goodneſs of God; the great infirmity of ourſelves, and the might and power of God; the *imperfection* of our own works, and the moſt abundant *grace* of our Saviour Chriſt; AND THEREFORE WHOLLY TO ASCRIBE THE MERIT AND DESERVING OF OUR JUSTIFICATION UNTO CHRIST ONLY, AND HIS MOST PRECIOUS BLOOD-SHEDDING. (Hom. Ed. Oxon. 1802. p. 21.) Of the ſenſe in which the Church of England underſtands the expreſſion, "we are juſtified by faith only," nothing more need or can be ſaid.

Having thus conſidered the doctrine in general, we might ſafely paſs by our critic's particular objections to Dr. Gleig's view of it. But we wiſh to hold, as much as poſſible, the balance even between both parties: we muſt, therefore, beg the attention of our readers to the paſſage to which the critic allows the merit of abſolute originality.

"By the grace of the ſecond covenant," ſays Dr. Gleig, "all mankind are rendered immortal in conſequence of the death and reſurrection of Chriſt, who is the lamb ſlain, in the divine decree, from the foundation of the world; but to obtain immortal *happineſs*, they muſt obſerve the conditions of the covenant, which are faith in Chriſt, and repentance from dead works. *The former condition, faith, relates chiefly to our future exiſtence; the latter to our future happineſs.*" The ſentence in italics, our critic informs us, preſents an opinion which he never met with before. We can eaſily believe him; and the concluſion which we draw from the information is that his reading is, as we ſuſpected, very confined. The critic however finds an abſurdity in this paragraph, and aſks with an air of ſelf-importance, "How can faith be, in any ſenſe, a *condition* of our future exiſtence, if *all mankind* (thoſe who have *not* faith, as well as thoſe who have) be rendered *immortal* by the grace of the ſecond covenant?" But the critic firſt *makes* the abſurdity, and then finds it. Dr. Gleig expreſsly ſays that faith and repentance are *conditions of the covenant*. But he does *not* ſay, as the Reviewer would compel him to do, that faith is the *condition of our future exiſtence*. He ſays, indeed, that faith *relates to our future exiſtence*; and it appears that our critic's idea of *relation* is as confined as his reading: for he cannot conceive two things related, except the one be a condition of the other. Dr. Gleig, however, in ſpite of his Reviewer, is, in this place, both accurate in language, and orthodox in ſentiment. If man be intended to live for ever, his claim muſt be in conſequence of *a covenant of grace*; for no created being can poſſibly have ſuch a claim by nature. *Immortal* life was, accordingly, at firſt ſuſpended on Adam's abſtaining from the forbidden fruit, and forfeited by his eating it. "In the day that thou eateſt thereof thou ſhalt ſurely," or utterly, "die." Had this threat been put in immediate execution, there had been an utter end of the human race. Immortal life is reſtored to all mankind through Chriſt; and this every Chriſtian is bound to believe. But beſide immortal *life*, our Redeemer has alſo purchaſed for us, on certain conditions, immortal *happineſs*. In order, however, that Chriſtians may finally be

be partakers of this laſt, it is not enough that they believe the Redeemer to be the author of both; they muſt likewiſe repent from dead works; or, in other words, they muſt live in a courſe of Chriſtian obedience.

In Dr. Gleig's fifth diſcourſe this Reviewer finds, he ſays, "a query ſtated, which is ſo eaſily anſwered, that it would be an act of moſt parſimonious unkindneſs to withhold a reply." The query is this: "But if it be true that the nature of man is ſo corrupted that 'the good which he would, he doth not; and the evil which he would not, that he doth'---does it not follow that we are laid under the neceſſity of ſinning?" The critic anſwers, "No. It is true at leaſt of ſome man; for *St. Paul expreſsly aſſerts it.* But it does *not* follow from hence that any man is laid under a *neceſſity of ſinning.*" The Reviewer is certainly very kind in anſwering the queſtion; but if he had read only *ſeven* lines more, he might have diſcovered that his kindneſs was entirely a work of ſupererogation. For at no greater diſtance Dr. Gleig thus expreſſes himſelf: "Such doctrines as this have indeed been inferred from the words of my text, and from ſimilar paſſages of holy ſcripture; but I need hardly obſerve to you, that in the reaſoning which attempts to eſtabliſh them, the concluſion is directly contrary to the premiſes." He then goes on to argue *againſt* this concluſion, which, he contends, is not only *falſe* but *impious.* The Reviewer, however, very evidently wiſhed his readers to believe that Dr. Gleig holds the concluſion to be *true,* and, of courſe, diſbelieves the aſſertion of St. Paul. His conduct will admit of no other conſtruction, ſo that here again we have a pregnant inſtance of the candid good faith of theſe ſainted "True Churchmen."

This Reviewer complains that, "in many writers, ſome of the peculiar and diſtinguiſhing doctrines of the Goſpel are mentioned, not as prime ſubjects of diſcuſſion and attention, not as fundamental truths upon which all others reſt, but as matters of caſual and ſupplementary *acknowledgment*; matters which it would not be decent to overlook altogether, but which it is not neceſſary to dwell upon." In illuſtration of this remark he alleges Dr. Gleig's diſcourſe on Coloſſ. i. 12. "In diſcourſing on this text," he ſays, "Dr. Gleig has ſo ſucceſsfully avoided touching on the moſt prominent truth contained in it, that, independently of the text itſelf, there is not one ſyllable, from the beginning to the end of it, which refers to our being *made meet* for the inheritance of the ſaints *by the* FATHER."

It is, indeed, a circumſtance much to be lamented that the ſound divine who would fulfil his duty, ſhould be obliged to employ ſo much of his time in expoſing error: for that is, in part, the true account of the caſe. But errors, at leaſt ſuch as are groſsly pernicious, and ſubverſive of the foundations of our faith, when once they have been adopted, muſt be expoſed, before truth can be ſucceſsfully recommended. Such writers as the Chriſtian Obſerver and his friends are perpetually labouring, both with tongue and pen, to overwhelm with impiety, abſurdity, and nonſenſe, the pure and genuine doctrines of the Goſpel. Can they reaſonably complain of thoſe who, perſuaded as they are that ſuch is the caſe, endeavour to counteract them? Beſides, theſe enthuſiaſts will allow that none preach "the peculiar and diſtinguiſhing doctrines of the Goſpel," who are not as wild and extravagant as themſelves. Our Reviewer, for example, we are well perſuaded, were he to preach on Co-

loſſ. i. 12. would ſpend the greater part of his time in explaining to his audience that, by "our being made meet by the Father," is meant that God is the ſole operator in the whole buſineſs of man's ſalvation; that man can do nothing at all for himſelf, but that every thing is carried on by the invincible influence of Sovereign grace. He might ſtate that this moſt comfortable doctrine is the conſequence of election, and the ground of abſolute aſſurance of ſalvation. He might tell them that, as they are *able* to do nothing, ſo, in real truth, they have nothing to do but to *turn* or *roll themſelves over on Chriſt*, who is bound to ſuffer none of them to fall away from grace. All this the Reviewer, we doubt not, would call, as it has frequently, too frequently, been called before, preaching "the peculiar and diſtinguiſhing doctrines of the Goſpel. But, thank God, *we* have not ſo learned Chriſt; and hence we enjoy, what we highly eſteem, the honour of ſharing, with ſuch divines as Dr. Gleig, in the cenſures of the Chriſtian Obſerver.

This conſequential critic calls Dr. Gleig to taſk for talking of our "virtuous brother for whom Chriſt died," and for ſuppoſing that a man may live "negatively innocent." With regard to the former expreſſion he obſerves that "according to the repreſentations of the word of God, Chriſt died not for the *virtuous*, but for *ſinners*---for the *ungodly*." This obſervation would have greatly ſurpriſed us, if any thing could ſurpriſe us from the Chriſtian Obſerver. What? does the ſcripture ſay that Chriſt died not for the virtuous? We conceived it to ſay that he died for all men. We have read, as well as the Chriſtian Obſerver, the expreſſions of St. Paul: "For when we were yet without ſtrength, in due time Chriſt died for the ungodly," and "God commenceth his love towards us, in that while we were yet ſinners Chriſt died for us." But we never imagined theſe expreſſions to imply that thoſe for whom Chriſt died muſt *continue ſinners*. Yet this is what the Chriſtian Obſerver muſt mean, if his criticiſm be at all to the purpoſe. Thus we ſee what a precious ſyſtem of divinity the Chriſtian Obſerver extracts from the ſcriptures. We were prepared to find this publication maintaining that Our Saviour died for the *elect alone*: but, that when we have reaſon to believe a man *virtuous*, we muſt exclude him from thoſe for whom Chriſt died, is an aſſertion which certainly exceeded our expectations. We formerly hinted our ſuſpicions of the antinomianiſm of the Chriſtian Obſerver (Vol. XV. p. 75); but now we ſee him openly and boldly avowing it: for this is the *ipſiſſima antinomorum fæx et hæreſis peſtilentiſſima*. Of this doctrine the unequivocal language is, "Let us do evil that good may come; let us continue in ſin that grace may abound."

With regard to the ſecond of the above expreſſions, the Reviewer "would aſk," he ſays, "whether Dr. Gleig believes that any men do live *negatively innocent*, and without *poſitive ſin*?" Some perſons, we know, will aſk very fooliſh queſtions, with as grave an air as if they were very wiſe ones; and this, we preſume, is, at preſent, the caſe of the Chriſtian Obſerver. Does the Chriſtian Obſerver, then, believe that all men are ſinners in an equal degree? Were we not afraid that he would evade our queſtion by a miſerable quibble on the word *men*, we would aſk him what *poſitive ſin* he aſcribes to an infant two days, or even two months old? But, to cut the matter ſhort, and to preclude all wrangling, we ſimply aſk him whether the man who has committed only robbery be not *negatively innocent* compared with him who has been guilty both of robbery and

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of murder? So eaſy is it to diſcern the difference between *poſitive ſin* and *negative innocence*. Of the ſins from which a man abſtains he is *negatively innocent*; of thoſe which he commits he is *poſitively guilty*; ſo that the ſame man may be negatively innocent in one reſpect, who, in another reſpect, is a poſitive ſinner.

But accurate preciſion and diſcrimination of thought ſeem none of the talents of this doughty Reviewer. He would be a philoſopher, indeed, as well as a divine; and we ſhall here exhibit a ſpecimen of his philoſophy, which can hardly, we think, fail to convince our readers with what deep attention and ſingular ſucceſs he has ſtudied the principles of the human mind. Dr. Gleig, in his ſermon on 1 John iv. 20, ſtates it as the Apoſtle's doctrine, "that human benevolence is progreſſive; that it embraces firſt our relations, our friends, and our neighbours; that it gradually extends to the ſociety to which we belong; then comprehends our country; then the whole human race; and at laſt ſtretches itſelf towards the great and beneficent Author of Nature." On this paſſage the Reviewer writes as follows: "It is poſſible that Dr. Gleig can ſuppoſe that God is the *laſt* object that attracts the exerciſe of that benevolence which St. John inculcates? Does he imagine that our love muſt be laterally expanded to all the inhabitants of the earth, before it begins to aſcend to the God of heaven? We have been accuſtomed to hold an opinion on this ſubject *not only different, but oppoſite* to that contained in the above cited paſſage."

If we underſtand the Reviewer aright, it is an eſſential part of his theory of human nature that a child loves God before he loves his nurſe. We were wondering to what particular ſect of philoſophers this writer belonged; and we found it impoſſible to ſatisfy ourſelves, till we recollected that the late Lord Kames, who accounted for almoſt every phenomenon in the mental conſtitution of man by ſome *innate internal ſenſe*, enumerates, among the original principles of human nature, a SENSE OF DEITY. We, therefore, preſume that our ingenious Reviewer muſt be a follower of that eminent philoſopher; and to his theory of the progreſs of the benevolent affections we have, we confeſs, but one trifling objection, which is that IT IS IN DIRECT CONTRADICTION TO UNIVERSAL EXPERIENCE AND FACT. When the affection of love, after being exerciſed on inferior objects, has aſcended to the great Creator of the Univerſe, it will certainly be reflected from him, and embrace with warmer feelings of benevolence, the human race, as his creatures and our brethren. But that God is the *primary* object of our love, though our ſeemingly ſeraphic Reviewer affects to think ſo, is the mere chimera of a viſionary brain; and the reaſoning of St. John is plainly grounded on the ſuppoſition that it is utterly impoſſible.

But we muſt draw to a concluſion; for, to adopt the language of the Chriſtian Obſerver, "We are impatient to abridge the taſk of detecting the errors of the work before us:" we ſhall, therefore, paſs by the Reviewer's remarks on what he calls the "very reprehenſible practice of blending together two or more fragments of texts, and printing them as if they were originally connected;" becauſe the practice, as every one muſt perceive, is reprehenſible, or not, juſt as it is conducted, or not, with ſound judgment and diſcretion. But one ſhort paſſage more we muſt quote from the volumes of Dr. Gleig, becauſe the Chriſtian Obſerver ſolemnly pronounces it deſerving of "a very ſerious cenſure." The

paſſage is this: "Many a man, who in his heart reveres, perhaps as he ought to do, the God of his fathers, and hopes for ſalvation only through the croſs of Chriſt, can yet ſmile at the jeſt of the impious ſcoffer, and ſuffer, at his own table, his Creator and Redeemer to be mentioned in terms which, if applied to himſelf or his friend, he would reſent with indignation." Conſidering the diſpoſitions of this Reviewer, and his rancorous animoſity againſt Dr. Gleig, our readers, perhaps, may regard it as a very powerful recommendation of the volume of this able divine, that his critic is obliged to have recourſe to ſuch a paſſage as a vehicle through which to diſcharge his venom. He aſks if ſuch a man as Dr. Gleig deſcribes really "*reveres*, and even *perhaps as he ought to do*, the God of his fathers?" But here he gives another proof of the candour of Calviniſtic Methodiſts. He omits the emphatic words "in his heart," in which conſiſts the whole ſtreſs of the Doctor's reproof; as implying the abſurd and criminal inconſiſtency of ſuffering the fear or the reſpect of men to overpower the ſuggeſtions of our better principles. Perhaps, however, the Chriſtian Obſerver has been fortunate enough never to meet with a man whoſe principles were right while his conduct was faulty. If ſo, we congratulate him on his happy experience of human life. But *we*, alas! can bear no ſuch favourable teſtimony either of ourſelves, or of other men.

"Our readers," ſays the Reviewer, "will now have no difficulty in judging in what eſtimation we hold theſe ſermons." Notwithſtanding all this affectation of contempt, we more than ſuſpect that he holds theſe ſermons in higher eſtimation than he is willing to acknowledge; and that this ebullition of critical malevolence is owing more to a dread of their power than to a perſuaſion of their impotence. But we muſt now proceed to ſay a few words of ourſelves, whom this writer has attacked with a moſt virulent aſperity.

It was a matter of courſe that the Anti-Jacobin Reviewers ſhould be objects of peculiar diſlike and reſentment to the Chriſtian Obſerver; for we have never ceaſed, and, with God's aſſiſtance, we never ſhall, to oppoſe, with all the ſtrength which we poſſeſs, thoſe wild, unſcriptural, blaſphemous dogmas which it is the great aim of that publication to diſſeminate as the fundamental doctrines of the Church of England. But the Chriſtian Obſerver, on the preſent occaſion, has not, we apprehend, been remarkably happy in making choice of the ground for his attack. He obſerves, in general, that, as we formerly recommended Dr. Gleig to a biſhopric, it was to be expected that we ſhould praiſe his ſermons; but that none of his moſt impaſſioned admirers could have anticipated the "maſs of adulation" which we have beſtowed upon them; adulation, however, which might have been ſafely overlooked, if it did not "involve the ſanction of *unſound doctrines*;" that our review of theſe ſermons furniſhes new evidences of the heterodoxy of our religious ſentiments, and affords freſh inſtances of our inconſiſtency; and, in fine, "that the contrariety which marks many of our pieces, added to the teſtimony of ſome recent events, proves that we are compoſed of individuals without any common principle to inſure uniformity, even on the grand points of religion and morality."

To theſe accuſations our anſwer ſhall be brief. We cannot well conceive why our claiming a privilege, which ſeems to be the inherent birthright of human nature, namely, that of forming our own opinion of the

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merits and demerits of our friends and acquaintance, ſhould have given offence to the Chriſtian Obſerver. But we ſeriouſly aſſure him that, if we had it in our power *effectually* to recommend to a biſhopric, he is the laſt perſon whom we ſhould think of conſulting with regard to the proper object of choice. Of the terms in which we ſpoke of Dr. Gleig's ſermons our readers, and the public in general, muſt judge; and we are happy to find that the character which we gave of them has met with the full approbation of thoſe whoſe approbation we are, on every occaſion, moſt ſolicitous to obtain. With regard to the orthodoxy or heterodoxy of our religious ſentiments, we moſt willingly ſubmit to be tried by the ſame judges. We ſhould bluſh, we muſt own, to be thought, for a moment, by any perſon of diſcernment and ſenſe, to have been bred in the ſame ſchool with the Chriſtian Obſerver; whoſe *ſound doctrines* conſiſt of the rankeſt Antinomianiſm, grafted on the impious tenets of Calvin; and whoſe *churchmanſhip* is proved by unceaſing endeavours to *unchurch* the nation.

What the Chriſtian Obſerver means by the "teſtimony of ſome recent events," we ſhall not give ourſelves the trouble to conjecture. The expreſſion was probably intended only to enhance in the eyes of thoſe who implicitly devour his poiſoned morſels, the ſuppoſed importance of the Chriſtian Obſerver, by inſinuating that he is intimately acquainted with the ſecrets of our corps, to which he is, however, an abſolute ſtranger. As to the "contrariety of ſentiment which marks our pieces," and our being "compoſed of individuals without any common principles to inſure uniformity;" the public, we imagine, will be rather diſpoſed to believe that theſe imputations are true when the Chriſtian Obſerver ſhall have *proved* their truth, than when he has ſimply *aſſerted* it. He *ſays*, indeed, that "*many* proofs might be adduced of our inconſiſtency;" but, in the article before us, he confines himſelf to *two*, relating to the two important doctrines which have formed the principal ſubject of our preſent diſcuſſion. Theſe proofs it is incumbent upon us to examine.

In our Number for October 1802, (Vol. XIII. p. 187, &c.) we praiſed, as it deſerved, a viſitation-ſermon by the Rev. E. Cooper. Of the topics handled in that maſterly ſermon one was the importance of the doctrine of juſtification by faith alone, which the preacher calls "a grand fundamental doctrine of the Goſpel." This doctrine, ſays the Chriſtian Obſerver, is reprobated by Dr. Gleig: ſo that the ſentiments of theſe two divines on this ſubject are, according to him, "diametrically oppoſite." "The caſe," ſays he, "admits of ſuch a very conciſe and categorical ſtatement, that we will give it. *Mr. Cooper* holds, that *a man is juſtified by faith alone.* Dr. Gleig holds, that *a man is* NOT *juſtified by faith alone.* The Anti-Jacobin Reviewers *agree with them* BOTH!!" He then favours us with a ſcrap of Latin poetry, the intention of which, if we rightly comprehend it, is to prove that the Anti-Jacobin Reviewers are *hermaphrodites.*

——"*forma duplex*, nec fœmina dici,
"Nec puer ut poſſint; neutrumque; et utrumque, videntur."

To the Chriſtian Obſerver's diſplay of his learning we can have no objection. We do not even grudge him the liberty, (ſince it pleaſes him) of making a little *merry* with ourſelves. We ſhall not, however, be greatly ſurprized, ſhould we hear that he has been "*ſmitten*," by his brother

Dr. Hawei's, with a ſevere reprimand for being ſo profane as to quote ſuch "*heathen men.*"

But what opinion muſt our readers form of the *honeſty* of the Chriſtian Obſerver, when we inform them that on the ſubject of juſtification by faith, there is not between Dr. Gleig and Mr. Cooper even the ſhadow of a difference? Let us hear the manner in which the latter expreſſes himſelf. "Perhaps there is not one of the glorious truths of revelation, which is more frequently turned to a bad uſe, and made the inſtrument of greater evil, than this. Men of corrupt minds have raiſed on it the moſt monſtrous and abominable ſyſtems: not aſhamed publicly to teach that, ſince we are juſtified *by faith alone*, *good works* are no longer neceſſary to ſalvation: and thus not only weakening the obligations to morality and holineſs, but even making that, which is the glory of the Goſpel, the avowed foundation of profligacy and vice." Mr. Cooper then obſerves that this perverſion of the truth is no modern invention; "though," adds he, "perhaps in no time has this *Antinomian hereſy* been more openly, and, it is to be feared, more ſucceſsfully propagated, than in the preſent."

From theſe paſſages it appears that of juſtification by faith alone, as uniformly taught by the Chriſtian Obſerver and the ſect of True Churchmen, Mr. Cooper is no leſs a ſtrenuous oppoſer than Dr. Gleig or ourſelves. We ſhall now produce ſome paſſages to ſhew in what ſenſe the learned preacher underſtands this fundamental doctrine of the Goſpel. Becauſe the doctrine has been abuſed, ſhall we therefore, he aſks, abandon it? "By way of providing an antidote to the poiſon, are we to preach that good works make any part of the *grounds* on which we are accounted righteous before God, and thus extol our own unprofitable ſervices as *co-eſſential with the meritorious obedience of Chriſt himſelf?*" No. "Let us contend, as earneſtly as our opponents can do, that *the merits of Chriſt are the only grounds of the ſinner's acceptance with God.*" But, "while we contend, with even Antinomian zeal, that 'by *grace* we are ſaved through faith;' that we 'are juſtified *freely by his grace*, through the redemption that is in Chriſt Jeſus;' at the ſame time let us maintain, with Apoſtolic energy, that 'without holineſs no man ſhall ſee the Lord;' that as *the merits of Chriſt alone* conſtitute our *title* to eternal glory, ſo in purity of heart alone conſiſts our 'meetneſs for partaking of the inheritance of the ſaints in light."

Our readers may now, perhaps, be diſpoſed to admire the impudence of the Chriſtian Obſerver in laying claim to the Rev. E. Cooper as the advocate of his own Antinomian principles. On the ſubject of juſtification by faith, Mr. Cooper's notions are preciſely the ſame with thoſe of Biſhop Bull, with thoſe of Dr. Hey, with thoſe of Dr. Gleig, with thoſe of the Anti-Jacobin Reviewers, and, finally, with thoſe of the CHURCH OF ENGLAND, as explicitly declared in her incomparable Homily "Of the ſalvation of mankind by only Chriſt our Saviour." In the "very conciſe and categorical ſtatement" on this point by the Chriſtian Obſerver, there is, therefore, a very conſiderable miſtake, which we ſhall beg leave to correct. The caſe, when properly ſtated, ſtands thus: "With regard to the doctrine of juſtification by faith only, Mr. Cooper and Dr. Gleig entirely agree; and the Anti-Jacobin Reviewers *agree with them* BOTH."

The Chriſtian Obſerver's ſecond proof of our inconſiſtency is derived from

from our calling on the Rev. E. Pearſon to explain a paſſage in his "Annotations on the Practical Part of Dr. Paley's Principles of Moral and Political Philoſophy." (See Vol. XIII. p. 263.) That call was, perhaps, expreſſed in words too warm for the occaſion. The Anti-Jacobin Reviewers do not pretend to be infallible. They were, perhaps, too haſty in ſuſpecting a latent evil tendency in the paſſage quoted, from Biſhop Butler, by Mr. Pearſon; though their evident anxiety, on the ſubject, demonſtrates how cautious they are of admitting aſſertions which but *ſeem* to carry with them a meaning contrary to the doctrines of our Church. Mr. Pearſon, however, with that candid politeneſs which can diſtinguiſh ſolicitude for right opinions from a bigotted zeal to propagate wrong ones, vouchſafed the explanation required, which our readers will find in our XIVth Vol. Pp. 98, 99. This explanation appeared no leſs than ſix months before our review of Dr. Gleig's ſermons; a circumſtance of which the Chriſtian Obſerver could not have been ignorant when he preſumed to accuſe us of cenſuring, in the caſe of Mr. Pearſon, opinions which we applauded in the caſe of Dr. Gleig. As Mr. Pearſon's letter to us was publiſhed without any delay, and accompanied on our part with no animadverſions, the Chriſtian Obſerver was bound to infer, that we were ſatisfied with his explanation, and did not, on more mature deliberation, diſapprove his ſentiments: and of this he ought to have informed his readers. Of this letter one paragraph is ſo peculiarly important that we wiſh it to be univerſally attended to; and as many, no doubt, occaſionally ſee the Anti-Jacobin Review who cannot turn to the volume in which it is contained, we have determined to re-print that paragraph.

"My meaning was, and probably the meaning of Biſhop Butler was the ſame, not to deny the depravation of human nature by the fall, but merely to guard againſt thoſe miſrepreſentations reſpecting it, which frequently occur in Calviniſtic writers, and by which, at the expence of the gratitude due to the gracious Author of our being, they furniſh men with excuſes for their own voluntary faults. When, even in countries profeſſing Chriſtianity, we ſpeak of men as actually indulging in vicious courſes, we can ſcarcely make uſe of terms too ſtrong for the occaſion. I do not think that, in this ſenſe, the 'corruption and degeneracy of the world' can eaſily be ſurpaſſed by deſcription. For, while I have a better opinion of *human nature* than the Calviniſts have, I have, perhaps, a worſe of *men themſelves*, even in what is ſometimes miſcalled their *ſanctified* ſtate. Notwithſtanding the many happy effects of the Goſpel revelation, the deſcription, which St. Paul has given us of the heathen world, may with too much juſtice be applied to the world as it is at preſent. But, when we ſpeak of human nature as the 'divine workmanſhip;' that is, when we ſpeak of men as they are born into the world, before they ſuffer themſelves to be corrupted by bad examples, or 'drawn away of their own luſts and enticed,' we ought to hold a different language, and to have regard to the caution which St. James has given us, not to caſt the blame of our ſins on our Maker. Though the image of God in man was defaced by the fall, it was not entirely deſtroyed; and, if you had recollected that, ſubſequently to the fall, and even to the deluge, the Scripture (Gen. ix. 6.) applies this honourable diſtinction to man, you would not have been ſo indignant at Biſhop Butler's application of it, nor have ſeen any reaſon for 'diſdaining to proceed.' I adopted and recommended,

mended, then, the ſentiment of Biſhop Butler, becauſe I ſuppoſed him to have the ſame notions reſpecting human nature, as I ſuppoſe our Saviour to have had, when, ſpeaking of little children, he ſaid, 'Of ſuch is the kingdom of God.' Our Saviour urges on men the neceſſity of *converſion*, in order to their becoming worthy members of that kingdom, from the conſideration of their being ſo unlike to what they were when they came into the world: "Except ye be *converted*, and become as *little children*, ye ſhall not enter into the kingdom of Heaven."

Will the Chriſtian Obſerver ſubſcribe to theſe notions, and particularly to thoſe contained in the three laſt ſentences? If he will there is no difference, on this ſubject at leaſt, between him and us. But we venture to foretel that he never will; though he will find it, we preſume, no eaſy taſk to convict them of heterodoxy. Theſe, however, are the notions of human nature which, wherever, in his volume of ſermons, he has occaſion to ſpeak of it, are inculcated by Dr. Gleig. We may here, however, with propriety take notice of another inſtance of the ſhameleſs effrontery with which theſe evangelical "True Churchmen" knowingly mutilate, in order to diſtort, the language of their opponents. The Chriſtian Obſerver quotes with diſapprobation an expreſſion of Dr. Gleig, in which the Doctor, he ſays, "ſpeaks of the mind being brought by reformation nearer to *its original ſtate of purity*." The Doctor's words are theſe: "On the contrary, we always conſider his mind," the mind of a man who has reformed his ill conduct, "as, by ſuch a reformation, brought nearer to its *original ſtate of purity*, than it was when corrupted by his former bad habits." Does the Chriſtian Obſerver deny that this is true? He cenſures Dr. Gleig too for "introducing the text 'God made man upright,' as applicable to mankind in general, and as diſproving the doctrine of the original depravity of our nature." To this accuſation we have nothing to reply but only that when the Chriſtian Obſerver ſhall have proved, by the context, or by any other proper medium of proof, that the text in queſtion was *not* intended, by Solomon, to be applicable to mankind in general, or that it has any relation to the doctrine of original ſin, we have little doubt that Dr. Gleig will retract his opinion, and become a convert to that of the Chriſtian Obſerver. It muſt, however, be obſerved that this writer ſeems incapable of ſtating any opinion of thoſe who differ from him in a fair point of view, for Dr. Gleig expreſsly introduces the text, and diſcourſes upon it, NOT for the purpoſe of diſproving either the original or acquired depravity of our nature, but of proving that men's tranſgreſſions proceed "from their own criminal inattention or deliberate perverſeneſs."

We ſhall now take leave of the Chriſtian Obſerver, at leaſt for the preſent. Hereafter, indeed, we may, perhaps, be more attentive to his proceedings than we have hitherto been. His general principles, we have often been told, are deſerving of the moſt unqualified reprobation; and the truth of this account we can readily believe: for, if the publication be uniformly conſiſtent, it is certainly one of the moſt dangerous and peſtilent which were ever employed to pervert or corrupt the religious and moral ſentiments of a people.

The

The Annual Review, and History of Literature for 1802. Arthur Aikin, Editor. Vol. I. Longman and Rees. 8vo. Pp. 978. 1803.

REVIEWS having been uſually publiſhed once in a month, readers are accuſtomed to expect them at thoſe ſtated periods; and from that very cuſtom, leſs diſpoſed to be favourable to periodical criticiſm, that occurs either at ſhorter or longer intervals. Hence a weekly paper, called the Sunday Review, and of which the object was criticiſm as well as politics, ſoon loſt its literary diſtinction, and was obliged to ſink into a common Sunday Newſpaper. We do not pretend to ſay, that the term of thirty or thirty-one days, is, by nature and reaſon, better ſuited to a ſurvey of new publications than any other; but ſuch being the common time, we look for ſuch works at its expiration. The Edinburgh Reviewers attempted three months, and as their work is ſaid to have begun with ſome appearance of ſucceſs, the Editor and proprietors have probably been thereby induced to extend the interval, and make the publication annual. That project we are far from cenſuring as impracticable, and deem the eventual ſucceſs neceſſarily to depend on the plan and execution; we therefore fully admit it poſſible, that there *may be* a very maſterly Annual Review, *if undertaken and executed by men of abilities and literature adequate to the task.* The conductors of the work before us have acted very fairly and candidly, in prefixing the name of the Editor: the public is thereby certified, that whatever critical talents, erudition, and diſcrimination, may be expected from the ſuperintendance of Mr. Arthur Aikin, will be found in the Annual Review. At the ſame time, we muſt confeſs ourſelves, when we read the title page, to have been ſomewhat at a loſs how we were to aſcertain the probable grounds of ſuch expectations, as we really were not acquainted with the literary reputation of the gentleman in queſtion, and conſequently the authority due to his name, or his qualifications for directing literary judgment. Dr. Aikin, and his talents and learning, we know as well as the purpoſes to which they were frequently applied: that gentleman, among his own ſet, paſſes, we are told, for an able and eloquent writer; and among impartial judges, as a pretty writer, without depth, ſtrength, or range. Mr. Arthur Aikin, we underſtand, is his ſon, and a good deal occupied about magazines and tranſlations; but we knew no more of him, until we looked over the preſent work, for which he renders himſelf reſponſible. Now we are better able to appreciate his editorial powers, and to eſtimate the ſanction which ſuch a production derives from the prefixed notification of "Arthur Aikin, Editor."

A very ſhort preface apologiſes for the *lateness* of the publication: we muſt candidly confeſs we do not ſee the neceſſity of ſuch an apology. If in other reſpects meritorious, the publication is ſufficiently early; *sat cito, si sat bene.* Our Editor pleads guilty to the charge of inexperience; we admit the modeſty of ſuch a confeſſion, but not the neceſſity that it ſhould be true. Why ſhould an Editor of a Review be inexperienced? Is the hiſtory and examination of learned works ſo unimportant, that a man *profeſſedly without experience* ſhould undertake the taſk?

In reviewing this Annual Review, we ſhall conſider the plan and the execution; the former may, in ſome degree, illuſtrate the extent and accuracy of the Editor's views, how far he is acquainted with the compartments of literature; the reſpective bearings and connections of the different claſſes,

claſſes, and his diſpoſition of the ſeveral heads, according to their nature and relations.

The work is divided into twenty-two chapters, and, like Pyramus and Thiſbe, as caſt by Bottom the weaver, each new ſcene has a prologue. The firſt chapter is devoted to voyages and travels: after ſuch ſubjects we naturally expected that the ſucceeding chapters would go on with other departments of narrative, but we find the ſecond has for its ſubject theology! The third conſiſts of hiſtory, politics, and ſtatiſtics; the fourth is occupied by geography alone. Fifth is Britiſh topography and antiquities; the ſixth, ancient claſſics; the ſeventh, modern languages; the eighth, education; the ninth, biography; the tenth, belles lettres and miſcellanies; the eleventh, novels and romances; the twelfth, law; the thirteenth, commerce; the fourteenth, military tactics; the fifteenth, rural œconomy, agriculture, and gardening; the ſixteenth, domeſtic œconomy; the ſeventeenth, medicine, ſurgery, anatomy, &c. the eighteenth, general ſcience; the nineteenth, mathematics; the twentieth, experimental philoſophy; the twenty-firſt mineralogy; and the twenty-ſecond natural hiſtory. Since our Editor *did attempt* to claſſify ſubjects of knowledge, taſte, literature, and ſcience, we think it might have been as well if the claſſification had followed the relation of the ſubjects. Able execution, however, might compenſate irregularity of plan, and the execution we ſhall now proceed to examine.

The execution we ſhall view in the principles and doctrines which are ſupported, the critical powers that are employed, and the literary talents which are evinced. So ſhall we learn whether Mr. Arthur Aikin and his coadjutors are men *diſpoſed* to promote the ſervice of religion, and that ſyſtem of faith and government by which wiſe and virtuous Britons wiſh it to be upheld; and to maintain civil order and happineſs, and that ſyſtem of political eſtabliſhment which loyal and patriotic Britons deem not only conducive, but indiſpenſable to the preſervation of order and happineſs. So ſhall we learn whether theſe writers are, by ability, learning, and diſcernment, *qualified* for promulgating critical precepts, and delivering critical judgment:—alſo, whether their own labours afford diſplays of taſte and compoſition that prove the authors to be *examples of right* as well as cenſors of wrong.

The firſt article is Marchand's Voyage round the World, concerning which we have little to obſerve: the analyſis appears ſufficiently clear, and the concluſion "that Captain Marchand is an able navigator, and that Monſieur Fleurieu was perfectly qualified to compoſe the narrative of his voyage," is too vague to enable a reader to determine whether the author poſſeſſes, or do not poſſeſs, the ability of a critic. Several other accounts of voyages are of the ſame caſt, and conſiſt of paſſable analyſes, with copious extracts, but no critical eſtimates that can convey to the reader any preciſe or determinate opinion concerning the merits of the productions. The review of Fiſher's Travels through Spain is more lively and amuſing than any of the preceding articles; ſtill, however, it is deficient in critical effort. The account of Acerbi's travels is flat and inſipid, and contains no diſtinct expreſſion of the character of that work. Without farther particularization, we have to obſerve, that the firſt fourteen articles, containing five ſheets very cloſely printed, preſent nothing but ſketches and extracts, with common place obſervations, and a few general aſſertions, that neither convey to the reader any accurate knowledge nor judgment concerning

cerning the works profeſſed to be criticiſed, nor manifeſt any grounds to convince him that the writers are diſtinguiſhing and capable critics. On the other hand we admit, that hitherto inſtances of nonſenſe and abſurdity have not occurred, and as yet we have no opportunity of diſcovering either good or bad political principles. If neither very intereſting nor inſtructive, the work, thus far at leaſt, has the merit of being harmleſs.

The firſt article which calls forth ſpecific criticiſm is *Sonnini's Travels*; and the Reviewer demonſtrates, at leaſt, ardour of zeal, in praiſing the production of that ardent votary of revolutionary fraternity—that ſtaunch enemy of monarchy and religion—that uniform ridiculer of morality, violator of decency, and retailer of obſcenity—that boaſter of French atchievments that were never performed—that boundleſs panegyriſt of Buonaparté. "Shall we (ſays our critic) here enlarge on the genius, the taſte, and the ſcience of Sonnini? Is the editor of Buffon a tyro in ſcience? is his ſkill, or his acquirements as a naturaliſt, yet unknown? are we yet to be informed of the brilliancy of his imagination, the ſolidity of his underſtanding, and the philoſophic caſt of mind which he enjoys? At once, then, let us accompany our traveller, and confide in his narrative: his *fidelity* and his abilities have been equally tried." Here we firſt have obſerved the *predilection* of the Annual Reviewer, in his praiſes of an advocate of French fraternity, infidelity, debauchery, robbery, and murder.*

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* As ſpecimens of the articles of belief which this diſtinguiſhed favourite of the Annual Reviewer profeſſes, we ſelect the two following; the firſt is an aſſertion adverſe to natural religion:—"There are (he ſays) here (at Palermo) private tombs belonging to opulent families, who, *even after annihilation*, diſdain to be confounded with the vulgar part of mankind." The next ſpecimen is againſt revealed religion: Sonnini follows up his denial of the immortality of the ſoul by an attack upon the Apoſtle Paul. In ſpeaking of Malta, he ſays: "The ſtrata of calcareous ſubſtances of the iſlands of Malta and Gozo likewiſe produce abundantly petrefactions and foſſils. It were eaſy to form ample collections of theſe. I have ſeen there ſea-urchins transformed to ſpar, very large vermiculars, oolithes, pirolites, the vertebræ of fiſhes of an enormous ſize, huge gloſſopetres, and very beautiful crapawdines. Theſe two laſt foſſils paſs with the common people for the tongues and eyes of ſerpents, though aſſuredly there is no great reſemblance between them: theſe are, in their apprehenſion, authentic and irreſiſtible evidence of the miraculous ſervice which St. Paul renders to their iſland, by deſtroying all the ſerpents. But this is not the only inſtance to prove, that under the hand of ignorance the hiſtory of nature has become that of *ſuperſtition*." Such are the *arguments* which the abettors of infidelity bring againſt the Goſpel. The ſame favourite of the Annual Reviewer, Sonnini, expounds his notions of the moral duties, in a few words, in ſpeaking of Cleopatra: "Poſterity (he ſays) carefully preſerves the memory of a woman, rendered illuſtrious by her magnificence, her genius, her heroic character, in her incomparable beauty; of the woman whoſe charms triumphed over the greateſt of the Romans; of the woman, finally, whom we can approach *only with the ſallies of a paſſion* not eaſily reſtrained in an ardent ſoul, and under a burning ſky, at which the Graces diſdain not to ſmile, and which nature does not diſavow." Theſe ſallies of Cleopatra's ardent

As our Reviewer further proceeds with the work of this faithful narrator and *solid philosopher*, he, with great praiſe, mentions a hint of Sonnini, which, he juſtly obſerves, was too obvious to be miſtaken, that ſome new enterpriſing genius ſhould ariſe, to carry into Egypt victory and freedom, that is, Corſican victory and freedom, but what well-affected Britons would call robbery and ſlavery. We perfectly agree with the Reviewer, that deſpotiſm is adverſe to commerce and the arts, but we never before heard that a deſpotical form of government is favourable *to the production of locusts*. Our author concludes this Review with an obſervation that we do not believe to be new; the amount is, that Greece is a very fine country, and that the Turks are very tyrannical rulers. The Review of Sonnini aſcertains the political, religious, and moral creed of the Annual Reviewer. The travels of Olivier afford to our critic farther opportunities of demonſtrating the Turkiſh government to be a ferocious deſpotiſm: as ſuch, we agree with him in reprobating it; though we muſt obſerve, that in the production of Olivier the civil and natural hiſtory is much more important than the political remarks, and even more deſerving of the critic's attention. The laſt article in this chapter is Denon's travels, and two tranſlations of them; one by Mr. Aikin, the Editor, and the other by Mr. Kendall. Mr. Aikin's is, of courſe, preferred, where *he himſelf is at once party and judge*. The firſt chapter conſiſts of a hundred and twenty pages of analyſis and extracts; but without one critical examination from the beginning to the end. The political principles appear, but are not hitherto very frequently obtruded.

The Annual Reviewer is evidently an admirer of revolution and its votaries, but Jacobiniſm, we muſt candidly admit, in the firſt chapter does not often expoſe herſelf; *she merely shews that she is there*. The next chapter is the ſubject of theology: the account of Reeve's Bible is extremely ſuperficial, and very inadequate to ſuch a very meritorious work. High praiſe is beſtowed upon the works of Mr. Newcome Cappe, who entertained a variety of heterodox notions, ſome peculiar, and others common. Mr. Cappe, it appears, is a decided *Unitarian*; and from the commendations which the Annual Reviewer beſtows on his productions, we ſhould ſuſpect that critic to be of the ſame perſuaſion himſelf; but of this we may probably learn more as we follow his criticiſms on theology.

Paley on the evidences of natural and revealed religion, is an article which, from an able Reviewer, would have certainly drawn forth one of his beſt ſpecimens, as few works, either in object or execution, deſerve ſuch fulneſs of conſideration. The Annual Reviewer, as uſual with him, preſents a general ſketch, and very ample extracts. The critical eſtimate is compriſed in the following paſſage: "Whatever Dr. Paley takes in hand he makes intereſting and uſeful. He renders plain truths ſtill plainer: he reſolves with care what have been conſidered as difficulties; and by the perſpicuity of his ſtyle, the clearneſs of his arrangements, and the ſimpli-

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ardent ſoul, which this *moralist* conſiders as a juſtification of her conduct, it muſt be acknowledged, produced *only* proſtitution, adultery, robbery, murder, war, and devaſtation, over three quarters of the globe; and were, therefore, according to the creeds of the French revolutioniſts and their Britiſh admirers, whether theſe Jacobins aſſumed the character of Reviewers or any other.

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ſity and the beauty of his illuſtrations, he captivates the moſt inattentive, and delights the moſt improved mind." Though this obſervation has been repeated times without number, yet we do not object to its *repetition once more.* In the following article very high praiſe is beſtowed on its author, Theophilus Lindſey. The performance is ſtyled "The pleaſing and valuable Legacy of *this moſt excellent and valuable Man,*" and, according to the critic, the more worthy of belief, *because the author is eighty years of age.* Having ſpent a great part of his life in aſſerting that Chriſt is not God, and denying the exiſtence of the Holy Ghoſt, the legacy which he bequeaths is a full and free acquittance to his votaries from all fears of the devil. By Mr. Lindſey's account, there is no ſuch being as a devil, and his doctrines our Annual Reviewers very highly approve. We make no doubt that their friend Sonnini maintains a ſimilar opinion, and here we gain, or at leaſt acquire, a farther inſight *into the religious belief of our Annual Reviewers.* The next important article is Daubeny's Diſcourſes: here our Reviewers attempt facetiouſneſs, a quality which we have not before diſcovered them to poſſeſs. Mr. Daubeny gives ſuch an account of the devil as the Scriptures teach. This account ſerves our Reviewers as a ſubject for a joke. Daubeny is farther cenſured, becauſe he is no friend to the Unitarians. The lectures of Bp. Porteus are, very properly and deſervedly, the ſubject of a long article; but it contains little criticiſm, though very ample extracts. The attempted analyſis does not lay before us much of the Prelate's doctrines, but is not ſparing in laying before us the doctrines of the Annual Reviewers. The following may ſerve *as a ſample:* "the twelfth lecture being the laſt that was delivered in the year 1799, is cloſed by an earneſt recommendation of a ſtrict obſervance of the enſuing week, *commonly called* Paſſion-week. "In that week," obſerves his Lordſhip, "all public diverſions are, as you well know, wiſely prohibited by public authority; and in conformity to the ſpirit of ſuch prohibition, we ſhould, even in our own families, and in our own private amuſements, be temperate, modeſt, decorous, and diſcreet." P. 323. "There are, however, (ſays our Annual Reviewer) thoſe, among whom, notwithſtanding this *looſe, inaccurate language,* is the Biſhop of London himſelf, who are of opinion, that not in Paſſion-week alone, but at all times, and in all ſeaſons, Chriſtians ought to be temperate, modeſt, decorous, and diſcreet. Had his Lordſhip then no apprehenſion, that by enforcing with ſo much ſolemnity the obſervance of a particular ſeaſon, it might be inferred by ſome, that at other times ſo much caution and watchfulneſs would not be neceſſary? Are there none who would not chearfully comply with ſuch a requiſition, as a kind of commutation for their general irregularities? Is there not conſiderable danger, that thoſe who are thus exhorted to make a pauſe in the faſhionable career of diſſipation and folly, when the ſeaſon allotted to that purpoſe is over, will plunge with renewed alacrity into the vortex, under the perſuaſion, that having by this penance made their peace with heaven, they are left at full liberty to indulge themſelves to the utmoſt, till the ſeaſon of penitence and retirement comes round again?" This paſſage introduces us ſtill farther to an acquaintance with the *eccleſiaſtical ſentiments of the Annual Reviewer.* The object of theſe remarks evidently is to *diſparage the periodical obſervances which the eſtabliſhed Church of England deems neceſſary for nouriſhing Chriſtianity.* The ſame arguments which the Reviewer employs againſt peculiar attention to that period which, according to his phraſeology, is *commonly called* Paſſion-week, might apply with

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equal force to the celebration of the Sabbath, and we ſhould, according to that hypotheſis, abſtain from going to church, leſt performance of religious worſhip ſhould weaken religious ſentiments. The wiſeſt men in all ages have recommended not only habitual devotion, but ſtated ſeaſons for cheriſhing thoſe ſentiments by external worſhip. *The Annual Reviewers of the theological articles are evidently non-conformists:* ſuch are not the wiſeſt men of Britain. Farther to demonſtrate their averſeneſs to the articles of the Church of England, the Annual Reviewers proceed *to sneer at the Bishop, because he maintains the doctrine of original sin.* Few things are impoſſible to a willing mind; a lecture upon Pontius Pilate, containing a juſt panegyric on the integrity of Britiſh Judges: our Reviewer reviles the holders of theſe high offices. Within a few articles after this, our Reviewer reaches ſingle ſermons: his firſt criticiſm on one of theſe contains an invective againſt the Lord Biſhop of Cheſter, whom he endeavours to diſparage, *because he is a Bishop.* A ſermon delivered by Mr. Patterſon, of Trinity College, Oxford, imputes the French Revolution to the followers of Voltaire, Rouſſeau, D'Alembert, and repeats a common obſervation, that Locke was in reality a prime mover of the democratic doctrines. Our Reviewer reprobates this opinion, which moſt animadverters on the French Revolution, and its influence in England, have often delivered, and many of them have ſhewn the progreſs from Locke's refinement to modern democracy. In diſcuſſing the ſermon of Thomas Belſham to the Unitarian congregation, our Reviewer inveighs againſt ſuch members of the Eſtabliſhed Church as think unfavourably of the doctrines and conduct of thoſe nonconformiſts who carry diſſent to hereſy. The ſermon in queſtion (he ſays) affords a complete refutation of thoſe malevolent calumnies which are yet too induſtriouſly propagated, by illiberal and bigotted perſons, againſt a numerous claſs of our countrymen, who, conſcientiouſly diſſenting from the Eſtabliſhed Church, are "not inſenſible to the general excellence of the Britiſh conſtitution, nor to the great benefits which they, in common with their fellow-ſubjects, enjoy under it." The next two ſermons, the one delivered by a diſſenter at Leeds, and expatiating upon the evils of war, without taking its neceſſity into the account; the ſecond railing againſt the late conteſt that Britain was compelled to carry on againſt the ambition of France, are here highly praiſed by the *impartial pen of the Annual Reviewer.* Conſiderable ſpace is allotted to other diſſenting articles of the ſame kind, which are panegyrized on the ſame principle. After dwelling with pleaſure and praiſe on the diſcourſes of the Unitarians, and other ſchiſmatics, that are as deficient in literary ability and the powers of compoſition as in ſound reaſoning and genuine Chriſtianity, our Reviewer comes to a ſermon of the Biſhop of Llandaff, which he ſlurs over in a few lines. Next is a diſcourſe preached at the conſecration of the Lord Biſhop of Glouceſter, and from it our Reviewer, in the true ſpirit of ſectarian partizanſhip, fails not to inveigh againſt the votaries of our Church who ſupport the divine origin of Prelacy. Soon after follows a very flaming eulogium on a Mr. John Corry, who has, it ſeems, written two and twenty pages, octavo, in praiſe of the diſſenters. Our Reviewer now goes on to eccleſiaſtical hiſtory and Church diſcipline: this portion of the work contains little deſerving of particular remark, being in the ſame general ſpirit of diſſenting partiality, executed in the ſame ſtyle of deſultory ſketch and large quotation, with aſſertion both of panegyric and cenſure, without proofs; and deficient in critical diſcrimination and ability. As the firſt chapter diſcovered

vered a prepoſſeſſion in favour of the revolutionary doctrines, the ſecond diſplays that partiality to the enemies of the Church, and averſion to her friends and ſupporters, which diſtinguiſhed the Analytical Review, and other works of the ſame ſchool. From peruſing this chapter on theology, no reader would be able to form a fair eſtimate of the theological literature of 1802, which the Annual Reviewers profeſs to exhibit; he merely ſees a ſectarian partizan pleading for ſchiſmatics; and againſt the Church, in the uſual ſtyle of the enemies of the articles and diſcipline of our Church, aſcribing much more importance to diſſenting polemics, than they deſerve in the maſs of Engliſh divinity. Chapter third has for its ſubject hiſtory, politics, and ſtatiſtics. Under this head our Reviewer attempts criticiſm much more than in the two former. After a ſketch and quotations from Tytler's Elements of general Hiſtory, and Turner's account of the Anglo-Saxons, our critic comes to the hiſtory of George the Third, by John Adolphus, Eſq. and here we muſt ſay that the critic *lets out* his political ſentiments and paſſions ſo fully and unequivocally, that no reader, from that time, can poſſibly doubt how the Annual Reviewer thinks and feels reſpecting the Britiſh Conſtitution and the Britiſh King. But let our critic ſpeak for himſelf, and let us hear him in his introduction. "Mably, in his Theory of Hiſtory Writing, has obſerved, that, whatever the period or ſubject choſen, the Annaliſt ſhould endeavour to detect the leading current, the main drift of the incidents, and then imbue himſelf with that particular form of bias or prejudice which tends to value higheſt, and to be moſt intereſted about, the chief buſineſs of his hiſtory. Let a zeal for democracy animate the deſcriber of Athens; let a ſolicitude for territorial aggrandizement be held important by the hiſtorian of Rome. The Annaliſt of the Popes ſhould have at heart the diffuſion and magnificence of religion; the biographer of the Medici ſhould take an excluſive delight in the progreſs of literature and art. Where unity of purpoſe is wanting, either in national or individual purſuits, the intereſt excited by them is feeble; the proſpect diverges into indiſtinctneſs; the motive of all the buſineſs and buſtle is forgotten, and the heroes of an hiſtorical drama ſeparate into a band of players. In the life and conduct of George the Third, it ſeems difficult, at firſt glance, to detect the ruling paſſion or binding principle of his actions. One ſees, it is true, much to praiſe; he ſets an example of the houſehold virtues, *which has given a ſort of faſhion to the conjugal affections*; and thus has preſerved and increaſed domeſtic happineſs among innumerable families of the empire. He diſplays a great frugality, which in a prince who is hourly called upon to give, yet has only the property of his ſubjects to beſtow, is a moſt difficult and meritorious quality; a frugality too, the parent of order and economy among the imitative higher ranks of landed and commercial opulence, and thus a ſource of regular gain and punctual payments to a vaſt maſs of induſtry. But in ſtudying the Royal ſtateſmanſhip, the political interference of majeſty with the public concerns of the country, one is apt to ſee much to blame; one is often at a loſs for a ſatisfactory defence, or even a natural explanation. Our author has imperceptibly found it in an analogous bent of mind. He too is *a ſectator of Church and King politics:* he too has a diſintereſted love of the cauſe of Toryiſm. There is thus all that adaptation, which Mably recommends, between the movement of the hiſtory and the ſpirit of the hiſtorian." *The evident object of this paſſage is to degrade the political character of the King, and to charge our Sovereign with ſentiments and conduct adverſe to the princi-*

ples of the British Constitution. The Annual Reviewer cenſures the hiſtorian, *because he is a ſupporter of Church and King:* no doubt monarchy and hierarchy muſt expect the invectives of republicans and ſchiſmatics, but the Proſpectus of the Annual Review promiſes that the work ſhall ſupport the eſtabliſhed Conſtitution. The pledge is contained in the following ſtrong and unequivocal terms: "*On all occaſions, we ſhall be found the friends of good order; of domeſtic quiet; of that venerable Conſtitution, which has ſo long approved itſelf the bulwark of our liberties; and of that ſublime and pure religion, the precepts and promiſes of which contain the beſt helps and ſtrongeſt incentives to virtuous conduct.*" We aſk Mr. Aikin, the editor, whether cenſure of a writer for ſupporting Church and King, be a performance of the promiſe that the Annual Reviewers ſhall be found friends of our venerable Conſtitution? We farther aſk, whether an accuſation of our Sovereign, as deficient in the conſtitutional principles and conduct, be the evidences by which the Annual Reviewers prove themſelves the friends of good order and domeſtic quiet? Another proof of this friendſhip for good order we find in an obſervation on a paſſage in the hiſtory, which records the aſſociations and petitions of 1780, for the profeſſed purpoſe of procuring reform. They began in Yorkſhire, and as the hiſtorian ſtates, the example was followed by many other counties and cities throughout the kingdom. The narrative very truly ſtates the proceedings of ſuch reformers to have been extremely violent, and the hiſtorian, not without reaſon, thinks, that the *numbers* of thoſe who, in a popular ferment, ſubſcribe reſolutions agreeable to the prevailing paſſion, is no proof of the wiſdom of ſuch reſolutions. Our Annual Reviewer greatly blames this doctrine of Mr. Adolphus, which is certainly unfriendly to the uncontrouled dominion of the mob, and to that branch of Jacobin ethics which holds forth the *ſacred duty of inſurrection.* But let us hear the Reviewer himſelf expatiate on the benefit of popular tumults, and we think our loyal and patriotic readers will agree with us, that few paſſages can be pointed out more hoſtile to good order and domeſtic quiet. "Popular zeal and interference, even when miſdirected, is a ſymptom of vigour and energy in nations; thoſe opinions and proceedings which tend to repreſs its ebullitions, are ſymptoms of ſenility and exhauſtion: from the eruptive fever of democratic effervescence, countries recover by ſlight and temperate effuſions of conceſſion; but from the paſſive ſullenneſs of irritable deſpair, there is no convaleſcence. We lament, therefore, when hiſtorians take amiſs ſuch ſtirrings and commotions of the people" Were Maillard or Marat Reviewers of the article in queſtion, there would be nothing inconſiſtent in the encouraging *ſuch ſtirrings and commotions of the people*; it was the buſineſs of their reſpective lives to excite tumult and inſurrection, and they, on many and divers occaſions, practically atteſted their conviction of the doctrine here promulgated by the Annual Reviewer; and they particularly bore teſtimony to it, the former in leading a mob to overawe legiſlature, and inſult and frighten the King at Verſailles. On their way they hanged ſeveral prieſts and other ariſtocrats. *In the eruptive fever of democratic effervescence,* they maſſacred the King's ſervants, and had almoſt maſſacred the King and his conſort themſelves; but although they were prevailed on ſo far to repreſs their *ebullitions,* as to be contented with dragging their ſovereign in triumphant captivity. Marat expreſſed his aſſent to the ſame doctrine, moſt unequivocally, in Auguſt and September 1792, and afterwards under the government of Robeſpierre; but neither Maillard or Marat profeſſed themſelves

ſelves the friends of domeſtic quiet and good order. The ſame want of ſound judgment which is manifeſted in abetting popular licentiouſneſs, tumults, and inſurrections, alſo appears in the bombaſtic phraſeology. Conſider the paſſage in this view: "*Those opinions and proceedings which tend to repress its ebullitions, are symptoms of senility and exhaustion; from the eruptive fever of democratic effervescence, countries recover by slight and temperate effusions of concession; but from the passive sullenness of inirritable despair there is no convalescence.*" The literary compoſition of this paſſage, and the competency of ſuch a writer to correct and regulate the public taſte, we ſhall leave to others to conſider. This Review of Adolphus's Hiſtory merely ſerves as a vehicle of the Reviewer's enmity to our Church and King, and predilection for mob government. It is not a criticiſm upon the hiſtory of Adolphus; for it neither analyſes his work, ſums up evidence, nor delivers any definite judgment. From reading this article we only collect detached ſcraps, and ſee nothing of the thread of the ſtory, and very little of the views of the author.

The account of Home's hiſtory of the Rebellion, conſiſts of vague obſervations, and copious extracts. The Reviewer ſpeaks *con amore* not of the object and enterprize, an attempt of miſapplied loyalty, but of the ſtirring and commotion of the people, and inſurrection againſt eſtabliſhed government. "Who is not (ſays the Reviewer) curious to learn, in what manner the ſymptoms of ſuch great revolutions declare themſelves? How unimportant is the zeal of office, and the formality of police, againſt the *sweeping* tide of *inactive* opinion, which diſarmed the one, and inſtalled the other army, by the mere oſtentation of timidity, and the *affected personation* of apprehenſion." Both the ſentiments and language of this paſſage contain internal evidence that it is done by the ſame hand who, in the article laſt mentioned, ſpoke in favour of popular violence, and produced ſuch choice phraſes as "ſenility and exhauſtion, democratic effervescence," and "inirritable deſpair."

The editor, in his proſpectus, informs us, that his coadjutors are ſuch as to juſtify the moſt ſanguine hopes of ſucceſs. Is the writer of ſuch articles one of thoſe who is to render the work ſucceſsful? The hiſtory of the Union between Britain and Ireland, by Dr. Coote, is the ſubject of an article which contains various undeniable truths. Our Reviewer, in his introduction, undertakes to prove, that if ſtates are ſmall, there is a leſs chance of defending themſelves, than if they are large and powerful. This poſition he deems it neceſſary to illuſtrate by having recourſe to a ſeries of *ifs* concerning ancient nations. If the Ionians had uſed their opportunities of conſolidating the cities of Aſia Minor into one federal ſtate, they would probably have acquired more extenſive power. "If the European Greeks had veſted in the Amphictyonic council the paramount ſovereignty, thoſe pariſh quarrels and feuds of Spartans, and Athenians, and Thebans, and Corinthians, might have been prevented; and the courage of Sparta, the talent of Athens, the probity of Thebes, and the luxury of Corinth, have been made to co-operate in the extenſion and embelliſhment of a Greek republic, the eventual miſtreſs of the fertility of Sicily, and of that maritime ſtrength of Rhodes, the ſucceſsful antagoniſt of Philip, and, perhaps, the competitreſs of Rome." The ſame poſition he thinks it neceſſary to illuſtrate farther through modern hiſtory: from the tranſactions of Holland, Switzerland, and other ſtates, to prove that ſtrength and union can better reſiſt attack than feebleneſs and diſunion. Having thus laboured during two pages to prove

what no perſon either did or could deny, our Reviewer proceeds to criticiſm, and preſents ſomewhat of an analyſis and very ample quotations, and theſe, with two or three lines at the concluſion, form the review. The Naval Hiſtory of the late War, compiled by William Stewart Roſe, affords our Annual Reviewers opportunities of vindicating their republican friends the French. The Hiſtory of the Riſe and Progreſs of the Naval Power of England, by Mr. Evenſon White, is the ſubject of a very paſſable article, which contains an accurate analyſis, interſperſed with a few obſervations. Ranken's hiſtory of France undergoes a ſhort diſcuſſion of four pages, three of which conſiſt of quotations. The Annals of the French Revolution, by Bertran de Moleville, opens ſubjects that are moſt dear to the Reviewer's heart. The Annaliſt mentions a charge that has been repeatedly urged againſt Briſſot of being venal and corrupt, and the Reviewer reprobates the obſervation as an unjuſt attack on ſuch a ſtaunch republican. Playfair, in his Hiſtory of Jacobiniſm, mentions the ſame charge with more ſpecific particularization, and it has been generally believed by impartial perſons, who regarded the total abſence of moral principle in the Briſſotines, a probable ground of ſuſpicion. We have not before us the documents, but, to the beſt of our recollection, there is authentic evidence of bribery received by Briſſot for a pretended negociation with the court, at the time he was expatiating againſt monarchy, and alſo of an offer on the ſide of Briſſot to releaſe the king, and facilitate his eſcape, for no leſs a ſum than half a million ſterling: but either the money not being forth coming, or the ſincerity of this Jacobin being doubted, no attempt was made to carry the propoſition into effect. The Annual Reviewers, however, will not admit documented facts contrary to their friend the republican Briſſot. Briſſot is farther repreſented by the Reviewer to have been friendly to an alliance with England. Againſt this clauſe of his advocate's pleadings there happen to be ſeveral ſtrong facts, eſpecially the celebrated pamphlet of Briſſot himſelf, publiſhed in 1793, and one of the chief proofs adduced by Lord Mornington, at the opening of the ſeſſions, 1793-4, of the hoſtile diſpoſitions of the French rulers. Briſſot and the Girondiſts are repreſented as averſe to the proceedings of the 10th of Auguſt, but, againſt this aſſertion of our Reviewer, there happens to be Briſſot's own newſpapers, and the addreſſes which he circulated to the army and people, extolling the ſuſpenſion of the king on that day; recommending the abolition of monarchy, and propoſing a plan of a national convention. Therefore, though this profeſſed Review of Bertrand be really little more than a panegyric on that arch favourite of Engliſh republicans, Briſſot, the Reviewers, happening to be totally ignorant of the ſubject which they unſeaſonably introduce, make aſſertions directly contrary to notorious facts. Soulavie's Political Memoirs are deſcribed with deſerved ſeverity on the humble tribute of a contemptible and profligate minion of every French government that had been ſucceſſively uppermoſt to the preſent tyrant, Bonaparte. It is not, however, the proſtitution of this underling that calls forth the reprobation of the Reviewer, but the diſapprobation of revolutionary republicaniſm, which Soulavie expreſſes to pleaſe the uſurper. Soulavie repreſents all former changes as bad, in order to enhance the goodneſs of that which rendered the Corſican deſpot of France. This attempt calls from our Reviewer a more detailed and connected confeſſion of his own faith concerning the bleſſings of the revolutionary ſpirit. "Throughout the work (he ſays) the changes that have taken place are repreſented as diſadvantageous. With this ſentiment we cannot wholly coincide. That an inhabitant of Holland,

or

or Switzerland, ſhould deprecate the French revolution as the immediate cauſe of his evils, is not ſurprizing. To thoſe countries it has been merely injurious: but to aſſert that France has no wiſe been benefited, is to be raſh and inattentive. Deſpotic regulations, unjuſt laws, even marked the interregnum of Roberſpierre; but in general the legiſlative changes have diſmiſſed the burthens, and have added greatly to the liberties of the people. The abolition of the feudal ſyſtem, which, even under the preſent retroactive and counter-revolutionary adminiſtration, is in no degree reſtored, compenſates for heavy tranſient evils. Property is ſubdivided; equality diffuſed; the wages of labour augmented; inſtruction facilitated; toleration conceded; the lines of advancement multiplied, and open to the talents of every one. The publicity of legiſlation, if not independence, is eſtabliſhed: an elective, if not a ſelf-willed conſtitution, is introduced. The friends of liberty have been much too ſanguine in their calculations: they expected that a nation inured to ſlavery ſhould inſtantaneouſly ſhake off its fetters, and act as though habituated to its new ſituation. Does the bird nurſed in the cage know where to fly when ſet free; or how to provide for its numerous wants? But we are not, therefore, to conclude, that nature intended it for captivity. If foreign importance and conſequence is to be reckoned among national advantages, when did the influence of France predominate ſo much as at the preſent time? When was her peace more glorious; when her warfare more formidable? Beſides, it is probably an error to conſider the French revolution as already finiſhed. The preſent military deſpotiſm cannot always laſt; eſpecially if peace *sets in*. That once removed, it may ſafely be aſſerted, that no government will be permanent in France, which has not for its baſis the rights of the people. Many erroneous doctrines have been propagated, anarchy has been miſtaken for freedom, and irreligion for philoſophy; but political truths have been proclaimed, which are taking deep root in Europe, and which no exertions of deſpotiſm can now eradicate. Though the French have been compelled by an uſurper to diſſemble or retract their political creed, that creed is not therefore the leſs true. Becauſe Galileo had to renounce, as hereſy, his theory of the planetary ſyſtem, are men to believe him in an error? As durable as his theory will ſome of the political axioms proclaimed by the French revolution."

We have frequently heard it aſſerted, that Jacobiniſm has ceaſed to exiſt in this country. Forming our judgment from reaſon and obſervation, we have never failed to deny this aſſertion, and a ſtronger corroboration could not be afforded us than *this creed of the Annual Reviewers, declaring their faith in the miraculous benefits which are to accrue from their beloved revolutionary doctrines.*—The profeſſed Review of Sir Robert Wilſon's Hiſtory conſiſts of nine pages, eight and a half of which are quotation, and the other half page of deſultory remarks. We do not object in the Annual Reviewers being very copious in quotations, their quotations are generally the beſt parts of their work. The account by Reynier is very highly praiſed. The introduction to the Review of Maurice's Indoſtan, and indeed the whole of that article, is better written than many others by the Annual Reviewers. The Review of an Eſſay on the means of rendering revolutions uſeful, diſcovers a range of obſervation, and depth of reflection, conſiderably beyond the uſual reach of the Annual Reviewers. The criticiſms on Gentz, concerning the ſtate of Europe, and on ſeveral ſucceſſive publications, endeavour to ſtigmatize the late war as Anti-jacobin; a proof that the Reviewer knows very little of its hiſtory, or, at leaſt, has not penetration to underſtand its

principles. One great ſource of its miſcarriages was, that it was not an Anti-jacobin war; it was a war of ſcramble without unity of object, concert of plan, and co-operation of effort. The Review of ſeveral pamphlets proves our Reviewer to be an advocate for the peace, and an advocate on the ſame grounds with its other democratical votaries. In ſeveral ſhort articles, our Reviewer abuſes Anti-jacobin writers: long may we, and others of ſimilar ſentiments, be objects of ſuch invectives. While we continue to ſupport the king and conſtitution, church and ſtate, and to attack their enemies, we ſhall not fail to be traduced by thoſe enemies. It is obſerved, in a book which Jacobins ridicule, but we Anti-jacobins venerate above all books, that "they who do evil hate the light, leſt being brought to the light their deeds be reproved." The calumniator of Anti-jacobins, church and king, as a ſet-off for ſlander againſt loyalty, hierarchy, and monarchy, in reviewing the late general election, beſtows very high panegyrics on Sir Francis Burdett, and ſuch Reviews might have been highly reliſhed by certain claſſes of Middleſex electors, at the celebration of the demagogue's victory after the noted dinner at the Crown and Anchor.

Qui Bavium non odit, amet tua carmina Mœvi.

We have already had occaſion to remark the bombaſt of expreſſion which mingles with the abſurdity of Jacobinical criticiſm. It is an attempted character of Lord Grenville's oratory, contained in the following paſſage! Its merits muſt be ſought in the exhauſtive multiplicity of his reasons, and the aſtoniſhing latitude of his amplifications, in a certain *lathery tautology*, which makes a mouthful of breath into a *cistern full of sud*; and ſurprizes, if not by the rapidity, at leaſt by the *volume of his dilitation*.

This muſt be the ſame Reviewer who gratified us with the democratic effervescence and inirritable deſpair. We do not think it poſſible for two writers attempting to diſguiſe nonſenſe by glaring fuſtia, ſo exactly to hit the ſame mode of thraſonic phraſeology; and it unfortunately happens, that the Reviewer introduces a quotation from Lord Grenville's ſpeech, which is a clear and ſtrong chain of authentic fact, unqueſtionable poſition, and legitimate deduction, being in a page, a conciſe, but complete account of maritime law in reſpect to neutral ſhips, and we thank the Reviewer for having preſented to us ſo very maſterly and valuable a citation.

On ſubjects not directly connected with monarchy, hierarchy, or the able and active ſupporters of theſe inſtitutions, we find judicious and uſeful articles. Thornton's enquiry into the paper-credit of Great Britain, calls forth the following paſſage, which, though a diſſertation, rather than a criticiſm, we ſhall quote as a favourable ſpecimen of the good ſenſe and knowledge which ſome of thoſe Reviewers occaſionally exert on topics which do not happen to ſtir their jacobinical preposſeſſions, "Paper-currency is not fictitious. Their iſſuers are become bankrupts, as a town may be burnt down; but, while it exiſted, it was a real property. For every note which a banker iſſues, he receives a depoſit in hard caſh. This caſh he lends out to various trades, in ſhares proportioned to his opinion of their reſponſibility: he uſually founds his opinion on the amount of the fixed property which they poſſeſs, or their warehouſes, machines, work-rooms, dwellings, and viſible worth: of their other property he cannot judge, and he, therefore does not truſt to it. There always exiſts then, in a ſolid and viſible form, in the form of houſes, buildings, and goods, the whole maſs of property, which is paid to a banker for his notes. Though not ſuddenly convertible, his notes, like aſſignats,

affignats, are mortgaged on a ſubſtantial exiſtency. In a word, *they are a machine for rendering fixed property circulable.* They enable the country to derive from its *biens fonds*, not only, like other countries, a rent, an income, a yearly revenue, but to employ their capital value beſides in productive induſtry. Bills of exchange are a repreſentation of circulating productions, as banker's notes are of fixed property. The owner of corn, of ſilk, of manufactured goods, draws, when he ſhips them, on the buyer, for the value of theſe commodities, payable at or after the probable period of their delivery, or ſale. The bill being diſcharged, the contract is completed. In this tranſaction, the bill of exchange is no leſs the repreſentative of an extant property, of corn, of ſilk, or manufactured goods, than the money tendered at a ſhop in payment of a pair of gloves. In both places a real barter takes place. That the period of drawing is frequently by agreement diſtant from that of ſhipping, that ſubdiviſions of labour intervene, which often occaſions the producer of a commodity to draw upon the metropolis of his own country, while a banker, or other intermediate agent of exchange, draws on that of the country receiving their goods, may complicate, but cannot alter, the nature of the tranſaction. Bills of exchange are the repreſentatives of commodities in voyage or in warehouſe; and they appear on an average to be coined at the production, and diſcharged at the conſumption of the articles of commerce which they repreſent, and thus to be dependant on commodities both for creation and duration. Unleſs the commodity exiſted firſt, the bill of exchange would not have been drawn. Accommodation bills themſelves are but an apparent exception to this rule; they convey a real power over the fixed or the circulating property of the iſſuers and endorſers; and, although this property may be conſumed, before that diſcharge, the tranſferers, in fact, ſpeculate on its ſufficient duration. There is no other difference between a banker's note and a bill of exchange, than that the one tranſfers a power over a fixed property of a given neighbourhood, and therefore wanders about the neighbourhood where that property remains; and the other tranſfers a power over the moveable property of commerce, and therefore follows that property from its ſource to its place of abſorption. Whoever buys, muſt pay for what he buys; immediately, if he wants credit, remotely, if he can aſſign over an eventual ſincerity. It is thus with nations. When a bill of exchange has reached the place on which it was drawn, it is become, like a banker's note, a form of circulating the fixed property of the acceptor. Bills of exchange, therefore, put in circulation the fixed property of nations. They render the houſes and ſtreets of Hamburgh, the acres and foreſts along the Suſquehannah, circulable in London or Amſterdam. The whole property of Altona, or Philadelphia, may thus come to veſt in the inhabitants of London. But as it would not be convenient to them to take actual poſſeſſion, in proportion as this property pledges itſelf in their hands, they offer it for ſale at a lower and lower rate. That is, the courſe of exchange becomes more favourable to the indebted, and leſs favourable to the crediting country. Bills are ſold by brokers to the higheſt bidder. If drafts abound on a particular place, they tend to ſink in value. If drafts are ſcarce on a particular place, they tend to riſe in value. This is in fact a fluctuation in London of the fixed property in Hamburgh; at Amſterdam, of the fixed property in Philadelphia. The firſt recourſe of a private merchant to get in uncertain debts, is to import the moveable property of his correſpondents; and the firſt recourſe of a nation to realize its demands, is to import the moveable property of a foreign country. This is

accompliſhed by lowering the courſe of exchange. Hamburgh owes much to London; conſequently, drafts on Hamburgh abound in the London bill market; conſequently they are ſold cheap, below the par or average price of ſuch drafts; the hemp and iron at Hamburgh may conſequently be bought in London with a leſs quantity of capital than before; although the price ſhould continue unaltered at Hamburgh. This brings on an artificial importation, until the balance of exchange is again in equipoiſe."

The Reviewer of Pinkerton's Geography preſents an accurate analyſis, and in that reſpect, his article is much ſuperior to many other works; but, though that performance certainly poſſeſſes conſiderable merit, we think that the Reviewer, in imputing to Mr. Pinkerton too much modeſty, *because*, in his preface, he profeſſes to aſpire at no higher praiſe than being the *Strabo of the modern world*, he charges the author unjuſtly with diffidence. But it ſeems Mr. Pinkerton has not executed the whole himſelf, he has been aſſiſted by the *comprehensive science* of Mr. Arthur Aikin, the editor of this work. *I, P. P. Clerk of this parish, writeth this book.* The ſaid P. P. bears teſtimony, that he himſelf poſſeſſed very extraordinary political knowledge, and why may not Mr. A. A. bear teſtimony that he poſſeſſes extraordinary ſcientific knowledge. Pinkerton's work is the only article in the chapter upon geography. Next comes topography, including antiquities. Britton's and Brayley's Beauties of England and Wales is an entertaining article *from the extracts*. An hiſtorical and deſcriptive account of Bath affords the Reviewer an opportunity of delivering a very new piece of literary hiſtory that the prototype of Fielding's Allworthy was Mr. Allen of Prior Park. Coates's Hiſtory of the Antiquities of Reading is a ſatisfactory analyſis. The remarks on the turgid language of Lipſcomb's Tour deſerve attention from all who have a pruriency to ſounding and far fetched words, and therefore ought to be cloſely ſtudied by the Reviewer who employed ſuch phraſes, as *ſymptoms of senility, lathery*, tautology, and others of the ſame family, which ſo often abound in this *corrector of compoſition*, the Annual Reviewer.—The next chapter has for its ſubject the ancient claſſics: and, after a common place introduction, full of great names, contains an able article on Heyne's Homer. The writer who executed this critiſm, appears not to be of the ſame claſs as the other Annual Reviewers. Several other articles in the ſame chapter are tolerably well reviewed, but none equal to Heyne. The criticiſm on Gifford's Juvenal is evidently the production of a writer who does not underſtand Juvenal, and, conſequently, can be no judge of the merits of the tranſlation. In the ſeventh chapter, devoted to modern languages, nothing occurs much worthy of either praiſe or cenſure.

Chapter the eighth is devoted to works of education. Miſs Hamilton's Letters are fairly and candidly reviewed. The admirable treatiſe of Dr. Barrow is introduced for the purpoſe of calling forth diſſenting notions on education. The Doctor is cenſured for being an enemy to new ſyſtems of tuition which ſuperſede the Bible and the Catechiſm. The Reviewer aſſerts that clergymen of the church are *idle, ignorant, and drunken*, and, therefore, that the only fit teachers are diſſenting miniſters. Not ſuch men as Vincent, Warton, Goodenough, Drury, and Raine, ought to be employed as teachers, but thoſe *men of all work*, who preach, open academies, and manufacture books; who from the pulpit declaim againſt biſhops and kings, from the preſs repeat often confuted attacks on the divinity of our Saviour, and from the deſk inſtruct youth in their *loyalty and religion*. Theſe are the teachers our Annual Reviewers would recommend, and we muſt admit that none

none can be found fitter for forming critics, ſo *qualified and diſpoſed*, as the Annual Reviewers.

From a work, written by Mr. Kett, member of one of our Univerſities, our Reviewer *makes* an occaſion to abuſe both our national ſeminaries. Oxford and Cambridge, *are neſts of drones.* They are trees that yield no good fruit, and therefore ought to be caſt into the fire. A long detail endeavours to prove that ability and learning neither do nor can come from our national ſeminaries. From ſtigmatizing the Church and Univerſities, our Reviewer, with ſteady conſiſtency of deſign, proceeds to inveigh againſt men of literary eminence who have ſupported order and good government. Clarendon, the able and wiſe champion of the hierarchy and monarchy, according to the Annual Reviewers, deſerved no praiſe as an hiſtorian. Robertſon, the uniform ſupporter of order, religion, and virtue, is a meagre writer in the eſtimation of Mr. Arthur Aikin. We do not recollect that Oldmixon, the *book-maker*, was an admirer of Mr. Pope. Gibbon is highly praiſed. He was not ſimply an able hiſtorian; like Clarendon and Robertſon, he was beſides an *infidel*; as ſtaunch an adverſary to the divinity of our Saviour, as the Annual Reviewers themſelves.

The general biography, by Dr. Aikin, is of courſe praiſed, in a work of which his ſon is the editor. In another article, the Annual Reviewer informs us, that this *Dr. Aikin undertakes* to continue the plan of JOHNSON'S LIVES of the Poets, and that even the lives written by Samuel Johnſon are to have alterations from the *improving* pen of John Aikin. The next article of literary intelligence will probably be, that *Lamb* is about to continue SHAKESPEARE, and to *improve* Macbeth and Othello.

We ſhall not encroach further on our reader's patience by following in detail the remainder of this heavy and unintereſting production, malignant in object and deſign, but feeble in execution; as hoſtile to our church, our king, our conſtitution, and to ſocial order and happineſs, as the Analytical Review of revolutionizing memory, but far inferior to the ability and learning of that noxious performance. In ſome parts of this miſcellany, not connected with religion and government, there are a few able articles,

Apparent rari nantes in gurgite vaſto.

and theſe we have not failed to notice with the ſame impartiality as the reſt. But with much pleaſure we obſerve that neither genius nor erudition are proſtituted on the *peculiar doctrines* of the Annual Reviewer. The theological and political criticiſms, without exception, are as deficient in vigour of underſtanding, as in ſoundneſs of principle; in clearneſs, elegance, and force of compoſition, as in the ſentiment of loyalty, patriotiſm, and genuine Chriſtianity.

Every true lover of his king and country muſt reprobate and deteſt the ſpirit manifeſted in this Annual Review; but every diſcerning lover of his king and country muſt rejoice that the conduct of ſuch hoſtile attacks, the allotment of parts, and the ſelection of coadjutors, are entruſted to the ability and penetration of Mr. Editor Aikin.

Another volume has lately appeared, equally weak and ignorant, but ſtill more uniformly malignant. That performance we ſhall hereafter review.

MISCELLANEOUS.

Observations on the Remonstrance of the Reverend Peter O'Neil, Parish-Priest of Ballymacoda, in the County of Cork.

IT has happened in all the rebellions which have disgraced and afflicted Ireland, that the disaffected, though the aggressors, have endeavoured to criminate the loyal party, by accusing them of some excesses, which are unavoidable in civil discord, even by the most moderate, when they are stimulated to revenge by the destruction of their property, and the murder of persons who are endeared to them by the tenderest ties of consanguinity and friendship.

To effectuate this, and to fan the flame of rebellion, a great many gross libels have been written since the year 1798, and none of them have been published with a more malignant design, or have had a worse tendency, than the Remonstrance of Father Peter O'Neil, which appeared in most of the newspapers in Great Britain and Ireland. The main design of publishing it in England, where O'Neil could not be known, was to libel the government, and calumniate the Protestants of Ireland. The only object of those observations, is to expose its falsity, the evil views of the persons who framed and presented it to the public, and to defeat its dangerous effects.

Various gross libels, signed *Julius Vindex*, have appeared in the course of the last three years. In Mr. *Scully's* Advice to his Brethren, the King's title was libelled, and his personal qualities were aspersed. It was ably answered in the Letters of a Yeoman, and in an edition of that work with copious notes, and an appendix, published by *John Millikin*, bookseller. The author seemed sensible of his error, as in a second edition, with a preface, he omitted many of the libellous passages which appeared in the first.

Mr. *Plowden's* Historical Review, and his postliminious preface, abound with virulent invectives against the British government for 600 years past, and against some of the most illustrious statesmen, both living and dead. But he has been ably answered and exposed, in strictures on the former, published by *Rivington* in *London*, and *John Archer* in *Dublin*. The grossest libel that ever appeared in any civilized country, is a work, entitled, *History of the Insurrection of the County of Wexford*, A. D. 1798, by *Edward Hay*. It was printed and published by the noted *John Stockdale**, in whose house the supposed author lodged and boarded many months before the explosion on the the 23d of *July* 1803; and it is universally believed, that it was intended as an incitement to the conspirators and actors concerned in that dreadful event.

From the illiterateness of its author, and the great variety of styles which appears in it, there cannot be a doubt but that it was composed by different persons, and that he had little or no concern in it.

It imputes the rebellion of 1798 to no other cause, than the tyranny and cruelty of government, and of the magistrates, whom he describes thus: "Slaves to their superiors, but *tyrants to their inferiors:* those needy adven-

* A printer, in Abbey-street, Dublin, who was imprisoned on treasonable charges in 1798, and again in July 1803, when he and Edward Hay were arrested and committed at the same time.

turers

turers became the prevailing tools of power. Juſtices of the Peace are ſelected from this claſs."—"Theſe creatures have therefore the effrontery to puſh themſelves forward on every occaſion, and after a ſeries of habitual *acts of turpitude*, whenever an opportunity preſents itſelf, they become *the ſcourges and firebrands* of the country."—*These wretches* have been ſet on to commit *flagrant acts of outrage*, to anſwer the political purpoſes of their patrons, who ſhrink from appearing perſonally concerned in *those deeds of ſhame.*"

Mr. *Hay*, who was impriſoned many months at Wexford in 1798, for being concerned in the rebellion, petitioned the magiſtrates of that town to be allowed to tranſport himſelf to America*.

It is ſingular that he has eſcapd with impunity, after having publiſhed ſo inflammatory a libel, while many perſons of an inferior rank, whom it has probably incited to commit the moſt flagitious crimes, have ſuffered capitally.

It is univerſally allowed, that this is a party pamphlet, written by a number of the leading Roman Catholics in Dublin, for the expreſs purpoſe of palliating the enormities perpetrated by their ſectaries, and of calumniating the government and the Proteſtants, as it contains a tiſſue of the groſſeſt and moſt notorious falſhoods. Dr. Tray, titular archbiſhop of Dublin, libelled the reformation, in what he called an exhortation, publiſhed in all the Iriſh newſpapers, on the 10th of October 1803, a very unſeaſonable and inauſpicious moment. I ſhall not take upon me to ſay what the deſign of its author was, but it could not fail to make the eſtabliſhed church and its members hateful to the Popiſh multitude, whoſe diſaffection is already too notorious.

In this he tells us, that "the ſeditious doctrines of Wicliffe and Ilees were condemned by the council of Conſtance."

It is ſurpriſing that he would have the aſſurance to mention that council, as it contains ſome of thoſe infamous doctrines of the Romiſh Church, which have ſpread anarchy, deſolation, and bloodſhed, in many European ſtates. It expreſsly ſays, that "no faith is to be kept with heretics."

But the Doctor has ſaid, in his paſtoral letter of 1793, that "the decrees of general councils are infallible in point of faith and morality, and not liable to deceit or error;" and the conſequences muſt be very obvious to thoſe who have peruſed them, as they contain the moſt peſtilent doctrines, which are repugnant to evangelical truth, and ſubverſive of moral and ſocial harmony.

It is the duty of every loyal ſubject to detect and expoſe the falſity, and to counteract the evil effects of ſuch peſtilent libels.

It will be impoſſible for the reader to form a juſt opinion of Father O'Neil's caſe, without knowing the woeful ſtate of Ireland, and particularly of Youghal and its vicinity, in the year 1798.

Many cold-blooded murders had been committed in that town, and its neighbourhood, in the courſe of a few weeks. An entire family was maſſacred in the night, with circumſtances of ſavage barbarity, within two miles of it, by a mob, conſiſting of five or ſix hundred of their neighbours, and merely on account of a groundleſs ſuſpicion, that the head of that family had made ſome diſcoveries of the treaſonable deſigns of the conſpira-

* He was diſcharged under the amneſty act at Wexford, in 1799.

tors,

tors. The magiſtrates were in poſſeſſion of the following evidence: That money had been levied on the maſs of the Roman Catholics there, to promote the object of the conſpiracy; that they had purchaſed an immenſe quantity of pikes, great numbers of which had been diſcovered and ſeized; that they had taken treaſonable oaths of aſſociation; and adding the guilt of perjury to treaſon, they alſo ſwore oaths of allegiance; that they meditated a general and ſudden riſing, and to have rioted in the blood of their Proteſtant fellow-ſubjects, which their fellow-traitors were actually doing, at that time, in the counties of Dublin, Meath, Kildare, Carlow, Wicklow, and Wexford. The garriſon, conſiſting of a portion of the Wexford regiment, and the Proteſtant yeomen of the town, were overcome and exhauſted from conſtant watching, as they were apprehenſive of being ſurpriſed and murdered in their beds, which had been recently the fate of ſome garriſons in the province of Leinſter. Their fears aroſe chiefly from the inhabitants of the pariſh of Ballymacoda, who were well known to be diſaffected and organized in a very high degree.

From the difficulty of diſcovering the inſtigators of thoſe barbarous murders, they had no hopes of being able to check their progreſs; but as it appeared, that on the eruption of the rebellion, the prieſts in the province of Leinſter were actively concerned in it, they had ſtrong reaſons for ſuſpecting that the Popiſh clergy in the neighbourhood were deeply concerned in theſe enormities. At laſt Thomas O'Neil of Ballydaniel, a farmer in very opulent circumſtances, and the neighbour and near relation of Father Peter O'Neil, was arreſted by Captain Archer of the Wexford regiment, on a charge of being concerned in the murder of one Reily, a ſoldier of the Meath regiment; and, on being queſtioned, he confeſſed that Reily had been condemned by a committee of aſſaſſination, conſiſting of thirteen or fifteen perſons, reſiding in the pariſh of Ballymacoda; that they took the ſentence to Father O'Neil, pariſh-prieſt thereof; that he approved of it, and that, after the murder had been committed, he gave abſolution to the aſſaſſins; which facts, with many others, are ſtated in the annexed affidavits*.

During the progreſs of the conſpiracy and rebellion, ſuch committees exiſted in every pariſh or barony, for the purpoſe of condemning to death ſuch perſons as endeavoured to check the treaſonable deſigns of the conſpirators, or aſſiſted in executing the law, and the ſentence ſeldom failed to be enforced; which occaſioned ſo many cold-blooded aſſaſſinations for three or four years previous to the rebellion.

Thomas O'Neil, who was afterwards hanged at Cork, confeſſed to his landlord, Sir Edward Hoare, that he had taken the following oath: "I do moſt ſolemnly ſwear, that I will pay no rent or tythes, that I will uſe my utmoſt endeavours to deſtroy all Proteſtants and falſe brothers†, and to be true to the French in caſe of their landing in Ireland;" and that he did preſide at the murder of Patrick Reily, a ſoldier of the Meath regiment, aſſaſſinated near Youghal, with a drawn ſword in his hand, and ordered his

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* See Appendix, No. I.

† By falſe brothers he meant ſuch Roman Catholics as would not join cordially in the conſpiracy, for they were as hateful as Proteſtants, being conſidered as apoſtates from their religion.

body

body to be thrown into a deep hole in the ſea, near Ring, in ſaid pariſh of Ballymacoda.

An oath of the ſame tenor was univerſally taken by the United Iriſhmen; but when it was exhibited to any Proteſtant, who, as republicans, had entered into the conſpiracy, the word Proteſtant was omitted.

In an affidavit, ſworn before Lord Loſtus, the 2d of June 1798, he confirmed many of the circumſtances relative to Reily's murder; and a ſhort time before his execution, he acknowledged to the officers of the guard, that Father Peter O'Neil had given abſolution for murder.

I ſhall not take upon me to defend, or even to excuſe, the practice of whipping perſons well known to be concerned in that dreadful conſpiracy, for the purpoſe of extorting evidence from them; though it was the means, with the aſſiſtance of Providence, of preſerving the conſtitution, and of ſaving the lives of many thouſand loyal perſons.

If it could admit of extenuation in any inſtance whatſoever, it would be in the caſe of Father O'Neil; for any perſon acquainted with the rules of evidence, uſually adopted in diſtributive juſtice, muſt perceive, that his guilt was proved in the moſt unequivocal manner, by the teſtimony of Thomas O'Neil; though in that moment of irritation and alarm, when martial law was proclaimed, a regular trial was not held.

Deſperate remedies, though repugnant to the ſpirit of the conſtitution, have been adopted to check the progreſs of deſperate evils. *Inter arma ſilent leges.* Common policy dictates that a part ſhould be ſacrificed to ſave the whole. London would have been depopulated by the plague, which raged there in 1665, but for the following expedient, to prevent the contagion from ſpreading: The infected were ſhut up in their houſes, and guards were placed at their doors to prevent ingreſs or egreſs; and they were left to periſh for want of medical aſſiſtance. An act, which, like whipping during the rebellion, muſt be regarded in the abſtract, and without conſidering the exiſting circumſtances, as cruel and inhuman!

It appears, not only from the annexed affidavits, made by perſons highly credible, and by the determination of a court of inquiry, but by moral evidence ariſing from Father O'Neil's own ſtatement in his remonſtrance, that no credit whatſoever is to be given to his aſſertions, and he exhibits no other proofs of his boaſted innocence, or of the facts ſet forth in it.

Some months after O'Neil's puniſhment, he prevailed on a gentleman of rank to preſent a memorial to the Marquis Cornwallis in his behalf. This memorial made ſome impreſſion on his Excellency, who is humane and merciful, and he ſent it to General Graham, then commanding at Youghal, and ordered him to inveſtigate the truth of its allegations. The General, after conferring with Major Ellis, an old experienced officer, who had acted there as Judge-Advocate, ordered a court of inquiry to be held for the above purpoſe; though it was evident to Major Ellis, and to the magiſtrates of the town, that O'Neil's memorial contained not only many ſcandalous falſhoods, but ſome phyſical impoſſibilities. The court of inquiry conſiſted of officers of the Lancaſhire Fencibles, commanded by the Earl of Wilton, and as they were perfect ſtrangers, there could not be a poſſibility that they could have had any local prejudices. Major Ellis, now living, officiated on the occaſion, as Judge-Advocate; the court ſat many days, and every perſon capable of throwing any light on the ſubject was called upon to give evidence, and did accordingly attend. The Judge-Advocate and the court, deſirous of giving Father O'Neil every poſſible advantage, and hoping that Father M'Guire,

M'Guire, pariſh-prieſt of Youghal, which is contiguous to Ballymacoda, could ſay ſomething favourable of him, ordered the ſaid prieſt to attend. M'Guire having arrived, he ſaid he would not have any communication with him, as he was a bad man, and a ſcandal to his profeſſion*. All the witneſſes were examined by the court, and the evidence for and againſt the priſoner was faithfully taken down, and ſigned by each of its members, without, in the ſmalleſt degree, giving any opinion of their own.

When the court had finiſhed their inveſtigation, General Graham ſent the whole of the proceedings to the Marquis Cornwallis, who expreſſed, in anſwer to the General, his ſatisfaction at the mode of inquiry, his conviction of his guilt, and his ſurpriſe that any gentleman of conſequence or reſpectability could apply to him in favour of ſuch a villian. This letter was ſeen by the Rev. Dr. Rogers of Youghal, and Major Ellis, the Judge-Advocate. It was proved before the court by perſons highly credible, that he acknowledged his guilt, not only during his puniſhment†, but afterwards. Captain Swayne has declared, that he confeſſed to him many months after, when he conducted him to Cove, that he deſerved the puniſhment which had been inflicted on him; and by the annexed affidavits it appears, that he did not deny his knowledge of the murder, and only ſaid, that whatever he knew of it he could not diſcloſe, as it was told him in confeſſion, but that he would impart it to his biſhop, Dr. Coppinger, or Prieſt M'Guire.

The charges againſt Father O'Neil were ſubſtantiated, and the allegagations contained in his memorial were proved to be falſe before the court of inquiry.

As his memorial contained, among many untruths and calumnies, the following groſs falſhood, which he admits, he endeavours to palliate it by a jeſuiſtical evaſion contained in his remonſtrance. In his memorial he ſtates, that he was whipt, thrown into a dungeon, and left without medical aſſiſtance. Mr. Benjamin Green, apothecary, was examined before the court of inquiry, and he declared, "that he attended him in leſs than two hours after he had been puniſhed, dreſſed his back, and gave him ſuch medicine as he deemed neceſſary; that he was confined in an airy, healthy, comfortable room, in the upper part of the goal, where he viſited him every day, and dreſſed his back, and adminiſtered every aſſiſtance he judged neceſſary, not only to preſerve his health, but likewiſe to heal his back."

Now to varniſh over this monſtrous falſhood, he ſays in his remonſtrance, "*with the proceedings of that court* (meaning the court of inquiry) *I am to this day unacquainted.* It was ordered, I know, in conſequence of a memorial upon my ſituation, handed to a diſtinguiſhed nobleman, and by him preſented to the caſtle; *I was not conſulted with regard to its contents. Unfortunately for me, it was penned with more zeal than accuracy:* ſetting forth, among other hardſhips, that, after my puniſhment, I had been left without medical aſſiſtance, (on the report, I preſume, of a ſiſter-in-law, who viſited me within the interval between the whipping and the apothecary's arrival.) It‡ further ſtated, that I had been whipped and thrown into a dungeon, inſtead of ſtating, as it ought to have done, that I had been thrown into a dungeon and whipt. This inverſion was fatal to me; for the evidence of Mr. Green, apothecary, *moſt plauſibly contradicted these alle-*

* See Appendix, No. II. and V. † See Appendix, No. II. and IV.

‡ The memorial was not framed till ſome time after, it muſt therefore have been maturely conſidered by Prieſt O'Neil himſelf.

gations

gations of the memorial; and that circumſtance, when coupled with the ſubſequent horrid charges, *audaciously forged and foisted into the minutes of the inquiry*, excited an almoſt invincible prejudice in the mind of the merciful Marquis Cornwallis againſt me." Now this explanation in his remonſtrance, contains as groſs an aberration from truth, as the ſtatement of the facts to which it refers in the memorial; for he never was put into a dungeon or a black hole. He endeavours to exculpate himſelf from the other miſrepreſentations, of which Mr. Greene's teſtimony convicts him, by imputing it to a miſtake made by his ſiſter-in-law; and to give a colour to this, he is driven to the neceſſity of aſſerting, what is ſo abſurd and improbable, that credulity itſelf recoils at and rejects it, viz. that he was totally ignorant of the contents of his memorial, not having been conſulted thereon, though his exculpation, and the regaining his liberty, depended on the impreſſion which it was likely to make on Marquis Cornwallis; and no perſon but himſelf could be acquainted with his ſufferings, which were minutely detailed in his memorial. Beſides, as all his relations were low obſcure people, and perfectly illiterate, it is not likely that he, the only perſon among them who had the ſmalleſt degree of learning, was not concerned in drawing it up. Is it to be ſuppoſed then, that he was not conſulted on the framing it?

He is guilty of another glaring inconſiſtency; for though he declares in his remonſtrance, "that with the proceedings of the court of inquiry he is to this day unacquainted," he impudently and falſely aſſerts, "that *horrid charges were audaciously forged and foisted into the minutes of it.*"

He ſays in his Remonſtrance, "that while the public condeſcend to indulge him with a hearing, he will confine himſelf to what is abſolutely neceſſary for his exculpation, and that to expreſs, or even harbour reſentment, would ill become him;" and yet he ſets forth in it the following exaggerated ſtatement of his ſufferings, of which the principal part is contradicted by the annexed affidavits, and every other perſon preſent at his puniſhment is ready to do ſo upon oath.

"That ſix ſoldiers ſtood ready for this operation, ſome of them right-handed, and ſome of them left-handed, two at a time*, and that, to accelerate the ſhaking of the triangle, a wire cat was introduced, armed with ſcraps of tin or lead †, that horrid charges were audaciouſly forged and foiſted into the minutes of the court of inquiry; that in ſome wine and water, which were given to him after his puniſhment, *there was some powerful ingredient which speedily brought on a stupor*," inſinuating that it was medicated, and of a deleterious nature; "that he was confined in a loathſome receptacle of the barracks, called the Black Hole, rendered ſtill more offenſive by the ſtench of the common neceſſary, and that he remained there from Friday until Monday;" which fact is notoriouſly falſe, and can be diſproved by the teſtimony of Dr. Jackſon, M. D. Mr. Benjamin Greene, apothecary, and many other perſons who were preſent; he alſo aſſerts in his Remonſtrance, that an officer went to him the day after he was whipped, and made uſe of the following threats: "that he ſhould be flogged as before, ſhot, hanged, his head cut off, to be expoſed on the jail top, and his body thrown into the river." Though he tells us that this was done, in order to extort from him an avowal of his guilt, he afterwards inſinuates, that it was to *get money from*

* He was whipt by two drummers, and only one at a time.

† See Appendix, No. III. and IV.

him,

him, or a favourite mare. Here he is guilty of a groſs inconſiſtency, for he aſcribes two motives to the ſame perſon; and as he had previouſly acknowledged his guilt, in a paper ſigned by himſelf, and never denied that he was privy to the murder, it is not probable that this officer would have recourſe to ſuch menaces to make him confirm it.

He poſitively confeſſed to Dr. Rogers and others, who proved it before the court of enquiry, that he was privy to, and ſanctioned murder, and even mentioned the names of ſome of the perpetrators, which coincided with Thomas O'Neil's affidavit; and he even added, that he was impelled by fear to do ſo, and to take oaths tendered to him by the United Iriſhmen.

The reader muſt be convinced, that this high coloured picture of his ſufferings was for no other purpoſe but to calumniate the Proteſtants, and to inflame the Popiſh multitude; and it is well known, that the diſaffected, and the Popiſh clergy in particular, uſed every expedient which malice could deviſe, for that purpoſe, previous to, and during the rebellion of 1798. He, in various parts of his Remonſtrance, ſpeaks of ſeveral proofs of his innocence, *that he was acquitted in the eyes of government*, &c. and that, therefore, his ſentence of tranſportation was remitted; but this was by no means the caſe, for his Excellency did not order a ſuſpenſion of his ſentence, till above two years after his puniſhment; and, in the mean time, he had been importuned by perſons of high conſideration; but no proof whatever appeared of his innocence, but his own declarations in his memorial and ſome affidavits made by ſome of the lower claſs of Iriſh, to whom no credit ſhould be given. The facts ſet forth in the memorial were proved to be unfounded before the court of enquiry; and the falſity of his remonſtrance is evinced, not only by the annexed affidavits, but by moral evidence contained in his own ſtatement. What credit then can be given to any of his aſſertions? Delinquents, guilty of high treaſon, in the rebellion of 1798, were ſo numerous, that the executive power was induced by motives of political neceſſity to pardon multitudes of traitors; and, from the impoſſibility of enforcing the law againſt them, they did not arreſt a tenth part of thoſe who were well known to be highly criminal. In popular governments, men of fortune, who have any political intereſt to maintain, will be conſtantly importuned by their adherents, and cannot reſiſt their ſolicitation, to procure the pardon of delinquents.

Lord Clarendon, Viceroy of Ireland in the reign of James II. complained much of this in his ſtate letters. As the puniſhment of a few culprits in each diſtrict, out of the immenſe numbers that were guilty, anſwered the purpoſe of example, Marquis Cornwallis had an ample opportunity of gratifying his merciful diſpoſition, and, at the ſame time, of complying with the interceſſion of perſons in power and influence, who ſolicited the remiſſion or extenuation of puniſhment. In conſequence of repeated application, his Excellency was pleaſed to order, that Father O'Neil ſhould not be tranſported in the veſſel deſtined for Botany Bay, but that he ſhould be confined in priſon until further orders; which was by no means a pardon, as is falſely aſſerted in his remonſtrance, but a ſuſpenſion of his ſentence. This order was dated the 20th of June, 1800, which was a period of two years after his committal and puniſhment; and it is well known, that, during that ſpace, repeated applications had been made for his pardon by ſome exalted perſonages, though government had not received any ſubſequent proofs tending to exculpate him. Father O'Neil aſſerts, then, what is untrue, *Lord Cornwallis, whoſe diſcernment perceived, and whoſe generoſity recoiled at, this*

this queſtionable proceeding, unheſitatingly iſſued an order for his removal from the tranſport; for he reſiſted repeated applications in his behalf during two years.

He ſays, "my Lords and Gentlemen, I am now liberated; not through a pardon ſolicited for, or granted me, but on the merits of my caſe; I now moſt ſolemnly ſwear, in the preſence of Almighty God, upon his holy goſpels, firſt, that I never was an United Iriſhman; that I never took an oath; that I never encouraged, adviſed, or permitted others to take it; ſome of whom have had the generoſity to make affidavit* of my exertions in this behalf; and there are thoſe who have candidly added, that they would have taken it, had I not prevented them." But after the groſs perjuries committed by the Popiſh prieſts, and their entire flocks, during the progreſs of the conſpiracy and rebellion, what regard is to be given to their ſolemn appeals to the Almighty, particularly as abſolution was frequently given, by the Popiſh clergy, for the moſt horrid crimes.

The applications which had been ſo often made to Lord Cornwallis in his behalf, were renewed to the preſent government, who went one ſtep farther than his Lordſhip; for, without any proof whatſoever of his innocence, but the Marquiſs's letter for ſuſpending his ſentence, they were pleaſed to permit him to return to his native country; and his falſe and inflammatory publication, under the title of a Remonſtrance, ſhews how little gratitude he felt for their lenity.

The clemency of government, in pardoning perſons concerned in the rebellion of 1798, or in mitigating their puniſhment, was no proof whatſoever of their innocence.

Father Kennedy, pariſh prieſt of Caſtle Otway; Father Meara, pariſh prieſt of Nenagh; Father O'Brian, pariſh prieſt of Doone, all in the county of Tipperary, were concerned in the conſpiracy; and yet they were pardoned, the two laſt after they had been ſentenced to tranſportation. Kennedy acknowledged that he had been ſworn by Meary. Father Harold, pariſh prieſt of Rathcoole, in the county of Dublin, made all his pariſhioners ſwear oaths of allegiance, and he frequently pronounced loyal exhortations from the altar. On Sunday, preceding the eruption of the rebellion in 1798, he preached two impreſſive ſermons, inciting his flock to loyalty, in the preſence of Captain Ormſby,* and Lieutenant Chriſtopher Clinch, of the Rathcoole yeomen, and yet it appeared afterwards, that he had ſecretly perſuaded his flock to ſwear the treaſonable oath of the United Iriſhmen, and that he had been privy to, and aiding in, a conſpiracy formed by the Popiſh members of that corps, to murder all its Proteſtant members. John Clinch, a Papiſt, and ſecond lieutenant of the corps, was hanged, for having been concerned in that aſſaſſination plot; and, previous to his execution, he acknowledged the juſtice of his ſentence, and loaded Father Harold with execrations, for having inſtigated him, and the people of Rathcoole and its vicinity, to ſwerve from their fidelity, and violate their oath of allegiance. On the diſcovery of the plot, Father Harold fled; but having been afterwards apprehended, the alternative was offered him, of being tried or tranſported to Botany Bay, and he accepted the latter. He raiſed

* The lower claſs of people think ſo little of an oath, and committed perjury ſo often, that no regard ſhould be given to what they would ſwear.

* Now a repreſentative in parliament for the borough of Carlow.

another rebellion in Botany Bay. Had he had as powerful intercessors as Father O'Neil, he would probably have returned, and have given a description of the cruelty and persecution which he suffered, in a *remonstrance* similar to Father O'Neil's. Though Father Travers, parish priest of Baltinglass, in the county of Wicklow, was noted for preaching loyal sermons some months previous to the rebellion of 1798, he was convicted of being singularly active, and deeply concerned in fomenting it, both within and without his parish; and yet he was pardoned.

I could adduce many similar cases, but that they would swell these observations to too great a bulk. Many members of the Back-lane parliament, summoned by Edward Byrne in 1792, were deeply concerned in the conspiracy or rebellion, and now enjoy their liberty under a pardon of the amnesty act.

We cannot be surprized at this conduct of the Romish priests, as it is in strict conformity to their canonical oath, and the decrees of their general councils, which Mr. Francis Plowden, in his case, stated, and Dr. Troy, titular Archbishop of Dublin, in his Pastoral Letter, tells us, are infallible in point of faith and morality, and not liable to deceit or error; a doctrine which shakes the foundation of civil society!

As absolution for crimes, how enormous soever, is, and has been, a common practice in the Romish church, can we be surprized that it should have been used by the Popish priests in the progress of a conspiracy, formed for the prostration of heresy, and for the advancement of their own religion, which they consider the only true and holy one? How often has the Pope granted plenary indulgence, and a full remission of sins, to his sectaries in England and Ireland, as a consideration for renouncing their allegiance, and rising in arms against an heretical state? Pius V. did so in Elizabeth's reign, and Urban VIII. in 1643, and during the progress of the Irish rebellion, issued a bull for the purpose of fomenting it, in which he granted a general absolution from their sins to all the members of his church, who should join in the extirpation of heretics; which encouraged the perpetration of murder. The reader will find in Sir Richard Musgrave's History, the following instances of absolution granted for crimes committed in 1798.

Thomas Cleary was hanged at Wexford, the 8th of March, 1800, for the murder of his master, Edward Turner, Esq. and three magistrates, James Boyd, Christopher Wilson, and William Turner, Esqrs. attested and subscribed his confession, that he had obtained absolution from two priests of the names of Murphy and Ryan.* James Beagan, executed on Vinegar-hill, the 24th of August, 1799, for various murders, declared, in the presence of the High Sheriff, and J. H. Lyster, Esq. a magistrate, that he never would have been guilty of murder, but for the priests: and his confession was attested and published by these gentlemen.†

Dr. Caulfield, titular bishop of Ferns, in a letter to Bryan Murphy, a priest, dated the 19th of March, 1800, tells him, that (being under a suspension) he had not power to administer sacraments, or to *give absolution for sins*, for want of a power or faculty for that purpose; and he tells him, "*that he gives the unfortunate penitents absolution, which he had no power to do, leaving the unhappy sinners in their sins, and leading them to perdition.*‡

* Appendix, xx. 22. † Ibid. xix. 8. ‡ Ibid. xx. 23.

Father

Father Byrne, a Wexford prieſt, in a letter to Mr. Robert Donovan, an eminent attorney of Peter-ſtreet, Dublin, dated 30th of Auguſt, 1799, ſays of his biſhop, Dr. Caulfield, "inſtead of excommunicating the barbarous murderers of Scullabogue, he gave all his prieſts power to give abſolution for murder; a power which he ever till then reſerved to himſelf.* It is a common practice in the Romiſh church, for the Pope and the biſhops to limit the common prieſts, in abſolving from murder, and other crimes of a deep dye, which they call *reſerved caſes*. Thus, in the bull which Pope Urban VIII. iſſued in 1643, to encourage the Iriſh rebellion, he permits the prieſts to forgive—all ſins, crimes, and delinquencies, how heinous and atrocious ſoever they be, *not omitting thoſe very enormities, in the moſt peculiar caſes, which were deſigned to be reſerved to the ordinary and the apoſtolic See.*"

Strada, a learned Jeſuit, who wrote the Hiſtory of the Civil Wars in Flanders, tells us in it, that Jaurigny, one of the aſſaſſins of William I. Prince of Orange, "expatiated the guilt of that crime, before its perpetration, by receiving the ſacrament from a Dominican friar.† In ſhort, all the parricides of that day, who committed murders on the ſcore of religion, and to extirpate hereſy, ſuch as Clement the Dominican, who aſſaſſinated Henry III. of France, Chatel and Ravillac went to confeſſion before they committed thoſe crimes.

Thuanus, a Roman Catholic writer, tells us, in his very excellent hiſtory, that the Pope, "in a long premeditated ſpeech, applauded the virtue and firmneſs of the holy friar Clement, the murderer of his ſovereign, declared that his fervent zeal towards God ſurpaſſed that of Judith and Eleazar, and that this aſſaſſination was brought about by Divine Providence."

The ſame hiſtorian tells us, that Balthazar Gerard, one of the aſſaſſins of William I. the Stadtholder, confeſſed that he was aſſured by ſome jeſuits, that he would enjoy eternal happineſs, and be enrolled among the beſt of martyrs, if he murdered that prince.

William Parry, a Roman Catholic gentleman, at the inſtance of Palmio a jeſuit, and Campeggio, the Pope's Nuncio conſulted and undertook to murder Queen Elizabeth, and, for that purpoſe he obtained the Pope's abſolution through Cardinal Como; but, having been diſcovered and apprehended, he confeſſed the whole plot, and his evidence was confirmed by Como's letter, which was found upon him. Such are the horrid and deteſtable principles which have diſgraced Ireland for theſe 25 years paſt, and by which England was agitated, while the ſectaries of the Romiſh church were numerous in it! And yet it is melancholy to think, that the malignant efforts of perſons employed to miſrepreſent the ſtate of Ireland, and to calumniate the Proteſtants thereof, have been ſo ſucceſsful in England, as to make the inhabitants of the latter believe, that the diſturbances in the former ariſe from oppreſſion and the privation of civil rights. Fatal deluſion, that may in time ſhake the empire to its baſe!

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* See this letter at large, in Sir Richard Muſgrave's Hiſtory, Appendix, xxi. 9.

† Non ante facinus aggredi ſuſtinuit, quam expiatam ejus animam, apud dominchanum ſacerdotem, cœleſti pane confirmaverat.

APPENDIX.

No. I.

County of Tyrone, to wit. } HENRY ARCHER, captain in the Wexford militia, came before me, one of his Majesty's justices of the peace for the county of Tyrone, this day, and made oath on the Holy Evangelists, that in the month of May 1798, he was a subaltern officer in the Wexford regiment, and quartered at Ballymacoda in the county of Cork; that he received information against a man of the name of O'Neil, residing near the village of Ballymacoda, of his being concerned in the murder of a man near said place, being a soldier as deponent believes, in the Meath regiment of militia; that on deponent's apprehending him, he (O'Neil) on being promised his liberty, if he gave some good information concerning the murderers, informed deponent that Peter O'Neil, parish priest of Ballymacoda, was concerned in, and knew of the said murder having been committed; that a committee, consisting of either thirteen or fifteen men, residing in and about the village, assembled; that it was there determined the soldier should be put to death; that the committee then took the sentence of the court to said Peter O'Neil, who approved of it, and after the murder was committed on the body of the soldier, gave them all absolution; on which information deponent took up priest O'Neil, and brought him immediately (with O'Neil before apprehended) into Youghal; deponent believes that O'Neil (not the priest) on giving bail was liberated, but has heard and believes, that he was afterwards taken up by Lord Boyle on different charges, and hanged at Cork.

Sworn before me at Aughnacloy, April 14, 1804.

Henry Archer. THO. FORESYTH.

No. II.

County of Tyrone, to wit. } JOSEPH MEKINSON, sergeant-major of the Wexford regiment, came before me one of his Majesty's justices of the peace for the county of Tyrone, this day, and made oath on the Holy Evangelists, that he was present at the flogging of priest O'Neil at Youghal, the latter end of May or beginning of June 1798; that the priest being asked at the triangles by Lord Loftus, if he knew any thing of the murder of the soldier belonging to the Meath regiment? replied, that whatever he knew was told him at confession, and of course could not be divulged; that on being flogged for some time, he said, that if his bishop Coppinger was there he would tell all to him, on which the bishop was sent for but could not be found; that he then said he would confess to a priest in town, named M'Guire; deponent was then sent by the commanding officer for father M'Guire, who begged not to be brought in sight of priest O'Neil, as he knew him to be a very bad man. Being asked by Lord Loftus, if he thought O'Neil was bound to conceal his knowledge of any murder, although revealed to him at confession? he replied, that it was by no means obligatory on him to conceal murder. On father O'Neil's being flogged still, he confessed that he himself had chosen the committee, and had signed the *death-warrant* of the soldier, and that he deserved the punishment he had received, as he looked upon himself to be the real *murderer*.

Sworn before me at Aughacloy, April 24, 1804.

Joseph Mekinson. THO. FORESYTH.

No. III.

No. III.

County of Tyrone, to wit. WILLIAM MERKLEY, drummer in the Wexford regiment of militia, came before me, one of his Majeſty's juſtices of the peace for the county of Tyrone, this day, and made oath on the Holy Evangeliſts, that he remembers the flogging of prieſt O'Neil in Youghal, in May or June 1798, that he himſelf was one of thoſe who flogged him; that after receiving (as he thinks) about 300 laſhes at different periods, he heard him confeſs to Lord Loſtus, that he had ſigned the death warrant of a ſoldier who had been murdered ſome time before. Deponent further ſwears, that there was no wire twiſted in the cats with which the prieſt was flogged, but that they were the ſame as were always uſed in the regiment.

Sworn before me at Aughnacloy, April 14, 1804.

William his X *Merkley,* mark. THO. FORESYTH.

No. IV.

County of Tyrone, to wit. VALENTINE LOFTUS, private in the Wexford regiment of militia, came before me, one of his Majeſty's juſtices of the peace for the county of Tyrone, this day, and maketh oath on the Holy Evangeliſts, that he was preſent at the flogging of prieſt O'Neil in Youghal, and that being then a drummer, was one of them who flogged him; that he heard prieſt O'Neil confeſs before he was taken down from the triangles, that he had ſigned the *death warrant* of a ſoldier who had been murdered ſome time before. Deponent further ſwears, that the cats with which the prieſt was flogged, were the ſame as were always uſed in the regiment.

Sworn before me at Aughnacloy, April 14, 1804.

Valentine Loftus. THO. FORESYTH.

No. V.

County of Tyrone, to wit. THOMAS CUMMINS, drum-major of the Wexford regiment, ſweareth, that he remembers the flogging of prieſt O'Neil in the town of Youghal, in the latter end of May or beginning of June 1798, that after being tied up, and receiving about 50 laſhes, Lord Loftus aſked him, whether he would confeſs any knowledge of the murder of a ſoldier, as deponent believes, of the Meath regiment of militia? if he would, the remainder of his puniſhment ſhould be remitted; he the prieſt anſwered, that it was told to him in confeſſion, and that he could not divulge it; on which the puniſhment went on. He then ſaid, that if biſhop Coppinger was ſent for, he could tell it to him; that the biſhop was ſent for, but could not be found*; on which the prieſt ſaid, that if father John M'Guire, pariſh prieſt of Youghal, was ſent for he would tell him; that M'Guire came, and ſeemed greatly agitated on ſeeing the prieſt tied up, and aſked Lord Loftus if he had any thing againſt him? that Lord Loftus anſwered, he had not, and that he merely wanted him to take O'Neil's confeſſion; that M'Guire requeſted not to be forced to have any communication with him, as he was a bad man, and a ſcandal

* He fled from Youghal when the plot was diſcovered, and has not reſided there ever ſince.

to the profeſſion he belonged to; Lord Loftus then aſked him (M'Guire) whether it was the duty of his religion to conceal murder, though revealed to him in confeſſion? he anſwered, it was not, and that none but a bad man would conceal it; on which he was permitted to retire; that the puniſhment commenced again, and in a ſhort time the prieſt ſaid, that if he was let down he would confeſs; that deponent then heard him acknowledge, that he had ſigned the *death warrant* of the ſoldier who was murdered, on which he was let down. Deponent further ſwears, that there was no wire or tin in the cats with which the prieſt was flogged, but that they were the ſame as are uſed in the regiment.

Sworn before me at Aughnacloy, April 10, 1804.

Thomas Cummins. THO. FORESYTH.

TO THE EDITOR.

SIR,

IN conſequence of your commendation of Mrs. Creſpigny's Letter to her Son, I put that publication into the hands of ſuch of my children as were old enough to be benefited by it. While they were peruſing it with much attention, and, apparently, with conſiderable advantage, it was reported, and generally believed, that at an entertainment given by Mrs. C. at her huſband's beautiful villa at Camberwell, ſhe received a lady who has long lived, and ſtill continued to live, in *open adultery* with a married man. Scarcely was this circumſtance known in my family, when I perceived that Mrs. C.'s publication loſt its effect on the minds of my children. One morning, my eldeſt daughter, ſeeing the book upon the table, aſked me, with great ſimplicity, whether her mama would on any account ſuffer her to be viſited by a woman who had loſt her character. I replied (of courſe) certainly not; for no woman of reputation, who had any reſpect for virtue, or, indeed, for herſelf, would aſſociate with a female whoſe character had been tarniſhed. My daughter then inquired whether rank and connection made any difference in ſuch a caſe. I replied that the rules of virtue were the ſame in all ſituations of life, and could not admit of any exception; that a female of high rank who tranſgreſſed thoſe rules was quite as infamous, as one of meaner ſtation, and abundantly more miſchievous, on account of the greater influence of her example; and that therefore thoſe women who make an exception in favour of ſuch a female, by admitting her into their ſociety, prove their regard for virtue to be counterfeit, and in reality fix as deep a ſtain upon their own characters as they would do by aſſociating with the loweſt proſtitute.

I exceedingly lament, Sir, that the uſefulneſs of Mrs. C.'s Letters, in my family, ſhould be diminiſhed by her conduct on the above occaſion; the work, indeed, is not in itſelf, leſs excellent on that account, but unleſs moral preceptors enforce by their example the principles they inculcate, their leſſons, however judicious and ſalutary, cannot be expected to produce much effect upon beings who are far more diſpoſed to be led by example even when good, and much more ſo when pernicious, than to liſten to admonition and advice.

I am, Sir,

Your conſtant reader,

A LOVER OF CONSISTENCY.

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